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A GREEK GRAMMAR

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REVISED AND ENLARGED

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PREFACE.

THE present work is a revised and enlarged edition of the Greek Grammar published in 1879, which was itself a revised and enlarged edition of the Elementary Greek Grammar of only 235 pages published in 1870. I trust that no one will infer from this repeated increase in the size of the book that I attribute ever increasing importance to the study of formal grammar in school. On the contrary, the growth of the book has come from a more decided opinion that the amount of grammar which should be learned by rote is exceedingly small compared with that which every real student of the Classics must learn in a very different way. When it was thought that a pupil must first learn his Latin and Greek Grammars and then learn to read Latin and Greek, it was essential to reduce a school grammar to its least possible dimensions. Now when a more sensible system leaves most of the details of grammar to be learned by the study of special points which arise in reading or writing, the case is entirely different; and few good teachers or good students are any longer grateful for a small grammar, which must soon be discarded as the horizon widens and new questions press for an answer. The forms of a language and the essential principles of its construction must be learned in the old-fashioned way, when the memory is vigorous and retentive; but, these once mastered, the true time to teach each principle of grammar is the moment when the pupil meets with it in his studies, and no grammar which is not thus practically illustrated ever becomes a living reality to the student. But it is not enough for a learner merely to meet each construction or form in isolated instances; for he may do this repeatedly, and yet know little of the general principle which the single example partially illustrates. Men saw apples fall and the moon and planets roll ages before the principle of gravitation was thought of. It is necessary,

therefore, not merely to bring the pupil face to face with the facts of a language by means of examples carefully selected to exhibit them, but also to refer him to a statement of the general principles which show the full meaning of the facts and their relation to other principles.¹ In other words, systematic practice in reading and writing must be supplemented from the beginning by equally systematic reference to the grammar. Mechanics are not learned by merely observing the working of levers and pulleys, nor is chemistry by watching experiments on gases; although no one would undertake to teach either without such practical illustrations. It must always be remembered that grammatical study of this kind is an essential part of classical study; and no one must be deluded by the idea that if grammar is not learned by rote it is not to be learned at all. It cannot be too strongly emphasized, that there has been no change of opinion among classical scholars about the importance of grammar as a basis of all sound classical scholarship; the only change concerns the time and manner of studying grammar and the importance to be given to different parts of the subject.

What has been said about teaching by reference and by example applies especially to syntax, the chief principles of which have always seemed to me more profitable for a pupil in the earlier years of his classical studies than the details of vowel-changes and exceptional forms which are often thought more seasonable. The study of Greek syntax, properly pursued, gives the pupil an insight into the processes of thought and the manner of expression of a highly cultivated people; and while it stimulates his own powers of thought, it teaches him habits of more careful expression by making him familiar with many forms of statement more precise than those to which he is accustomed in his own language. The Greek syntax, as it was developed and refined by the Athenians, is a most important chapter in the history of thought, and even those whose classical studies are limited to the rudiments cannot afford to neglect it entirely. For these reasons the chief increase in the present work has been made in the department of Syntax.

¹ These objects seem to me to be admirably attained in the *First Lessons in Greek*, prepared by my colleague, Professor John W. White, to be used in connection with this Grammar. A new edition of this work is now in press.

The additions made in Part I. are designed chiefly to make the principles of inflection and formation in Parts II. and III. intelligible. Beyond this it seems inexpedient for a general grammar to go. In Part II. the chief changes are in the sections on the Verb, a great part of which have been remodelled and rewritten. The paradigms and synopses of the verb are given in a new form. The nine tense systems are clearly distinguished in each synopsis, and also in the paradigms so far as is consistent with a proper distinction of the three voices. The verbs in μ are now inflected in close connection with those in ω , and both conjugations are included in the subsequent treatment. The now established Attic forms of the pluperfect active are given in the paradigms. The old makeshift known as the "connecting-vowel" has been discarded, and with no misgivings. Thirteen years ago I wrote that I did not venture "to make the first attempt at a popular statement of the tense stems with the variable vowel attachment"; and I was confirmed in this opinion by the appearance of the *Schulgrammatik* of G. Curtius the year previous with the "Bindevocal" in its old position. Professor F. D. Allen has since shown us that the forms of the verb can be made perfectly intelligible without this time-honored fiction. I have now adopted the familiar term "thematic vowel," in place of "variable vowel" which I used in 1879, to designate the $\omicron$ or ϵ added to the verb stem to form the present stem of verbs in ω . I have attempted to make the whole subject of tense stems and their inflection more clear to beginners, and at the same time to lay the venerable shade of the connecting-vowel, by the distinction of "simple and complex tense stems," which correspond generally to the two forms of inflection, the "simple" form (the μ -form) and the "common" form (that of verbs in ω). See 557-565. I use the term "verb stem" for the stem from which the chief tenses are formed, i.e. the single stem in the first class, the "strong" stem in the second class, and the simple stem in the other classes (except the anomalous eighth). Part III. is little changed, except by additions. In the Syntax I have attempted to introduce greater simplicity with greater detail into the treatment of the Article, the Adjectives, the Cases, and the Prepositions. In the Syntax of the Verb, the changes made in my new edition of the *Greek Moods and Tenses* have been adopted, so far as is possible in a school-book. The independent uses of

the moods are given before the dependent constructions, except in the case of wishes, where the independent optative can hardly be treated apart from the other constructions. The Potential Optative and Indicative are made more prominent as original constructions, instead of being treated merely as elliptical apodoses. The independent use of $\mu\eta$ in Homer to express fear with a desire to avert the object feared is recognized, and also the independent use of $\mu\eta$ and $\mu\eta\ \sigma\upsilon$ in cautious assertions and negations with both subjunctive and indicative, which is common in Plato. The treatment of $\omega\sigma\tau\epsilon$ is entirely new; and the distinction between the infinitive with $\omega\sigma\tau\epsilon\ \mu\eta$ and the indicative with $\omega\sigma\tau\epsilon\ \sigma\upsilon$ is explained. The use of $\pi\rho\acute{\iota}\nu$ with the infinitive and the finite moods is more accurately stated. The distinction between the Infinitive with the Article and its simple constructions without the Article is more clearly drawn, and the whole treatment of the Infinitive is improved. In the chapter on the Participle, the three classes are carefully marked, and the two uses of the Supplementary Participle in and out of *oratio obliqua* are distinguished. In Part V. the principal additions are the sections on dactylo-epitritic rhythms, with greater detail about other lyric verses, and the use of two complete strophes of Pindar to illustrate that poet's two most common metres. The Catalogue of Verbs has been carefully revised, and somewhat enlarged, especially in the Homeric forms.

The quantity of long α , ι , and υ is marked in Parts I., II., and III., and wherever it is important in Part V., but not in the Syntax. The examples in the Syntax and in Part V. have been referred to their sources. One of the most radical changes is the use of 1691 new sections in place of the former 302. References can now be made to most paragraphs by a single number; and although special divisions are sometimes introduced to make the connection of paragraphs clearer, these will not interfere with references to the simple sections. The evil of a want of distinction between the main paragraphs and notes has been obviated by prefixing N. to sections which would ordinarily be marked as notes. I feel that a most humble apology is due to all teachers and students who have submitted to the unpardonable confusion of paragraphs, with their divisions, subdivisions, notes, and remarks, often with (a), (b), etc., in the old edition. This arrangement was thoughtlessly adopted to preserve the numbering of sections in the Syntax

of the previous edition, to which many references had already been made; but this object was gained at far too great a cost. I regret that I can make no better amends than this to those who have suffered such an infliction. A complete table of Parallel References is given in pp. xxvi.—xxxv., to make references to the former edition available for the new sections.

I have introduced into the text a section (28) on the probable ancient pronunciation of Greek. While the sounds of most of the letters are well established, on many important points our knowledge is still very unsatisfactory. With our doubts about the sounds of θ , ϕ , χ , and ζ , of the double ϵ and ov , not to speak of ξ and ψ , and with our helplessness in expressing anything like the ancient force of the three accents or the full distinction of quantity, it is safe to say that no one could now pronounce a sentence of Greek so that it would have been intelligible to Demosthenes or Plato. I therefore look upon the question of Greek Pronunciation chiefly as it concerns the means of communication between modern scholars and between teachers and pupils. I see no prospect of uniformity here, unless at some future time scholars agree to unite on the modern Greek pronunciation, with all its objectionable features. As Athens becomes more and more a centre of civilization and art, her claim to decide the question of the pronunciation of her ancient language may sometime be too strong to resist. In the meantime, I see no reason for changing the system of pronunciation¹ which I have followed and advocated more than thirty years, which adopts what is tolerably certain and practicable in the ancient pronunciation and leaves the rest to modern usage or to individual judgment. This has brought scholars in the United States nearer to uniformity than any other system without external authority is likely to bring them. In England the retention of the English

¹ By this the consonants are sounded as in 28, 3, except that ζ has the sound of z ; ξ and ψ have the sounds of x (ks) and ps ; θ , ϕ , and χ those of th in *thin*, ph in *Philip*, and hard German ch in *machen*. The vowels are sounded as in 28, 1, v being pronounced like French u or German $ü$. The diphthongs follow 28, 2; but ov always has the sound of ou in *youth*, and ϵ that of ei in *height*. I hold to this sound of ϵ to avoid another change from English, German, and American usage. If any change is desired, I should much prefer to adopt the sound of $\bar{i}$ (our i in *machine*), which ϵ has held more than 1900 years, rather than to attempt to catch any one of the sounds through which either genuine or spurious ϵ must have passed on its way to this (see 28, 2).

pronunciation of Greek with Latin accents has at least the advantage of local uniformity.

Since the last edition was published, Allen's new edition of Hadley's Grammar has appeared and put all scholars under new obligations to both author and editor. The new edition of Monro's Homeric Grammar is of the greatest value to all students of Homer. Blass's new edition of the first quarter of Kühner is really a new work, abounding in valuable suggestions. From the German grammars of Koch and Kaegi I have gained many practical hints. I am also greatly indebted to many letters from teachers containing criticisms of the last edition and suggestions for making it more useful in schools, too many indeed to be acknowledged singly by name. Among them is one from which I have derived special help in the revision, a careful criticism of many parts of the book by Professor G. F. Nicolassen of Clarks-ville, Tennessee. Another of great value came to me without signature or address, so that I have been unable even to acknowledge it by letter. I must ask all who have thus favored me to accept this general expression of my thanks. Professor Herbert Weir Smyth of Bryn Mawr has done me the great service of reading the proofs of Parts I. and II. and aiding me by his valuable suggestions. His special knowledge of Greek morphology has been of the greatest use to me in a department in which without his aid I should often have been sorely perplexed amid conflicting views. All scholars are looking for the appearance of Professor Smyth's elaborate work on the Greek Dialects, now printing at the Clarendon Press, with great interest and hope.

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CONTENTS.

	PAGES
INTRODUCTION.—THE GREEK LANGUAGE AND DIALECTS,	3-6

PART I.

LETTERS, SYLLABLES, AND ACCENTS.

SECTIONS

1-4.	The Alphabet.....	7, 8
5-10.	Vowels and Diphthongs	8, 9
11-15.	Breathings	9
16-24.	Consonants and their Divisions	9, 10
25, 26.	Consonants ending Greek Words.....	10
27.	Ionic and Athenian Alphabets	10, 11
28.	Ancient Pronunciation	11
29-33.	Changes of Vowels.....	12, 13
34.	Collision of Vowels.—Hiatus	13
35-41.	Contraction of Vowels.....	13-15
42-46.	Crasis	15, 16
47.	Synizesis	16
48-54.	Elision.....	16, 17
55.	Aphaeresis	17
56-63.	Movable Consonants	17, 18
64-67.	Metathesis and Syncope	18, 19
68, 69.	Doubling of Consonants	19
70-95.	Euphonic Changes of Consonants	19-24
96, 97.	Syllables and their Division.....	24
98-105.	Quantity of Syllables.....	24, 25
106-115.	General Principles of Accent.....	25-27
116.	Anastrophe	27
117-120.	Accent of Contracted Syllables and Elided Words..	27, 28
121-129.	Accent of Nouns and Adjectives.....	28, 29
130-135.	Accent of Verbs	29, 30
136-139.	Proclitics	31
140-146.	Enclitics	31-33
147-149.	Dialectic Changes in Letters	33
150.	Punctuation-Marks.....	33

PART II.

INFLECTION.

SECTIONS	PAGES
151-154. Definitions.— Inflection, Root, Stem, etc.	34
155-163. Numbers, Genders, Cases.....	34-36

NOUNS.

164-166. Three Declensions of Nouns	36
167. Case-endings of Nouns	36

FIRST DECLENSION.

168-170. Stems and Terminations of First Declension.....	37
171-182. Paradigms of First Declension	37-40
183-187. Contract Nouns of First Declension.....	40
188. Dialects of First Declension.....	40, 41

SECOND DECLENSION.

189-191. Stems and Terminations of Second Declension.....	41, 42
192-195. Paradigms of Second Declension	42
196-200. Attic Second Declension.....	42, 43
201-203. Contract Nouns of Second Declension.....	43, 44
204. Dialects of Second Declension.....	44

THIRD DECLENSION.

205-208. Stems and Case-endings of Third Declension	44
---	----

FORMATION OF CASES.

209-213. Nominative Singular of Third Declension.....	45, 46
214-218. Accusative Singular of Third Declension	46
219-223. Vocative Singular of Third Declension	47
224. Dative Plural of Third Declension	47

PARADIGMS OF THIRD DECLENSION.

225. Nouns with Mute or Liquid Stems.....	47-50
226-240. Nouns with Stems in Σ (chiefly contract).....	50-52
241-248. Stems in Ω or Ο.....	52, 53
249-262. Stems in Ι or Υ.....	53-55
263-272. Stems ending in a Diphthong	55, 56
273-279. Syncopated Nouns of Third Declension	57, 58
280-285. Gender of Third Declension.....	58, 59
286. Dialects of Third Declension	59
287-291. Irregular Nouns.....	59-62
292-297. Endings -θι, -θευ, -δε, -σε, -φι, -φιν, etc.....	62

ADJECTIVES.

SECTIONS		PAGES
298-309.	Adjectives of the First and Second Declensions....	63, 64
310, 311.	Contract Adjectives in -εος and -οος.....	65, 66
312-317.	Adjectives of the Third Declension	66, 67
318-333.	First and Third Declensions combined	67-69
334-339.	Participles in -ων, -ους, -ᾶς, -εις, -ῦς, -ως.....	70-72
340-342.	Contract Participles in -αων, -εων, -οων, -αως.....	72, 73
343-345.	Adjectives with One Ending	73
346-349.	Irregular Adjectives : μέγας, πολύς, πρῶτος, etc.....	73, 74

COMPARISON OF ADJECTIVES.

350-356.	Comparison by -τερος, -τατος	74, 75
357-360.	Comparison by -ίων, -ιστος	75, 76
361-364.	Irregular Comparison	76, 77

ADVERBS AND THEIR COMPARISON.

365-368.	Adverbs formed from Adjectives, etc.....	77, 78
369-371.	Comparison of Adverbs.....	78

NUMERALS.

372-374.	Cardinal and Ordinal Numbers, and Numeral Adverbs	78-80
375-385.	Declension of Cardinal and Ordinal Numbers, etc..	80, 81

THE ARTICLE.

386-388.	Declension of ὁ, ἡ, τό	81, 82
----------	------------------------------	--------

PRONOUNS.

389-400.	Personal and Intensive Pronouns	82, 83
401-403.	Reflexive Pronouns	84
404, 405.	Reciprocal Pronoun	84, 85
406-408.	Possessive Pronouns	85
409-414.	Demonstrative Pronouns	85, 86
415-420.	Interrogative and Indefinite Pronouns	86, 87
421-428.	Relative Pronouns	87, 88
429-440.	Pronominal Adjectives and Adverbs	88-90

VERBS.

441-454.	Voices, Moods, Tenses, Numbers, and Persons	90-92
455-461.	Tense Systems and Tense Stems.....	92, 93
462, 463.	Principal Parts of a Greek Verb	93, 94
464-468.	Conjugation.—Two Forms: Verbs in ω and Verbs in μι	94

SECTIONS	CONJUGATION OF VERBS IN Ω.	PAGES
469-473.	Description of following Synopses	94, 95
474, 475.	Synopsis of λῦω	96, 97
476, 477.	Synopsis of λείπω	98
478, 479.	Synopsis of φαίνω	99
480.	Inflection of λῦω	100-104
481.	Inflection of 2 Aor., Perf., and Pluperf. of λείπω..	105
482.	Inflection of φαίνω (Liquid Forms)	106, 107
483-485.	Remarks on Verbs in ω	108
486-491.	Perfect and Pluperfect Middle and Passive of Verbs with Consonant Stems	108-111
492, 493.	Contract Verbs in αω, εω, and οω	112-114
494.	Synopsis of τιμάω, φιλέω, δηλόω, θηράω	115
495-499.	Remarks on Contract Verbs	115, 116
	CONJUGATION OF VERBS IN μ.	
500-503.	General Character of Verbs in μ. — Two Classes,	116
504, 505.	Synopsis of ἵστημι, τίθημι, δίδωμι, and δέικνυμι in Present and Second Aorist Systems	116, 117
506.	Inflection of peculiar Tenses of these Verbs	117-122
507, 508.	Second Perfect and Pluperfect of the μ-form	123
509.	Full Synopsis of these Verbs in Indicative	123, 124
	AUGMENT AND REDUPLICATION.	
510-512.	Syllabic and Temporal Augment defined	124, 125
513-519.	Augment of Imperfect and Aorist Indicative	125
520-528.	Reduplication of Perf., Pluperf., and Fut. Perf. ..	126, 127
529-533.	Attic Reduplication	127, 128
534-536.	Reduplicated Aorists and Presents	128
537-539.	Syllabic Augment prefixed to a Vowel	128, 129
540-546.	Augment and Reduplication of Compound Verbs,	129, 130
547-550.	Omission of Augment and Reduplication	130, 131
	ENDINGS.	
551.	Personal Endings	131
552.	Personal Endings of Indic., Subj., and Opt.	131
553.	Personal Endings of Imperative	131
554, 555.	Endings of Infinitive, etc.	132
556.	Remarks on the Endings	132, 133
	TENSE STEMS AND FORMS OF INFLECTION.	
557-560.	Simple and Complex Tense Stems	133, 134
561.	Tense Suffixes	134
562.	Optative Suffix	134
563.	Two Forms of Inflection of Verbs	134
564.	The <i>Simple</i> Form	135
565.	The <i>Common</i> Form	135, 136

FORMATION AND INFLECTION OF TENSE SYSTEMS.

SECTIONS	PAGES
566. General Statement	136
567. Formation of the Present Stem from the Verb Stem	136
568-622. Eight Classes of Verbs	136-143
623-633. Inflection of Present and Imperfect Indicative ...	143, 144
634-659. Modification of the Stem in certain Tense Systems,	145-149
660-717. Formation of Tense Stems, and Inflection of Tense Systems in Indicative	149-158

FORMATION OF DEPENDENT MOODS AND PARTICIPLE.

718-729. Subjunctive	159, 160
730-745. Optative	160-163
746-758. Imperative	163-165
759-769. Infinitive	165, 166
770-775. Participles	166, 167
776. Verbals in -τος and -τεος	167

DIALECTS.

777-783. Dialectic and Poetic Forms of Verbs in ω	167-170
784-786. Special Dialectic Forms of Contract Verbs	170-172
787-792. Dialectic and Poetic Forms of Verbs in μ	172, 173

ENUMERATION AND CLASSIFICATION OF MI-FORMS.

793-797. Enumeration of Presents in μ	173, 174
798-803. Second Aorists of the μ -form	175, 176
804. Second Perfects and Pluperfects of the μ -form...	176, 177
805. Irregular Verbs of the μ -form	177
806-821. Inflection of $\epsilon\iota\mu\iota$, $\epsilon\dot{\iota}\mu\iota$, $\dot{\iota}\eta\mu\iota$, $\phi\eta\mu\iota$, $\dot{\eta}\mu\alpha\iota$, $\kappa\acute{\epsilon}\iota\mu\alpha\iota$, and $\omicron\dot{\iota}\delta\alpha$	177-183

PART III.

FORMATION OF WORDS.

822. Simple and Compound Words	184
--------------------------------------	-----

SIMPLE WORDS.

823-825. Primitives and Denominatives	184, 185
826-831. Suffixes	185

FORMATION OF NOUNS.

832-840. Primitives	186, 187
841-848. Denominatives	187, 188

SECTIONS	PAGES
849-858. Formation of Adjectives	189, 190
859, 860. Formation of Adverbs	190
861-868. Denominative Verbs	190, 191

COMPOUND WORDS.

869, 870. Division of the Subject	191
871-877. First Part of Compound Word	192, 193
878-882. Last Part of Compound Word	193, 194
883-889. Meaning of Compounds	194, 195

PART IV.

SYNTAX.

890-893. Subject, Predicate, Object	196
---	-----

SUBJECT AND PREDICATE.

894. Subject Nominative of Finite Verb	197
895. 1. Subject Accusative of Infinitive	197
2, 3. Subject of Infinitive omitted	197
896-898. Subject Nom. omitted, Impersonal Verbs, etc. ...	197, 198
899-906. Subject Nominative and Verb	198, 199
907-910. Predicate in same Case as Subject	199

APPOSITION.

911-917. Various Forms of Apposition	200, 201
--	----------

ADJECTIVES.

918-926. Adjectives agreeing with Nouns	201, 202
927-931. Adjectives belonging to omitted Subject of Infinitive,	202-204
932-934. Adjectives used as Nouns	204

THE ARTICLE.

935-940. Homeric Use of the Article (as Pronoun)	204-206
941-958. Attic Use of the Article (as Definite Article)	206-208
959-980. Position of the Article	208-212
981-984. Pronominal Article in Attic ($\delta \mu\acute{\epsilon}\nu$. . . $\delta \delta\acute{\epsilon}$, etc.)..	212

PRONOUNS.

985-992. Personal and Intensive Pronouns	213, 214
993-997. Reflexive Pronouns	214, 215

CONTENTS.

xv

SECTIONS	PAGES
998-1003. Possessive Pronouns	215, 216
1004-1010. Demonstrative Pronouns.....	216, 217
1011-1014. Interrogative Pronoun.....	217
1015-1018. Indefinite Pronoun	217, 218
1019-1025. Relative Pronoun as related to its Antecedent..	218, 219
1026-1030. Relative with omitted Antecedent	219, 220
1031-1038. Assimilation and Attraction of Relatives	220-222
1039. Relative in Exclamations	222
1040-1041. Relative Pronoun not repeated in a new Case..	222

THE CASES.

NOMINATIVE AND VOCATIVE.

1042. General Remark on the Cases.....	222
1043. Nominative, as Subject or Predicate	222
1044. Vocative used in addressing	222
1045. Nominative used for Vocative.....	223

ACCUSATIVE.

1046. Various Functions of the Accusative.....	223
1047-1050. Accusative of Direct (External) Object.....	223
1051-1057. Cognate Accusative (of Internal Object).....	223-225
1058, 1059. Accusative of Specification or Limitation.....	225
1060, 1061. Adverbial Accusative.....	226
1062-1064. Accusative of Extent of Time or Space.....	226
1065. Terminal Accusative (Poetic)	226, 227
1066-1068. Accusative after <i>Nḥ</i> and <i>Md</i>	227
Two Accusatives with Verbs signifying	
1069-1072. <i>To ask, teach, remind, clothe, conceal, deprive, divide, etc.</i>	227
1073-1075. <i>To do anything to or say anything of a person or thing</i>	228
1076. Cognate and Object Accusative together.....	228
1077-1082. Predicate and Object Accusative together	228, 229

GENITIVE.

1083. Various Functions of the Genitive.....	229
1084. Genitive after Nouns (Attributive)	229, 230
1085-1087. Seven Classes of Attributive Genitive.....	230
1088-1092. Partitive Genitive (specially)	231, 232
Genitive after Verbs: —	
1093-1096. Predicate Genitive	232, 233
1097, 1098. Genitive expressing Part.....	233

SECTIONS		PAGES
	With verbs signifying	
1099-1101.	<i>To take hold of, touch, aim at, claim, hit, miss, begin, etc.</i>	233, 234
1102-1108.	<i>To taste, smell, hear, perceive, remember, forget, desire, spare, neglect, admire, despise..</i>	234, 235
1109-1111.	<i>To rule, lead, or direct</i>	236
1112-1116.	<i>Fulness or Want</i>	236
1117-1120.	Genitive of Separation and Comparison	237, 238
1121-1125.	Genitive with Verbs of <i>Accusing, Convicting, Acquitting, and Condemning</i> (with Accus.) ..	238, 239
1126-1128.	Genitive of Cause	239
1129.	Causal Genitive in Exclamations	239
1130.	Genitive of Source	239
1131.	Genitive of Agent or Instrument (Poetic)	240
1132.	Genitive after Compound Verbs	240
1133-1135.	Genitive of Price or Value	240, 241
1136.	Genitive of Time within which	241
1137-1138.	Genitive of Place within which (chiefly Poetic)	241
1139-1142.	Objective Genitive with Verbal Adjectives	242, 243
1143-1145.	Possessive Genitive with Adjectives denoting Possession, etc.	243
1146.	Genitive with certain Adject. of Place	243
1147-1151.	Genitive with Adverbs	243, 244
1152.	Genitive Absolute (see also 1568)	244
1153-1156.	Genitive with Comparatives	244, 245
DATIVE.		
1157.	Various Functions of the Dative	245
	Dative expressing <i>to</i> or <i>for</i> : —	
1158.	Dative of Indirect Object	245
1159-1163.	Dative after certain Intransitive Verbs	245, 246
1164.	Dative with Verbs of Ruling, etc.	247
1165-1170.	Dative of Advantage or Disadvantage	247, 248
1171.	Ethical Dative	248
1172.	Dative of Relation	248
1173.	Dative of Possession (with <i>εἰμί</i> , etc.)	248
1174.	Dative after Adjectives kindred to preceding Verbs	249
1175-1178.	Dative of Resemblance, Union, and Approach	249, 250
1179, 1180.	Dative after Compound Verbs	250, 251
1181, 1182.	Dative of Cause, Manner, Means, and Instrument	251
1183.	Dative after <i>χρᾶσθαι</i> , <i>use</i>	251
1184, 1185.	Dative of Degree of Difference (with Comparatives)	251, 252

CONTENTS.

xvii

SECTIONS

PAGES

1186, 1187.	Dative of Agent (with Perfect and Pluperfect Passive).....	252
1188.	Dative of Agent (with Verbal in -τέος or -τέον)	252
1189-1191.	Dative of Accompaniment (sometimes with αὐτός)	252, 253
1192-1195.	Dative of Time	253
1196.	Dative of Place (Poetic).....	253
1197.	“ “ “ Occasional Use in Prose (Names of Attic Demes)	254
1198.	Local Datives as Adverbs.....	254

PREPOSITIONS.

1199.	Prepositions originally Adverbs	254
1200.	Improper Prepositions.....	254
1201.	Prepositions with Genitive, Dative, and Accusative.....	254
1202-1219.	Uses of the Prepositions.....	254-262
1220.	Uses of the Improper Prepositions.....	262
1221-1226.	Remark on the Prepositions	262, 263
1227.	Prepositions in Composition taking their own Cases.....	264

ADVERBS.

1228, 1229.	Adverbs qualifying Verbs, Adjectives, and Adverbs	264
-------------	---	-----

SYNTAX OF THE VERB.

VOICES.

1230-1232.	Active Voice.....	264, 265
1233.	Passive Voice	265
1234-1237.	Agent after Passive Verbs (ὑπό and Genitive)	265
1238.	Dative of Agent (see also 1186-1188)	265
1239.	Passive Construction when Active has two Cases	265, 266
1240.	Cognate Accusative made Subject of Passive.	266
1241.	Intransitive Active forms used as Passives	266
1242-1248.	Middle Voice (three uses)	267, 268

TENSES.

1249.	Two relations denoted by the Tenses.....	268
-------	--	-----

I. TENSES OF THE INDICATIVE.

1250-1266.	Tenses of the Indicative (Time of each)	268-271
1267-1270.	Primary and Secondary Tenses	271, 272

II. TENSES OF THE DEPENDENT MOODS.

SECTIONS	A. NOT IN INDIRECT DISCOURSE.	PAGES
1271.	Present and Aorist chiefly used	272
1272.	Distinction between Present and Aorist here...	272
1273-1275.	Perfect not in Indirect Discourse (seldom used)	272, 273
1276-1278.	Future Infinitive not in Indirect Discourse (exceptional)	273

B. IN INDIRECT DISCOURSE.

1279.	Definition of <i>Indirect Discourse</i>	273
1280-1284.	Optative and Infinitive in Indirect Discourse...	274
1285.	Present Infin. and Optative include Imperfect..	274
1286.	Infinitive after Verbs of Hoping, Promising, etc. (two Constructions allowed)	275
1287.	Future Optative used only in Indirect Discourse	275

III. TENSES OF THE PARTICIPLE.

1288.	Expressing time relatively to leading Verb.....	275
1289.	Present Participle as Imperfect.....	275, 276
1290.	Aorist sometimes denoting same time as leading Verb	276

IV. GNOMIC AND ITERATIVE TENSES.

1291.	Gnomic Present, expressing Habit or General Truth	276
1292-1294.	Gnomic Aorist " " " "	276
1295.	Gnomic Perfect " " " "	276
1296-1298.	Iterative Imperfect and Aorist with <i>ἀν</i>	276, 277

THE PARTICLE "Αν.

1299-1301.	Two Uses of <i>ἀν</i>	277
	"Αν with the Indicative:—	
1302.	Never with Present or Perfect	277
1303.	With Future (chiefly Homeric).....	277, 278
1304.	With Secondary Tenses.....	278
1305.	"Αν with the Subjunctive	278
1306, 1307.	"Αν with the Optative (always Potential)	278
1308, 1309.	"Αν with the Infinitive and Participle (Potential)	278, 279
1310, 1311.	Position of <i>ἀν</i>	279, 280
1312.	"Αν repeated in long Apodosis	280
1313-1316.	Special Uses of <i>ἀν</i>	280

THE MOODS.

GENERAL STATEMENT AND CLASSIFICATION.

1317-1319.	Various Uses of Indicative	280, 281
1320, 1321.	Various Uses of Subjunctive	281

CONTENTS.

xix

SECTIONS	PAGES
1322, 1323. Various Uses of Optative	281, 282
1324. The Imperative	282
1325. The Infinitive, Participle, etc.	283
1326. Classification of Constructions of the Moods...	283

I. POTENTIAL OPTATIVE AND INDICATIVE.

1327-1334. Potential Optative with <i>δν</i>	283-285
1335-1341. Potential Indicative with <i>δν</i>	285, 286

II. IMPERATIVE AND SUBJUNCTIVE IN INDEPENDENT SENTENCES. — INDEPENDENT SENTENCES WITH *μή* OR *ὅπως*.

1342, 1343. Imperative in Commands, Exhortations, etc. ..	287
1344, 1345. First Person of Subjunctive in Exhortations ...	287
1346, 1347. Present Imper. or Aorist Subj. in Prohibitions	287
1348, 1349. Independent Subjunctive in Homer with <i>μή</i> , expressing fear or anxiety	287, 288
1350, 1351. Subjunctive or Indicative with <i>μή</i> or <i>μή οὐ</i> in cautious assertions or negations	288
1352-1354. Future Indicative with <i>ὅπως</i> and <i>ὅπως μή</i> in Commands and Prohibitions	288

III. HOMERIC SUBJUNCTIVE LIKE FUTURE INDICATIVE. — INTERROGATIVE SUBJUNCTIVE.

1355-1357. Homeric Use of the Subjunctive as simple Future	288, 289
1358, 1359. Interrogative Subjunctive (Questions of Doubt)	289

IV. SUBJUNCTIVE AND FUTURE INDICATIVE WITH *οὐ μή*.

1360, 1361. As Emphatic Future and in Prohibitions	289
--	-----

V. FINAL AND OBJECT CLAUSES AFTER *ἵνα*, *ὥς*, *ὅπως*, *ὅφρα*, AND *μή*.

1362, 1363. Three Classes of these Clauses	290
1364. Negative Particle in these Clauses	290

I. PURE FINAL CLAUSES (AFTER ALL THE FINAL PARTICLES) : —

1365-1368. With Subjunctive and Optative	290, 291
1369, 1370. With Subjunctive after Secondary Tenses	291
1371. With the Past Tenses of the Indicative	292

II. OBJECT CLAUSES WITH *ὅπως* AFTER VERBS OF *Striving* ETC. : —

1372. With Future Indicative or Optative	292
1373. Same construction with Verbs of <i>exhorting</i> etc.	292
1374-1376. Present or Aorist Subjunctive or Optative here	292, 293
1377. Homeric Subj. and Opt. with <i>ὅπως</i> or <i>ὥς</i>	293

SECTIONS	PAGES
III. CLAUSES WITH <i>μή</i> AFTER VERBS OF <i>Fearing</i> : —	
1378. With Subjunctive and Optative.....	293
1379. With Future Indicative (rare)	293
1380. With Present or Past Tenses of Indicative.....	294
VI. CONDITIONAL SENTENCES.	
1381. Definition of <i>Protasis</i> and <i>Apodosis</i>	294
1382. Use of <i>άν</i> (Hom. <i>κέ</i>) in <i>Protasis</i> and <i>Apodosis</i> ..	294
1383. Negative Particles in <i>Protasis</i> and <i>Apodosis</i>	294
1384. Distinction of Particular and General Suppositions.....	294, 295
1385–1389. Classification of Conditional Sentences.....	295, 296
I. PRESENT OR PAST CONDITIONS WITH NOTHING IMPLIED.	
1390. Simple Supposition (chiefly Particular) with Indicative.....	296, 297
1391. Future Indicative denoting Present Intention ..	297
1393–1396. Present and Past General Suppositions.....	297, 298
II. PRESENT AND PAST CONDITIONS WITH SUPPOSITIONS CONTRARY TO FACT.	
1397. Past Tenses of Indicative (<i>άν</i> in <i>Apodosis</i>)	298, 299
1398. Present Optative used here in Homer in Present Conditions	299
1399. Optative with <i>κέ</i> in Homer rarely Past in <i>Apodosis</i>	299
1400–1402. "Εδει, <i>χρην</i> , etc. with Infinitive in <i>Apodosis</i> without <i>άν</i>	299, 300
III. FUTURE CONDITIONS, MORE VIVID FORM.	
1403, 1404. Subjunctive with <i>έάν</i> in <i>Protasis</i>	300
1405. Future Indicative with <i>ελ</i> in <i>Protasis</i>	300
1406, 1407. Subjunctive with simple <i>ελ</i> (in Homer)	301
IV. FUTURE CONDITIONS, LESS VIVID FORM.	
1408–1412. Optative in both <i>Protasis</i> and <i>Apodosis</i>	301
PECULIAR FORMS OF CONDITIONAL SENTENCES.	
1413. <i>Protasis</i> contained in Participle or other Word..	301, 302
1414–1417. Ellipsis of <i>Protasis</i> or <i>Apodosis</i>	302
1418. Infinitive or Participle in Indirect Discourse forming <i>Apodosis</i>	303
1419. Infinitive (not in Indirect Discourse) forming <i>Apodosis</i>	303
1420. <i>Apodosis</i> implied in Context	303
1421. <i>Protasis</i> and <i>Apodosis</i> of different Classes.....	303, 304
1422. Δέ introducing an <i>Apodosis</i>	304
1423, 1424. Εί after Verbs of Wondering (<i>θαυμάζω</i>) etc....	304

SECTIONS	PAGES
VII. RELATIVE AND TEMPORAL SENTENCES.	
1425. Relative including Temporal Clauses.....	305
1426. Definite and Indefinite Antecedent explained ..	305
1427. Relative with Definite Antecedent	305
1428. Relative with Indefinite Antecedent. — Condi- tional Relative	305, 306
1429. Four Forms of Conditional Relative Sentence corresponding to those of ordinary Protasis (1385–1389).....	306
1430. I. (a) Simple Present or Past Conditions	306
1431, 1432. (b) Present and Past General Conditions....	306, 307
1433. II. Present and Past Unfulfilled Conditions ...	307
1434, 1435. III. Future Conditions (more Vivid Form)	307
1436. IV. Future Conditions (less Vivid Form)	307
1437, 1438. Peculiar Forms in Conditional Relative Sentences	307, 308
1439–1441. Assimilation in Conditional Relative Sentences	308, 309
1442–1444. Relative Clauses expressing Purpose	309
1445–1448. Relative Clauses expressing Result	309, 310
1449–1459. Consecutive Clauses with ὥστε or ὡς, with Infinitive and Finite Moods.....	310, 311
1460. 'Εφ' ᾧ or ἐφ' ᾧτε with Infin. or Fut. Ind.....	311
1461, 1462. Causal Relative Sentences	312
TEMPORAL PARTICLES SIGNIFYING <i>Until</i> AND <i>Before</i> .	
1463–1468. Constructions after ἕως, ἕσται, ἀχρι, μέχρι, ὅφρα, <i>until</i>	312, 313
1469–1473. Πρὶν with the Infinitive and the Finite Moods..	313, 314
1474. Πρὶν ἢ, πρότερον ἢ, πρόσθεν ἢ, etc. used like πρίν	314
VIII. INDIRECT DISCOURSE.	
1475. Direct and Indirect Quotations and Questions	314, 315
1476–1479. Indirect Quotations and Questions, how introduced	315
1480. Meaning of Expression <i>Indirect Discourse</i>	315
1481–1486. General Principles of Indirect Discourse. — Use of δν. — Negative Particles.....	315, 316
SIMPLE SENTENCES IN INDIRECT DISCOURSE.	
1487. Indicative and Optative after δτι or ὡς, and in Indirect Questions.....	316, 317
1488. Pres. Opt. occasionally represents Imperfect ...	317
1489. Pres. and Perf. changed to Imperf. and Pluperf.	317
1490–1492. Subjunctive or Optative in Indirect Questions, representing Interrogative Subjunctive.....	317, 318
1493. Indicative or Optative with δν (unchanged)....	318
1494. Infinitive and Participle in Indirect Quotations	318, 319

SECTIONS

PAGES

1495. When Infin. is said to be *in Indirect Discourse* 319
 1496. Negative of Infin. and Part. (sometimes μή) ... 319

INDIRECT QUOTATION OF COMPLEX SENTENCES.

1497. Rule for *Dependent* Clauses in Indirect Quotation 319, 320
 1498. One Verb changed to Optative, another unchanged 320
 1499. *Dependent* Aorist Indic. not changed to Optative 320
 1500, 1501. Special Cases 320
 1502, 1503. Single *Dependent* Clauses in Indirect Discourse, independently of the rest of the Sentence.—
 Four Classes 321, 322
 1504. Οὐχ ὅτι, οὐχ ὅπως, μὴ ὅτι, μὴ ὅπως 322

IX. CAUSAL SENTENCES.

1505. Causal Sentences with Indicative 322, 323
 1506. Optative sometimes used after Past Tenses 323

X. EXPRESSION OF A WISH.

- 1507–1510. Optative in Wishes (with or without εἴθε etc.).. 323, 324
 1511. Indicative in Wishes (with εἴθε etc.) 324
 1512–1515. Ὡφελον with Infinitive in Wishes 324, 325

THE INFINITIVE.

1516. Infinitive as Verbal Noun (with and without Article) 325

INFINITIVE WITHOUT THE ARTICLE.

1517. Infinitive as Subject, Predicate, or Appositive.. 325
 1518. Infinitive as Object of a Verb:—
 1519–1521. Not in Indirect Discourse (chiefly Present and Aorist)..... 326
 1522–1525. In Indirect Discourse (with Time of Tenses preserved)..... 326, 327
 1526–1531. Infinitive with Adjectives, Adverbs, and Nouns 328
 1532, 1533. Infinitive of Purpose (or Result, *Hom.*)..... 329
 1534, 1535. Absolute Infinitive. — Ἐκὼν εἶναι etc 329
 1536–1540. Infinitive in Commands, Wishes, Laws, etc.... 329, 330

INFINITIVE WITH THE ARTICLE.

1541. Character of Articular Infinitive 330
 1542–1544. Infinitive with τὸ as Subject or Object..... 330, 331
 1545. Infinitive with τὸ with Adjectives and Nouns... 331
 1546. Infinitive with τοῦ, τῆς, or τὸ after Prepositions 331

CONTENTS.

xxiii

SECTIONS	PAGES
1547, 1548. Infin. with τοῦ or τῷ in Various Constructions	331, 332
1549-1553. Infinitive with or without τοῦ or τοῦ μὴ, τό or τὸ μὴ (or μὴ οὐ), after Verbs of Hindrance etc.	332, 333
1554. Infinitive (generally with τό) in Exclamations	333
1555. Infinitive with Adjuncts and τό, as Noun	333

THE PARTICIPLE.

1557, 1558. Participle as Verbal Adjective.— Three Uses ..	334
--	-----

ATTRIBUTIVE PARTICIPLE.

1559. Participle qualifying a Noun (as Adjective)	334
1560, 1561. Participle with Article as Substantive	334, 335
1562. Neuter Participle with Article as Abstract Noun	335

CIRCUMSTANTIAL PARTICIPLE.

1563, 1-8. Various Uses of this Participle	335, 336
1564-1567. Peculiar Idioms	336, 337
1568. Genitive Absolute	337
1569, 1570. Accusative Absolute	337
1571. Ὦν omitted (rarely)	337, 338
1572-1577. Various Adverbs with Circumstantial Participle	338, 339

SUPPLEMENTARY PARTICIPLE.

1578, 1579. Showing to what the action of the Verb relates	339
--	-----

NOT IN INDIRECT DISCOURSE.

1580, 1581. With Verbs signifying <i>to begin, continue, cease, repent</i> , etc.	339, 340
1582, 1583. With Verbs signifying <i>to perceive, find, or represent</i>	340
1584. Βουλόμενος, ἡδόμενος, etc., agreeing with Dative	340
1585. With περιοράω and ἐφοράω, <i>overlook, see, allow</i>	340
1586. With λανθάνω, τυγχάνω, and φθάνω	340, 341
1587. With διατελέω, οἰχομαι, etc.	341

IN INDIRECT DISCOURSE.

1588. Participle (like Infin.) with verbs signifying <i>to see, hear, learn, perceive, know</i> , etc.	341, 342
1589. Δηλός or φανερός εἰμι with Participle	342
1590. Σύνοιδα and συγγιγνώσκω with a Participle in Nominative or Dative	342
1591, 1592. Verbs of 1588 with other Constructions	342
1593. Ὡς with Participle of Indirect Discourse	342

SECTIONS	VERBAL ADJECTIVES IN -τέος AND -τέον.	PAGES
1594.	Two Constructions.....	343
1595, 1596.	Personal Construction of Verbal in -τέος.....	343
1597-1599.	Impersonal Verbal in -τέον (or -τέα).....	343

INTERROGATIVE SENTENCES.

1600.	Direct and Indirect Interrogatives.....	344
1601.	Two or more Interrogatives with one Verb.....	344
1602.	Interrogative as Predicate	344
1603.	Direct Interrogatives, — ἄρα, ἦ, οὐ, μή, μῶν, οὐ- κοῦν.....	344
1604.	Ἄλλο τι ἦ; or ἄλλο τι;.....	345
1605.	Indirect Questions with εἰ (Homeric ἦ or εἰ) ...	345
1606.	Alternative Questions, — Πότερον ... ἦ, etc. ...	345

NEGATIVES.

1607.	Two negatives, οὐ and μή	345
1608.	Οὐ with independent Indicative and Optative ..	345
1609.	Εἰ οὐ or εἰ μή in Indirect Questions.....	345
1610.	Μή with Subjunctive and Imperative.....	346
1611.	Negative with Infinitive	346
1612-1614.	Negative with Participles and Adjectives.....	346
1615.	Μή with Infin. after Verbs with <i>Negative Idea</i>	346
1616, 1617.	Μὴ οὐ with Infinitive (after Negative Leading Verb).....	347
1618, 1619.	Two or more Negatives in one Clause.....	347

PART V.

VERSIFICATION.

1620, 1621.	Foot. — Ictus. — Arsis and Thesis.....	348
1622-1624.	Rhythm and Metre.....	350
1625.	Ictus and Word-accent.....	350
1626.	Long and Short Syllables. — Times	350
1627, 1628.	Enumeration of Feet.....	350, 351
1629, 1630.	Place of the Ictus in a Foot.....	351
1631.	Resolution and Contraction.....	351, 352
1632.	Syncope.....	352
1633.	Irrational Time	352
1634.	Cyclic Dactyl and Anapaest....	352

CONTENTS.

XXV

SECTIONS	PAGES
1635. Anacrusis	352
1636. Syllaba Anceps	352
1637. Rhythmical Series and Verse	353
1638. Close of Verse.....	353
1639. Catalexis.....	353
1640. Pauses	353
1641. Brachycatalectic and Hypercatalectic Verses...	353
1642-1644. Caesura and Diaeresis	353, 354
1645. Names of Verses.....	354
1646. Monometers, Dimeters, etc.....	354
1647. Tripodies, Tetrapodies, etc.	355
1648. Rising and Falling Rhythms	355
1649. Distichs, Systems, Strophes, etc.	355
1650-1656. Trochaic Rhythms	355-357
1657-1667. Iambic Rhythms.....	357-360
1668-1674. Dactylic Rhythms.....	360-362
1675-1678. Anapaestic Rhythms	362-364
1679-1683. Logaoedic Rhythms.....	364-366
1684, 1685. Dactylo-Epitrictic Rhythms.....	366, 367
1686. Rhythms with Feet of Five or Six Times.....	367
1687. Choriambic Rhythms.....	367
1688. Ionic Rhythms	367
1689. Cretic and Paeonic Rhythms.....	368
1690. Bacchic Rhythms	368
1691. Dochmiacs	368

APPENDIX.

1692. CATALOGUE OF VERBS	369-406
--------------------------------	---------

PARALLEL REFERENCES

FROM THE EDITION OF 1879 TO THE PRESENT EDITION.

OLD	NEW	OLD	NEW	OLD	NEW
1	1	11, 2, N. 4	55	17, 1, Note	94
Note 1	2	N. 5	42	2	95, 1
N. 2	3	12, 1	48	Note	95, 3 & 5
2	5	2	54	3	95, 2
Note	6	N. 1	51	18, 1, 2	96
3	7	N. 2	50	2, Note	97
Note	10	N. 3	53	19, 1	98
4, 1	11	N. 4	52	2	99
N. 1	12	13, 1	56	3	100
N. 2	13	N. 1	57; 59	N. 1	101
2	15	N. 2	60	N. 2	102
5, 1	16	2	62; 63	20	103
2	18	3	63	1, 2, 3	104
6	19	14, 1	64	21, 1	106
1	20	2	65	Rem.	107, 2
2	21; 22	N. 1	66	N. 1	108
Note	23; 24	N. 2	67	N. 2	109
7	25	15, 1	68, 1	2	110, 1-3
Note	26	2	69	3	110, 4
8	34	16	70	22, 1	111
9	35; 36	1	71	2	112
1	37	N. 1	72	N. 1	113
2	38, 2	N. 2	73	N. 2	114
Note	39, 1	2	74	23, 1	115, 1
3	38, 1	3	75	Note	115, 2
Note	39, 1 & 2	Note	76; 77	2	116
4	38, 4	4, Note	88	24, 1	117
N. 1	39, 3	5	78, 1	Note	118
N. 2	39, 4 & 5	6	78, 2 & 3	2	119
5	40, 1	N. 1	79	3	120
Remark	40, 2	N. 2	80	25, 1	121
10	47	N. 3	81	Note	122
11, 1	42	N. 4	83	2	123; 124
(a)	43, 1	7	84	Note	125
(b)	43, 2	(a)	84, 1	3	127
2	44	(b)	84, 3	N. 1	128
N. 1	45	(c)	84, 4	N. 2	129
N. 2	46	(d)	84, 5 & 6	26	130
N. 3	47, 2	17, 1	92; 93	N. 1	132; 133, 1

PARALLEL REFERENCES.

xxvii

OLD	NEW	OLD	NEW	OLD	NEW
26 N. 2	134	40	189	53, 2, N. 2	319
N. 3 (1)	131, 4;	41	190	3	263
	133, 2	Note	191	N. 1	265
(2)	131, 5;	42, 1	192; 193	N. 2	266
	131, 2	Note	195	N. 3	267
(3)	131, 1;	2	196; 197	N. 4	264
	133, 3	N. 1	199	54	268
N. 4	135	N. 2	200	Note	269; 270
27	140	43	201	55	242; 245
1	141, 1	Note	203	N. 1	238-241; 243; 244
2	141, 2	44	204	N. 2	248
3	141, 3	45, 1	205	N. 3	245; 247
4	141, 4	Note	206	56, 1	228
28, 1-3	142; 143	2	207	2 & Note	237, 1
N. 1	144	Note	167; 208	57	273
N. 2	145	46	209	1	274, 1
N. 3	146	1	209, 4	N. 1	274; 275
29	136; 137	2	209, 1	N. 2	276; 279
N. 1	138	3	209, 2	2	277, 1; 278
N. 2	139	4	209, 3	3	277, 2; 278
30, 1	147	N. 1	212, 1; 210, 1 & 3	58	280
2	148	N. 2	212, 2	1-3	281-285
3	149	N. 3	213	59	286
31	150	47, 1	214, 1;	60, 1	287
32, 1	151		214, 2 & 3; 216	2	288
2	152	N. 1	217	3	289
Note	153; 154	N. 2	218	4	290
33, 1	155	48, 1	219	5	291
2	156	2	220-222	61	292-294
N. 1	157	3	223	N. 1	295
N. 2	158	49	224	N. 2	296
N. 3	159	50	225	N. 3	297
3	160; 161	51, 1	226	62, 1, 2	298
N. 1	162	2	208, 3	3	299-301
N. 2	163	Note	88, 1; 90, 3	Note	302
34	164; 165	52, 1	227	63	304; 306
Note	166	Note	85; 88, 1	Note	307
35	168	2	228; 234	64	305; 306
36	169	N. 1	228; 230; 235	65	310
Note	170	N. 2	39, 2	66	312; 313
37, 1	171; 179	N. 3	231	N. 1	333
2	173-175	N. 4	232	N. 2	344
N. 1	182	53	249; 256	N. 3	316
N. 2	177	1	249; 250	N. 4	343; 345
N. 3, 4	178	N. 1	254	67, 1, 2	318-320; 324;
38	183; 184	N. 2	251		325; 328; 329
N. 1	186	N. 3	255	N. 1	322; 74
N. 2	187	2	257	N. 2	332
39	188	N. 1	261	N. 3	325-327

OLD	NEW	OLD	NEW	OLD	NEW
68	334; 335; 338	79, 1, N. 5	396	93, 1	464
Note	336; 337	N. 6	397	2 (a)-(c)	465; 466
69	340; 341	N. 7	398	3	467
Note	342	2	399; 989, 2	Note	468
70	346	Note	400	94	456; 458; 561
N. 1	347	80	401	95, 1	469; 470
N. 2	348	Note	402; 403	I	474
71	350	81	404	II	476
N. 1	351	82	406	III	478
N. 2	352	N. 1	407	Note	472
N. 3	353	N. 2	408	2, I	474; 475
N. 4	354	83	409	II	477
N. 5	355	N. 1	411	III	479
72, 1	357	N. 2	412	Note	473
2	358	N. 3	413	96, I	480
N. 1	359	84, 1	415	II	481
N. 2	360	2	416	III	482
73, 1	361	N. 1	417	N. 1	483
Note	362	N. 2	418	N. 2	484
2	363	3	419	N. 3	485
3	364	85	420	97, 1 & 2	486, 1 & 2
74, 1	365	86	421; 425	3	487, 1
Note	366	N. 1	426	4	487, 2
2	367	N. 2	424; 428	N. 1	488
Note	368	87, 1	429; 430	N. 2	489
75	369	Note	434	N. 3	490
N. 1	370	2	436	98	492
N. 2	371	Note	438	Rem.	493
76	372; 373	88, 1	441	N. 1	495
Note	374	Note	442	N. 2	496
77, 1	375	2	443	N. 3	497
N. 1	376; 377	Note	444	N. 4	498
N. 2	378	89	445	N. 5	499
N. 3	379	Note	446	N. 6	737
2	380	90, 1	447	99, 1	510; 520
N. 1	381; 382, 2	2	448	2 (a)	511, 1
N. 2 (a)	382, 1	N. 1	449	(b)	511, 2
(b)	382, 3	N. 2	450	(c)	521
N. 3	383	N. 3	451	Rem.	512; 520
N. 4	384	91	452; 453	100, 1	513
N. 5	385	Note	454	2	515
78	386	92, 1, 2 & Note	458;	N. 1	516
N. 1	387		459; 567	N. 2	517
N. 2	388	3	460	N. 3	534
79, 1	389	Note	461	N. 4	535
N. 1	391; 392	4	459	N. 5	514
N. 2	393	I-VII	455-457	101, 1	521
N. 3	394	5	462	Note	522
N. 4	395	6	463	2	523

PARALLEL REFERENCES.

xxix

OLD	NEW	OLD	NEW	OLD	NEW
101, 2, N. 1	524	108, V, N. 1 (b)	611	110, IV, (a)	698
N. 2	525	N. 2	612	(1)-(5)	699-
3	526	VI	613		702
4	527	N. 1	615	(b)	682; 683
102	529-531	N. 2	616	(1)-(5)	684
N. 1	532	N. 3	617	Note	686; 694
N. 2	533	N. 4	618	(c)	703
103	518	VII	653; 654	N. 1	704
Note	519	Note	656	N. 2	705
104	537	VIII	621	(d)	687; 692
N. 1	538	Note	622	N. 1	690
N. 2	539	Rem.	634	N. 2	See 693
105, 1	540	109, 1	635; 636	N. 3	691; 773
N. 1	541	N. 1	471; 638	N. 4	774
N. 2	543	N. 2	639	V	675
N. 3	544	2	640; 641	N. 1	676
2	545, 1	3	643; 644	N. 2	677
Note	545, 2	N. 1	693; 689	N. 3	678
3	546	N. 2	See 692	VI	707; 710
106, 1	547; 548	4	645	N. 1	708
Note	550	N. 1	646	N. 2, 3	709
2	549	N. 2	711	VII	712; 715
107	567	5	672	N. 1	716
108	568	6	647	N. 2	713
I	569	Note	648	N. 3	714
Note	571	7 (a)	649	111	717
II, 1	572	(b)	650	112, 1	551
2	574	(c)	651; 652	2	552
Note	575; 642	8	653; 657	Note	556
III	576-578	(a)	658, 1	3, 4	557-561
IV	579	(b)	658, 2	113, 1	See 561, 1; 623
1 (a)	580	Note	659	2, N. 1	565, 6; 624
Note	582; 583	Rem.	661	N. 2	625
(b)	585; 588	110, I	660	N. 3	556, 2
N. 1	590	II, 1	662	N. 5	556, 3
N. 2	591	2	663	114	718
2	592	N. 1 (a)	665, 1	(end)	721
(c)	593	(b)	665, 2	N. 1	723; 725
(d)	594; 596	(c)	665, 3	N. 2	724; 727
N. 1	598	(d)	665, 4	115	730
N. 2	599	N. 2	666	1	731
N. 3	600	N. 3	667	2	740
3 (e)	601	N. 4	668	3	739
Note	602	III, 1	669	4	737
V, 1	603	N. 1	670	N. 1	735
2	605	N. 2	671	N. 2	732
3	607	2	672	116, 1	553
4	608	N. 1	673	2	746; 747
N. 1 (a)	610	N. 2	674	3	757

PARALLEL REFERENCES.

OLD	NEW	OLD	NEW	OLD	NEW
117, 1	554; 759; 765	122, 2, N. 4	724	129, 1	832
1 (end)	766-769	N. 5	728; 631	2 (a)	833, 1; 841
2	770; 772; 775	N. 8	803, 1	Note	841
Note	337	123, 1	504; 505	(b)	833, 1, 2; 841
3	776, 1	2	506	Note	833, 3
N. 1	776, 2	3	509	3	834
N. 2	776, 3	124, 1	507; 508	N. 1	835
118, 1	721; 733	2	804	N. 2	836
Note	734	125, 1, 2	794, 1, 2	4	837
2	720; 733	N. 1	795	Note	837 (end)
Note	751; 748	N. 2	796	5	838
3	706	3	798; 799	Note	839
5	486, 2; 701	N. 1	801	6	843
Note	701	N. 2	802; 803, 2	7	842 (837)
6	1254	4	804	Note	842
119, 1-9	777, 1-9	5	797	8	844
10	778	126, 1-5	787, 1-5	Note	845
11	779	6	800, 2	9	846
12 (a)	780, 1	7 (a)	788, 1	(a)-(c)	846, 1-3
(b)	780, 2	(b)	788, 2	Note	847
(c)	780, 3	(c)	788, 3	10	848, 1
(d)	780, 4	8	789	Note	848, 2
13	781	9	791	11	849, 1
14	782	10	792	12	850
15	783	127	805	13	851
120, 1 (a)	784, 1	I	806, 1	14	852
(b)	784, 2	N. 1, 2	806, 2, 3; 807	Note	853
(c)	784, 3	II	808, 1	15	854
(d)	784, 4	N. 1-3	808, 2; 809	16	849, 4
(e)	784, 5	III	810, 1	17	855
2 (a)	785, 1	N. 1, 2	810, 2; 811	18	859; 860
(b)	785, 2	IV	812	130, 1-8	861, 1-8
(c)	785, 3	N. 1, 2	813	N. 1	868
(d)	785, 4	V	814-816	N. 2	866
3 (a)	786, 1	Note	817	N. 3	867
(b)	786, 2	VI	818	131	869
Rem. before 121		Note	819	Rem.	870
468; 500; 501		VII	820	1	971
121, 1	557; 558; 627	Note	821	Note	872
N. 1	801; 802, 1	128, 1	822	2	873
N. 2	629	2 (a)	823	(a)	873, 1
2 (a)-(f)	564, 1-6	(b)	824	(b)	873, 2
3	794, 2	Note	825	3	874
122	502; 793	3	826	4 (a)-(d)	875, 1-4
1	794	N. 1	827	N. 1	876
2	797	N. 2	828	N. 2	877
N. 1	630; 741	N. 3	829	5	878
N. 2	729; 742	N. 4	830	6	879; 881
N. 3	632	N. 5	831	Note	880

PARALLEL REFERENCES.

xxxii

OLD	NEW	OLD	NEW	OLD	NEW
131, 7	882	138, N. 7	926	143, 2	984
132	883	N. 8	927; 928	144, 1	985
1	884	139, 1	932, 1	Note	986
Note	885	Note	932, 2	2 (a)	987
2	886	2	933	(b)	988
Note	887	Note	934	145, 1	989, 1
3	888	140	935	Note	990
Rem.	889	N. 1	936	2	989, 3
133, 1	890	N. 2 (a)-(d)		Note	992
N. 1	891		937, 1-4	146	993
2	892	N. 3	938	N. 1	994
Note	893	N. 4	939	N. 2	995
134, 1	894	N. 5	940	N. 3	996
2	895, 1	141	941	147	998
3	895, 2 & 3	N. 1	942	N. 1	999
N. 1	896	(a)	943	N. 2	1000
N. 1 (a)-(e)		(b)	944	N. 3	1002
	897, 1-5	(c)	945; 946	N. 4	1003
N. 2	898	(d)	947	148	1004
135, 1	899, 1	N. 2	949	N. 1	1005
2	899, 2	N. 3	952	N. 2	1006
3	900	N. 4	953	N. 3	1007
N. 1	901	N. 5	954	N. 4	1010
N. 2	902	N. 6	955, 1	149, 1	1011
N. 3	903	N. 7	955, 2	2	1012
N. 4	904	N. 8	956	(last part)	1013
N. 5	905	142, 1	959, 1; 962	Note	1014
136	907	Note	960	150	1015
Rem.	908	2	959, 2	Note	1017
N. 1	909	Rem.	963	151	1019
N. 2	910	N. 1	964	N. 1	1020
N. 3 (a)	927; 928	N. 2	965	N. 2 (a)	1021, a, b
(b)	931	N. 3 (a)	966	(b)	1021, c
N. 4	930	(b)	967	N. 3	1023
137	911	N. 4	968	N. 4	1024
N. 1	913	N. 5	969	152	1026; 1027
N. 2	914	N. 6	970	N. 1	1028
N. 3	915	3	971; 972; 973	N. 2	1029
N. 4	916	4	974	N. 3	1030
138	918	N. 1	975	153	1031
Rem.	919	N. 2	976	N. 1	1032
N. 1 (a)	923	N. 3 (a)	977, 1	N. 2	1033
N. 2 (a)	924, a	(b)	977, 2	N. 3	1034
(b)	924, b	N. 4	978	N. 4	1035
(c)	925	N. 5	979	N. 5	1036
N. 3	920	N. 6	980	154	1037
N. 4	921	143, 1	981	Note	1038
N. 5	388; 410	N. 1	982	155	1039
N. 6	922	N. 2	983	156	1040

OLD	NEW	OLD	NEW	OLD	NEW
156, Note	1041	169, 1	1094, 1 & 7	183	1152
Rem. before 157	1042	2	1095	Rem. before 184	1157
157, 1	1043	Note	1096	184, 1	1158
2	1044	3	1094	2	1159; 1160
Note	1045	170, 1	1097, 1	N. 1 (a)	1161
Rem. before 158	1046	2	1097, 2	(b)	1162
158	1047	Note	1098	N. 2	1163
N. 1	1048	171, 1	1099	3	1165
N. 2	1049	Note	1100	N. 1	1166
N. 3	1050	2	1102	N. 2	1167
159	1051	N. 1	1103	N. 3	1168; 1169
Rem.	1052	N. 2	1105	N. 4	1170
N. 1	1053	N. 3	1106	N. 5	1584
N. 2	1054	Rem.	1107; 1108	N. 6	1171
N. 3	1055	3	1109; 1110	4	1173
N. 4	1056	Note	1164	5	1172
N. 5	1057	172, 1	1112	185	1174
160, 1	1058	2	1113	186	1175
Note	1059	N. 1	1114	N. 1	1177
2	1060	N. 2 (a)	1115	N. 2	1178
Note	1061	(b)	1116	187	1179; 1180
161	1062	173, 1	1126	188, 1	1181
Note	1063; 1064	N. 1	1127	N. 1	1182
162	1065	N. 2	1128	N. 2	1183
163	1066; 1067	2	1121	2	1184; 1185
N. 1	1067	Note	1123; 1124	3	1186; 1187
N. 2	1068	3	1129	4	1188
164	1069	174	1117	5	1189; 1190
N. 1	1070	175, 1	1153	Note	1191
N. 2	1071	N. 1	1154	189	1192
N. 3	1072	N. 2	1156	N. 1	1193
165	1073	2	1120	N. 2	1194
N. 1	1074	176, 1	1130	190	1196
N. 1 (last pt.)	1241	2	1131	N. 1	1197
N. 2	1075	177	1132	N. 2	1198
166	1077	178	1133	191	1199; 1200;
N. 1	1078	Note	1135		1220
N. 2	1080	179, 1	1136	I-VI	1201-1219
N. 3	1081	2	1137	(w. prepositions	
N. 4	1078	180	1139	alphabetically)	
Rem. before 167	1083	1	1140	N. 1	1221
167	1084	N. 1	1140	N. 2	1222, 1
1-5	1085, 1-5	N. 2	1141	N. 3	1222, 2
u	1085, 7	2	1142	N. 4	1223
Note	1086	181	1143	N. 5	1224
168	1088	Note	1146	N. 6	1225
N. 1	1090	182, 1	1147	193	1227
N. 2	1091	2	1148-1150	194	1228
N. 3	1092	Note	1151	195	1230

PARALLEL REFERENCES.

xxxiii

OLD	NEW	OLD	NEW	OLD	NEW
195, N. 1	1231	205, 2	1292	218, N. 1	1379
N. 2	1232	N. 1	1293	N. 2	1350
196	1233	N. 2	1294	N. 3	1380
197, 1	1234; 1236	3	1295	219, 1	1381
N. 1	1237	206	1296	2	1382
N. 2	1239	Rem.	1297	3	1383, 1
2	1238	Note	1298	Note	1383, 2
198	1240	207	1299	220	1384; 1385-1387
199, 1-3	1242, 1-3	1	1299, 1	Rem. 1	1388
Rem.	1243	2	1299, 2; 1300	Rem. 2	1389
N. 1	1244	Rem.	1301	221	1390
N. 2	1245	208, 1	1302	Note	1391
N. 3	1246; 1247	2	1303	222	1397
N. 4	1248	3	1304	N. 1	1402
200	1250; 1251	209, 1	1305, 1	N. 2	1400
N. 1	1252	2	1305, 2	N. 3	1398; 1399
N. 2	1255	210	1306	223	1403
N. 3 (a)	1256	Note	1307	Rem.	1404
(b)	1257	211	1308	N. 1	1405
N. 4	1258	Note	1309	N. 2	1406; 1305, 2
N. 5 (a)	1259, 1	212, 1	1310	224	1408
(b)	1260	2	1312	N. 1	1332; 1333
(c)	1259, 2	3	1313	N. 2	1412
N. 6	1263	4	1314	225	1393, 1, 2
N. 7	1264	Note	1316	Rem.	1394
N. 8	1265	213, 1	1317; 1318	N. 1	1395
N. 9	1266	Rem.	1319	N. 2	1396
201	1267	2	1320	226, 1	1413
Rem.	1268	Rem.	1321	2 (a)	1329; 1340
N. 1	1269	3	1322	(b)	1327; 1328;
N. 2	1270	Rem.	1323		1335; 1336
202	1271	4	1324	N. 1	1330; 1328
1	1272	5	1325	N. 2	1337
2	1273	214	1326	3	1418
N. 1	1274	215	1362	4	1419
N. 2	1275	Rem.	1363	N. 1	1420
3 (a)	1276	N. 1	1364	N. 2	1416
(b)	1277	N. 2	1362; 1368	227, 1	1421, 1
Note	1278	216, 1	1365	Note	1421, 2
4	1287	N. 1	1366	2	1422
Rem. before 203	1279	N. 2	1367	228	1423
203	1280; 1281	2	1369; 1370	Note	1424
N. 1	1285	3	1371	Rem. before 229	1425
N. 2	1286	217	1372	229	1426
N. 3	1287	N. 1	1374; 1375	230	1427
204	1288	N. 2	1373	231	1428, 1
N. 1	1289	N. 3	1377	Note	1428, 2
N. 2	1290	N. 4	1352-1354	232	1429
205, 1	1291	218	1378	1	1430

OLD	NEW	OLD	NEW	OLD	NEW
232, 2	1433	247, N. 3	1500	265	1532
3	1434	N. 4	1501	Note	1533
Note	1435	248, 1-4	1502, 1-4	266, 1	1449
4	1436	Note	1503	2	1453
233	1431	249, 1	1478, 1	N. 1	1456
N. 1	1432	2	1478, 2	N. 2	1449
N. 2	1438	250	1505	N. 3	1455
234	1437	Note	1506	N. 4 (a)	1458
235, 1	1439	251, 1	1507	(b)	1531
2	1440	N. 1	1508	N. 5	1457
Note	1441	N. 2	1509	267	1460
236	1442	N. 3	1510	268	1534
N. 1	1443	2	1511	269	1536
N. 2	1460	N. 1	1512	Note	1536; 1537
N. 3	1444	N. 2	1513	270	1537
237	1449	252	1342	Note	1538
Rem.	1450	Note	1343	271	1540
Note	1445	253	1344	272	1554
238	1461	Note	1345	273	1525
239, 1	1464	254	1346	274	1470; 1471, 1
2	1465	Note	1347	Note	1474
N. 1	1466; 1473	255	1355	275	1557
N. 2	1467	Note	1356	276, 1	1559
240, 1	1469; 1471, 2	256	1358; 1359	2	1560
2	1470	257	1360	277	1563
Note	1474	Note	1361	1	1563, 1
241, 1	1475	258	1516	2	1563, 2 & 3
2	1476	259	1517	3	1563, 4
Note	1477	Note	1542	4	1563, 5
3	1479	260	1518	5	1563, 6
Note	1480	1	1519	6	1563, 7
242, 1	1481	N. 1	1520	N. 1 (a)	1572
Note	1482	N. 2	1543; 1544	(b)	1573
2	1483	2	1522	N. 2 (a)	1574
3	1484	N. 1	1523	(b)	1575
Note	1485	N. 2	1524	N. 3	1576; 1577
4	1486; 1496	261, 1	1526	278, 1	1568
243	1487	N. 1	1526; 1521	Note	1568
N. 1	1488	N. 2	1545	2	1569
N. 2	1489	2	1528	Note	1570
244	1490	Rem.	1529	279	1578
N. 1	1492	Note	1530	1	1580
N. 2	1491	262, 1	1546	N. 1	1581
245	1493	2	1547	N. 2	1262
246	1494	263, 1	1549	2	1582
Note	1495	Note	1550	Note	1583
247	1497	2	1551	3	1585
N. 1	1498	Note	1552	4	1586
N. 2	1499	264	1555	Note	1587

PARALLEL REFERENCES.

xxxv

OLD	NEW	OLD	NEW	OLD	NEW
280	1588	284, 3, Note	1623-1625	293, 1	1665, 1
N. 1	1589	285, 1	1626	2	1665, 3
N. 2	1590	2	1627	3	1664
N. 3	1591; 1592	Note	1628	4	1658-1662
N. 4	1593	3	1629	294	1668
281	1594	N. 1	1630	295, 1	1674, 1
1	1595; 1596	4	1635	2	1674, 2
2	1597-1599	286, 1	1631	3	1674, 3
282, 1	1600	2	1626, 2; 1632	4	1669
2	1603	3	1633	5	1670; 1671
3	1604	4	1634	Note	1672; 1673
4	1605	5	1636	296	1675
5	1606	287, 1	1637	Note	1675
283	1607	2	1638	297, 1	1676, 1
1	1608	3	1639	2	1676, 2
Note	1609	4	1640	3	1676, 3
2	1610	288, 1	1642	4	1676, 4
3	1611	2	1643	298	1677
4	1612	Note	1644	Note	1654; 1666
5	1613	289, 1	1645	299, 1	1679
6	1615	2	1646; 1647	2	1680; 1681
7	1616	3	1648	300, 1-7	1682, 1-7
Note	1617	4	1649	Note	1687, 2
8	1618	290	1650	301, 1	1687
9	1619	291, 1	1653, 3 & 4	2	1688
284, 1	1620	2	1651	3	1689
2	1621	3	1653, 1	4	1690
3	1622	292	1657	302	1691
				Catalogue of Verbs 1692	

CITATIONS OF GREEK AUTHORS

IN PARTS IV. AND V.

Aeschines.....	Aesch.	Menander.....	Men
Aeschylus.....	A.	Monostichi.....	Mon
Agamemnon.....	Ag.	Pindar.....	Pind.
Choëphori.....	Ch.	Olympian Odes.....	Ol.
Eumenides.....	Eu.	Pythian Odes.....	Py.
Persians.....	Pe.	Plato.....	P.
Prometheus.....	Pr.	Alcibiades i.....	Alc. i.
Septem.....	Se.	Apology.....	Ap.
Supplices.....	Sp.	Charmides.....	Ch.
Alcaeus.....	Alcae.	Crito.....	Cr.
Andocides.....	And.	Cratylus.....	Crat.
Antiphon.....	Ant.	Critias.....	Critias.
Aristophanes.....	Ar.	Euthydemus.....	Eu.
Acharnenses.....	Ach.	Euthyphro.....	Euthyph.
Aves.....	Av.	Gorgias.....	G.
Ecclesiastusae.....	Eccl.	Hippias Major.....	H. M.
Equites.....	Eq.	Laches.....	Lach.
Lysistrata.....	Ly.	Leges.....	Lg.
Nubes.....	N.	Lysis.....	Lys.
Pax.....	Pa.	Meno.....	Men.
Plutus.....	Pl.	Menexenus.....	Menex.
Ranae.....	R.	Phaedo.....	Ph.
Thesmophoriasusae.....	Th.	Phaedrus.....	Phdr.
Vespae.....	V.	Philebus.....	Phil.
Demosthenes.....	D.	Politicus.....	Pol.
Euripides.....	E.	Protagoras.....	Pr.
Alcestis.....	Al.	Republic.....	Rp.
Andromache.....	And.	Sophist.....	So.
Bacchae.....	Ba.	Symposium.....	Sy.
Cyclops.....	Cyc.	Theaetetus.....	Th.
Electra.....	El.	Timaeus.....	Ti.
Hecuba.....	Hec.	Sappho.....	Sapph.
Helena.....	Hel.	Sophocles.....	S.
Heraclidae.....	Her.	Ajax.....	Aj.
Hercules Furens.....	H. F.	Antigone.....	An.
Hippolytus.....	Hip.	Electra.....	El.
Medea.....	Me.	Oedipus at Colonus.....	O. C.
Orestes.....	Or.	Oedipus Tyrannus.....	O. T.
Phoenissae.....	Ph.	Philoctetes.....	Ph.
Rhesus.....	Rh.	Trachiniae.....	Tr.
Troades.....	Tro.	Stobaeus.....	Stob.
Hesiod.....	Hes.	Theocritus.....	Theoc.
Theogonia.....	Th.	Theognis.....	Theog.
Herodotus.....	Hd.	Thucydides.....	T.
Herondas.....	Herond.	Xenophon.....	X.
Hipponax.....	Hipp.	Agesilaus.....	Ag.
Homer:—		Anabasis.....	A.
Iliad.....	Il.	Cyropaedia.....	C.
Odyssey.....	Od.	De re Equestri.....	Eq.
Isaeus.....	Isae.	Hellenica.....	H.
Isocrates.....	I.	Hipparchicus.....	Hip.
Lysias.....	L.	Memorabilia.....	M.
Mimn.ermus.....	Mimn.	Oeconomicus.....	Oe.
		De Republica Atheniensis.....	Rp. A.
		Symposium.....	Sy.

The dramatists are cited by Dindorf's lines, except the tragic fragments (frag.), which follow Nauck's numbers. The orators are cited by the numbers of the orations and the German sections.

GREEK GRAMMAR.

INTRODUCTION.

THE GREEK LANGUAGE AND DIALECTS.

THE Greek language is the language spoken by the Greek race. In the historic period, the people of this race called themselves by the name *Hellenes*, and their language *Hellenic*. We call them *Greeks*, from the Roman name *Graeci*. They were divided into Aeolians, Dorians, and Ionians. The Aeolians inhabited Aeolis (in Asia), Lesbos, Boeotia, and Thessaly; the Dorians inhabited Peloponnesus, Doris, Crete, some cities of Caria (in Asia), with the neighboring islands, many settlements in Southern Italy, which was known as *Magna Graecia*, and a large part of the coast of Sicily; the Ionians inhabited Ionia (in Asia), Attica, many islands in the Aegean Sea, a few towns in Sicily, and some other places.

In the early times of which the Homeric poems are a record (before 850 B.C.), there was no such division of the whole Greek race into Aeolians, Dorians, and Ionians as that which was recognized in historic times; nor was there any common name of the whole race, like the later name of *Hellenes*. The Homeric *Hellenes* were a small tribe in South-eastern Thessaly, of which Achilles was king; and the Greeks in general were called by Homer Achaeans, Argives, or Danaans.

The dialects of the Aeolians and the Dorians are known as the *Aeolic* and *Doric* dialects. These two dialects are much more closely allied to each other than either is to the Ionic. In the language of the Ionians we must distinguish the *Old Ionic*, the *New Ionic*, and the *Attic* dialects. The Old Ionic or Epic is the language of the Homeric poems, the oldest Greek literature. The New Ionic was the language of Ionia in the fifth century B.C., as it appears in Herodotus and Hippocrates. The Attic was the language of Athens during her period of literary eminence (from about 500 to 300 B.C.).¹ In it were written the tragedies of Aeschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Thucydides and Xenophon, the orations of Demosthenes and the other orators of Athens, and the philosophical works of Plato.

The Attic dialect is the most cultivated and refined form of the Greek language. It is therefore made the basis of Greek Grammar, and the other dialects are usually treated, for convenience, as if their forms were merely variations of the Attic. This is a position, however, to which the Attic has no claim on the ground of age or primitive forms, in respect to which it holds a rank below the other dialects.

The literary and political importance of Athens caused her dialect gradually to supplant the others wherever Greek was spoken; but, in this very extension to regions widely separated, the Attic dialect itself was not a little modified by various local influences, and lost some of its

¹ The name *Ionic* includes both the Old and the New Ionic, but not the Attic. When the Old and the New Ionic are to be distinguished in the present work, Ep. (for Epic) or Hom. (for Homeric) is used for the former, and Hdt. or Hd. (Herodotus) for the latter.

early purity. The universal Greek language which thus arose is called the *Common Dialect*. This begins with the Alexandrian period, the time of the literary eminence of Alexandria in Egypt, which dates from the accession of Ptolemy II. in 285 B.C. The Greek of the philosopher Aristotle lies on the border line between this and the purer Attic. The name *Hellenistic* is given to that form of the Common Dialect which was used by the Jews of Alexandria who made the Septuagint version of the Old Testament (283-135 B.C.) and by the writers of the New Testament, all of whom were *Hellenists* (*i.e.* foreigners who spoke Greek). Towards the end of the twelfth century A.D., the popular Greek then spoken in the Byzantine Roman Empire began to appear in literature by the side of the scholastic ancient Greek, which had ceased to be intelligible to the common people. This popular language, the earliest form of *Modern Greek*, was called *Romaic* (Ῥωμαϊκή), as the people called themselves Ῥωμαῖοι. The name *Romaic* is now little used; and the present language of the Greeks is called simply Ἑλληνική, while the kingdom of Greece is Ἑλλάς and the people are Ἕλληνες. The literary Greek has been greatly purified during the last half-century by the expulsion of foreign words and the restoration of classic forms; and the same process has affected the spoken language, especially that of cultivated society in Athens, but to a far less extent. It is not too much to say, that the Greek of most of the books and newspapers now published in Athens could have been understood without difficulty by Demosthenes or Plato. The Greek language has thus an unbroken literary history, from Homer to the present day, of at least twenty-seven centuries.

The Greek is descended from the same original language with the Indian (*i.e.* Sanskrit), Persian, German, Slavonic, Celtic, and Italian languages, which together form the Indo-European (sometimes called the Aryan) family of languages. Greek is most closely connected with the Italian languages (including Latin), to which it bears a relation similar to the still closer relation between French and Spanish or Italian. This relation accounts for the striking analogies between Greek and Latin, which appear in both roots and terminations; and also for the less obvious analogies between Greek and the German element in English, which are seen in a few words like *me*, *is*, *know*, etc.

PART I.

LETTERS, SYLLABLES, AND ACCENTS.

THE ALPHABET.

1. The Greek alphabet has twenty-four letters : —

Form.	Equivalent.	Name.
A α	a	ἄλφα <i>Alpha</i>
B β	b	βῆτα <i>Beta</i>
Γ γ	g	γάμμα <i>Gamma</i>
Δ δ	d	δέλτα <i>Delta</i>
E ε	e (<i>short</i>)	εἶ, ἒ ψιλόν <i>Epsilon</i>
Z ζ	z	ζῆτα <i>Zeta</i>
H η	e (<i>long</i>)	ἥτα <i>Eta</i>
Θ θ ϑ	th	θῆτα <i>Theta</i>
I ι	i	ιώτα <i>Iota</i>
K κ	k or hard c	κάππα <i>Kappa</i>
Λ λ	l	λά(μ)βδα <i>Lambda</i>
M μ	m	μῦ <i>Mu</i>
N ν	n	νῦ <i>Nu</i>
Ξ ξ	x	ξεῖ, ξῖ <i>Xi</i>
O ο	o (<i>short</i>)	οῦ, ὀ μῖκρόν <i>Omicron</i>
Π π	p	πεῖ, πῖ <i>Pi</i>
P ρ	r	ῥῶ <i>Rho</i>
Σ σ ς	s	σίγμα <i>Sigma</i>
T τ	t	ταῦ <i>Tau</i>
Υ υ	(u) y	ῦ, ῦ ψιλόν <i>Upsilon</i>
Φ φ	ph	φεῖ, φῖ <i>Phi</i>
X χ	kh	χεῖ, χῖ <i>Chi</i>
Ψ ψ	ps	ψεῖ, ψῖ <i>Psi</i>
Ω ω	o (<i>long</i>)	ῶ, ῶ μέγα <i>Omēga</i>

2. N. At the end of a word the form ς is used, elsewhere the form σ; thus, σύστασις.

3. N. Three letters belonging to the primitive Greek alphabet, *Vau* or *Digamma* (φ), equivalent to V or W, *Koppa* (ρ), equivalent to Q, and *Sampi* (σ), a form of *Sigma*, are not in the ordinary written alphabet. They were used as numerals (384), *Vau* here having the form ς , which is used also as an abbreviation of $\sigma\tau$. *Vau* had not entirely disappeared in pronunciation when the Homeric poems were composed, and the metre of many verses in these is explained only by admitting its presence. Many forms also which seem irregular are explained only on the supposition that φ has been omitted (see 269).

4. N. The Athenians of the best period used the names $\epsilon\iota$ for *epsilon*, $\omicron\delta$ for *omicron*, υ for *upsilon*, and ω for *omega*; the present names for these letters being late. Some Greek grammarians used $\epsilon\psi\iota\lambda\acute{o}\nu$ (*plain* ϵ) and $\upsilon\psi\iota\lambda\acute{o}\nu$ (*plain* υ) to distinguish ϵ and υ from $\alpha\iota$ and $\omicron\iota$, which in their time had similar sounds.

VOWELS AND DIPHTHONGS.

5. The vowels are α , ϵ , η , ι , $\omicron$, ω , and υ . Of these, ϵ and $\omicron$ are always short; η and ω are always long; α , ι , and υ are long in some syllables and short in others, whence they are called *doubtful* vowels.

6. N. α , ϵ , η , $\omicron$, and ω from their pronunciation are called *open* vowels (α being the most open); ι and υ are called *close* vowels.

7 The diphthongs ($\delta\acute{\iota}\phi\theta\omicron\gamma\gamma\omicron\iota$, *double-sounding*) are $\alpha\iota$, $\alpha\upsilon$, $\epsilon\iota$, $\epsilon\upsilon$, $\omicron\iota$, $\omicron\upsilon$, $\eta\upsilon$, $\upsilon\iota$, $\alpha\iota$, $\eta\iota$, $\omega\iota$. These (except $\upsilon\iota$) are formed by the union of an open vowel with a close one. The long vowels ($\bar{\alpha}$, η , ω) with ι form the (so called) *improper* diphthongs $\alpha\iota$, $\eta\iota$, $\omega\iota$. The Ionic dialect has also $\omega\upsilon$.

8. N. Besides the genuine $\epsilon\iota$ ($= \epsilon + \iota$) and $\omicron\upsilon$ ($= \omicron + \upsilon$) there are the so-called *spurious* diphthongs $\epsilon\iota$ and $\omicron\upsilon$, which arise from contraction ($\epsilon\iota$ from $\epsilon\epsilon$, and $\omicron\upsilon$ from $\epsilon\omicron$, $\omicron\epsilon$, or $\omicron\omicron$) or from compensative lengthening (30); as in $\acute{\epsilon}\rho\omicron\iota\epsilon\iota$ (for $\acute{\epsilon}\rho\omicron\iota\epsilon\epsilon$), $\lambda\acute{\epsilon}\gamma\epsilon\iota\nu$ (for $\lambda\epsilon\gamma\epsilon\epsilon\nu$, 565, 4), $\chi\rho\upsilon\sigma\omicron\upsilon\varsigma$ (for $\chi\rho\upsilon\sigma\epsilon\omicron\varsigma$), $\theta\epsilon\iota\varsigma$ (for $\theta\epsilon\nu\tau\varsigma$, 79), $\tau\omicron\upsilon\delta$ and $\tau\omicron\upsilon\varsigma$ (190). In the fourth century B.C. these came to be written like genuine $\epsilon\iota$ and $\omicron\upsilon$; but in earlier times they were written E and O, even in inscriptions which used H and Ω for $\bar{\epsilon}$ and $\bar{\omicron}$. (See 27.)

9. N. The mark of *diaeresis* ($\delta\iota\alpha\lambda\epsilon\sigma\iota\varsigma$, *separation*), a double dot, written over a vowel, shows that this does not form a diphthong with the preceding vowel; as in $\pi\rho\omicron\iota\acute{\epsilon}\nu\alpha\iota$ ($\pi\rho\omicron$ - $\iota\acute{\epsilon}\nu\alpha\iota$), *to go forward*, Ἀτρεΐδης , *son of Atreus* (in Homer).

10. N. In $\alpha\iota$, $\eta\iota$, $\omega\iota$, the ι is now written and printed below the first vowel, and is called *iota subscript*. But with capitals it is written in the line; as in ΘΗ ΚΩΜΩΙΔΙΑΙ , $\tau\eta\kappa\omega\mu\omega\delta\iota\alpha$, and in Ὡχετο , $\phi\chi\epsilon\tau\omicron$. This ι was written as an ordinary letter as long as it was pronounced.

that is, until the first century B.C., after which it was sometimes written (always in the line) and sometimes omitted. Our *iota subscript* is not older than the twelfth century A.D.

BREATHINGS.

11. Every vowel or diphthong at the beginning of a word has either the *rough* breathing (´) or the *smooth* breathing (˘). The rough breathing shows that the vowel is *aspirated*, i.e. that it is preceded by the sound *h*; the smooth breathing shows that the vowel is not aspirated. Thus ὁρῶν, *seeing*, is pronounced *hōrōn*; but ὄρῶν, *of mountains*, is pronounced *ōrōn*.

12. N. A diphthong takes the breathing, like the accent (109), upon its *second* vowel. But α̃, η̃, and ψ (10) have both breathing and accent on the first vowel, even when the ι is written in the line. Thus οἴχεται, εὐφραίνω, Αἴμων; but ᾤχετο or Ὠίχετο, ᾗδω or Ὠιδω, ἡ̃δειν or Ἡιδειν. On the other hand, the writing of αἶδιος (Ἀίδιος) shows that α and ι do not form a diphthong.

13. N. The rough breathing was once denoted by H. When this was taken to denote ē (which once was not distinguished from ĕ), half of it F was used for the rough breathing; and afterwards the other half I was used for the smooth breathing. From these fragments came the later signs ´ and ˘.

14. N. In Attic words, initial υ is always aspirated.

15. At the beginning of a word ρ is written ῥ; as ῥήτωρ (Latin *rhetor*), *orator*. In the middle of a word ρρ is sometimes written ῥῥ; as ἄρῥητος, *unspeakable*; Πύρρος, *Pyrrhus* (ῥῥ = *rrh*).

CONSONANTS.

16. The simple consonants are divided into

labials, π, β, φ, μ,

palatals, κ, γ, χ

linguals, τ, δ, θ, σ, λ, ν, ρ.

17. Before κ, γ, χ, or ξ, *gamma* (γ) had a *nasal* sound, like that of *n* in *anger* or *ink*, and was represented by *n* in Latin; as ἄγγελος, (Latin *angelus*), *messenger*; ἄγκυρα, (*ancora*), *anchor*; σφίγξ, *sphinx*.

18. The *double* consonants are ξ, ψ, ζ. Ξ is composed of κ and σ; ψ, of π and σ. Ζ arises from a combination of δ with a soft *s* sound; hence it has the effect of two consonants in lengthening a preceding vowel (99).

19. By another classification, the consonants are divided into *semivowels* and *mutes*.

20. The semivowels are λ, μ, ν, ρ, and σ, with nasal γ (17). Of these

λ, μ, ν, and ρ are *liquids*;
 μ, ν, and nasal γ (17) are *nasals*;
 σ is a *spirant* (or *sibilant*);
 Ϝ of the older alphabet (3) is also a *spirant*.

21. The mutes are of three *orders*:—

smooth mutes π κ τ
middle mutes β γ δ
rough mutes φ χ θ

22. These mutes again correspond in the following *classes*:—

labial mutes (π-mutes) π β φ
palatal mutes (κ-mutes) κ γ χ
lingual mutes (τ-mutes) τ δ θ

23. N. Mutes of the same *order* are called *co-ordinate*; those of the same *class* are called *cognate*.

24. N. The smooth and rough mutes, with σ, ξ, and ψ, are called *surd* (*hushed* sounds); the other consonants and the vowels are called *sonant* (*sounding*).

25. The only consonants which can end a Greek word are ν, ρ, and σ. If others are left at the end in forming words, they are dropped.

26. N. The only exceptions are ἐκ and οὐκ (or οὐχ), which have other forms, ἐξ and οὖ. Final ξ and ψ (κσ and πσ) are no exceptions.

27. The Greek alphabet above described is the *Ionian*, used by the Asiatic Ionians from a very early period, but first introduced officially at Athens in 403 B.C. The Athenians had previously used an alphabet which had no separate signs for ē, ō, ks, or ps. In this E was used for ē and ē and also for the spurious ει (8); O for ō and ō and for spurious ου (8); H was still an aspirate (h); XΣ stood for Ξ, and ΦΣ for Ψ. Thus the Athenians of the time of Pericles wrote ΕΔΟΧΣΕΝ ΤΕΙ ΒΟΥΕΙ ΚΑΙ ΤΟΙ ΔΕΜΟΙ for ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ, — ΤΟ ΦΣΕΦΙΣΜΑ ΤΟ ΔΕΜΟ for τὸ ψήφισμα τοῦ δήμου, — ΗΕΣ for ἦς, —

HEI for ἦ, — ΠΕΜΠΕΝ for πέμπειν, — ΧΡΥΣΟΣ for χρυσοῦς, — ΤΟΤΤΟ for both τοῦτο and τούτου, — ΤΟΣ ΠΡΥΤΑΝΕΣ for τοὺς πρυτάνεις, — ΑΡΧΟΣΙ for ἀρχουσι, — ΔΕΟΣΟΝ for δεουσῶν, — ΗΟΠΟΣ for ὅπως, — ΠΟΙΕΝ for ποιεῖν, — ΤΡΕΣ for τρεῖς, — ΑΠΟ ΤΟ ΦΟΡΟ for ἀπὸ τοῦ φόρου, — ΧΣΕΝΟΣ for ξένος or ξένους.

ANCIENT PRONUNCIATION.¹

28. 1. (*Vowels*.) The long vowels $\bar{a}$, η , $\bar{i}$, and ω were pronounced at the best period much like *a* in *father*, *e* in *fête* (French $\hat{e}$ or $\grave{e}$), *i* in *machine*, and *o* in *tone*. Originally υ had the sound of Latin *u* (our *u* in *prune*), but before the fourth century B.C. it had come to that of French *u* or German *ü*. The short vowels had the same sounds as the long vowels, but shortened or less prolonged: this is hard to express in English, as our short *a*, *e*, *i*, and *o*, in *pan*, *pen*, *pit*, and *pot*, have sounds of a different nature from those of $\bar{a}$, $\bar{e}$, $\bar{i}$, and $\bar{o}$, given above. We have an approach to $\bar{a}$, $\bar{e}$, $\bar{i}$, and $\bar{o}$ in the second *a* in *grand-father*, French $\acute{e}$ in *réal*, *i* in *verity*, and *o* in *monastic*, *renovate*.

2. (*Diphthongs*.) We may assume that the diphthongs originally had the sounds of their two vowels, pronounced as one syllable. Our *ai* in *aisle*, *eu* in *feud*, *oi* in *oil*, *ui* in *quit*, will give some idea of *ai*, *eu*, *oi*, and *ui*; and *ou* in *house* of *av*. Likewise the genuine *ei* must have been pronounced originally as $\epsilon + i$, somewhat like *ei* in *rein* (cf. Hom. Ἀτρείδης, Attic Ἀτρείδης); and *ou* was a compound of *o* and *u*. But in the majority of cases *ei* and *ou* are written for simple sounds, represented by the Athenians of the best period by *E* and *O* (see 8 and 27). We do not know how these sounds were related to ordinary ϵ and $\circ$ on one side and to *ei* and *ou* on the other; but after the beginning of the fourth century B.C. they appear to have agreed substantially with *ei* and *ou*, since *EI* and *OY* are written for both alike. In *ei* the sound of *i* appears to have prevailed more and more, so that by the first century B.C. it had the sound of $\bar{i}$. On the other hand, *ou* became (and still remains) a simple sound, like *ou* in *youth*.

The diphthongs $\bar{a}\eta$, η , and ω were probably always pronounced with the chief force on the first vowel, so that the *i* gradually disappeared (see 10). The rare $\eta\upsilon$ and $\omega\upsilon$ probably had the sounds of η and ω with an additional sound of *u*.

3. (*Consonants*.) Probably β , δ , κ , λ , μ , ν , π , and ρ were sounded as *b*, *d*, *k*, *l*, *m*, *n*, *p*, and *r* in English. Ordinary γ was always hard, like *g* in *go*; for nasal γ , see 17. *T* was always like *t* in *tin* or *to*; σ was generally (perhaps always) like *s* in *so*. *Z* is called a compound of δ and σ ; but opinions differ whether it was $\delta\sigma$ or $\sigma\delta$, but the ancient testimony seems to point to $\sigma\delta$. In late Greek, ζ came to the sound of English *z*, which it still keeps. Ξ represents $\kappa\sigma$, and Ψ represents $\pi\sigma$, although the older Athenians felt an aspirate in both, as they wrote $\chi\sigma$ for ξ and $\phi\sigma$ for ψ . The rough consonants θ , χ , and ϕ in the best period were τ , κ , and π followed by *h*, so that $\acute{\epsilon}\nu\theta\alpha$ was $\acute{\epsilon}\nu\text{-}\tau\acute{\alpha}$, $\acute{\alpha}\phi\eta\eta\mu\iota$ was $\acute{\alpha}\text{-}\pi\eta\eta\mu\iota$, $\acute{\epsilon}\chi\omega$ was $\acute{\epsilon}\text{-}\kappa\acute{\omega}$, etc. We cannot represent these rough mutes in English; our nearest approach is in words like *hothouse*, *blockhead*, and *uphill*, but here the *h* is not in the same syllable with the mute. In later Greek θ and ϕ came to the modern pronunciation of *th* (in *thin*) and *f*, and χ to that resembling German *ch* in *machen*.

¹ For practical remarks on pronunciation, see the Preface.

CHANGES OF VOWELS.

29. (*Lengthening.*) Short vowels are often lengthened in the formation and the inflection of words. Here the following changes generally take place:—

ǎ	becomes	η	(ā after ε, ι, or ρ)
ε	“	η,	ĩ becomes ī,
ο	“	ω,	ŭ “ ū.

Thus τῖμάω (stem τῖμα-), fut. τῖμήσω; ἐάω, fut. ἐάσω; τίθημι (stem θε-); δίδωμι (stem δο-); ἰκετεύω, aor. ἰκέτευσα; πέφυκα, perf. of φύω, from root φύ- (see φύσις).

30. (*Compensative Lengthening.*) 1. When one or more consonants are dropped for euphony (especially before σ), a preceding short vowel is very often lengthened to make up for the omission. Here

ǎ	becomes	ā,	ĩ becomes ī,
ε	“	ει,	ŭ “ ū.
ο	“	ου,	

Thus μέλας for μελανς (78), ἰστάς for ἰστανς (79), θείς for θενς (79), δούς for δονς, λύουσι for λυονσι, ἔκρινα for ἐκρινσα, δεικνύς for δεικνυνς (79). Here ει and ου are the spurious diphthongs (8).

2. In the first aorist of liquid verbs (672), ǎ is lengthened to η (or ā) when σ is dropped; as ἔφηνα for ἐφανσα, from φαίνω (φαν-), cf. ἐστελσα, ἔστειλα, from στέλλω (στελ-).

31. (*Strong and Weak Forms.*) In some formations and inflections there is an interchange in the root of ει, οι, and ι, —of ευ, (sometimes ου,) and ŭ, —and of η, (rarely ω,) and ǎ. The long vowels and diphthongs in such cases are called *strong* forms, and the short vowels *weak* forms.

Thus λείπω, λέλοιπα, ἔλιπον; φεύγω, πέφευγα, ἔφυγον; τήκω, τέτηκα, ἐτάκην; ῥήγνυμι, ἔρρωγα, ἐράγαην; ἐλεύσομαι (74), ἐλήλουθα, ἤλυθον (see ἔρχομαι); so σπεύδω, hasten, and σπουδή, haste; ἀρήγω, help, and ἀρωγός, helping. Compare English smite, smote, smit (smitten). (See 572.)

32. An interchange of the short vowels ǎ, ε, and ο takes place in certain forms; as in the tenses of τρέπω, τέτροφα, ἐτράπην, and in the noun τρόπος, from stem τρεπ-. (See 643, 645, and 831.)

33. (*Exchange of Quantity.*) An exchange of quantity sometimes takes place between a long vowel and a succeeding short one; as in epic νᾱός, *temple*, and Attic νεός; epic βασιλῆος, βασιλῆα, *king*, Attic βασιλέως, βασιλέᾱ; epic μετήορος, *in the air*, Attic μετέωρος; Μενέλαος, Attic Μενέλεως (200).

EUPHONY OF VOWELS.

COLLISION OF VOWELS. — HIATUS.

34. A succession of two vowel sounds, not forming a diphthong, was generally displeasing to the Athenians. In the middle of a word this could be avoided by *contraction* (35–41). Between two words, where it is called *hiatus*, it could be avoided by *crasis* (42–46), by *elision* (48–54) or *aphaeresis* (55), or by adding a *movable consonant* (56–63) to the former word.

CONTRACTION OF VOWELS.

35. Two successive vowels, or a vowel and a diphthong, may be united by *contraction* in a single long vowel or a diphthong; φιλέω, φιλῶ; φίλεε, φίλει; τίμαε, τίμᾱ. It seldom takes place unless the former vowel is *open* (6).

36. The regular use of contraction is one of the characteristics of the Attic dialect. It follows these general principles:—

37. I. Two vowels which can form a diphthong (7) simply unite in one syllable; as τείχεῖ, τείχει; γέραῖ, γέραι; ῥαῖστος, ῥᾶστος.

38. II. When the two vowels cannot form a diphthong,—

1. Two *like* vowels (i.e. two *a*-sounds, two *e*-sounds, or two *o*-sounds, without regard to quantity) unite to form the common long (ᾱ, η, or ω). But εε gives ει (8), and οο gives ου (8). *E.g.*

Μνᾱᾱ, μνᾱ (184); φιλέητε, φιλήητε; δηλώω, δηλῶ; — but ἐφίλεε, ἐφίλει; πλόος, πλούς.

2. When an *o*-sound precedes or follows an *α*- or an *e*-sound, the two become *ω*. But *οε* and *εο* give *ου* (8). *E.g.*

Δηλόητε, δηλῶτε; φιλέωσι, φιλῶσι; τιμάομεν, τιμῶμεν; τιμάωμεν, τιμῶμεν; — but νόε, νοῦ; γένεος, γένους.

3. When an *α*-sound precedes or follows an *e*-sound, the first (in order) prevails, and we have *ā* or *η*. *E.g.*

Ἐτίμαε, ἐτίμα; τιμάητε, τιμᾶτε; τείχεα, τείχη; Ἑρμᾶς, Ἑρμῆς.

4. A vowel disappears by absorption before a diphthong beginning with the *same* vowel, and *ε* is always absorbed before *οι*. In other cases, a simple vowel followed by a diphthong is contracted with the *first vowel* of the diphthong; and a following *ι* remains as *iota subscript*, but a following *υ* disappears. *E.g.*

Μνάαι, μναῖ; μνάα, μναῖ; φιλέει, φιλεῖ; φιλέη, φιληῖ; δηλόοι, δηλοῖ; νόφ, νφῖ; δηλόου, δηλοῦ; φιλέοι, φιλοῖ; χρύσειοι, χρῦσοι; τιμάει, τιμαῖ; τιμάη, τιμαῖ; τιμάοι, τιμῶ; τιμάου, τιμῶ; φιλέον, φιλοῦ; λύεαι, λύη (39, 3); λύηαι, λύη; μεμνήοιο, μεμνήω.

39. *Exceptions.* 1. In contracts of the first and second declensions, every short vowel before *α*, or before a long vowel or a diphthong, is absorbed. But in the *singular* of the first declension *εᾶ* is contracted regularly to *η* (after a vowel or *ρ*, to *ᾶ*). (See 184.)

2. In the third declension *εα* becomes *ᾶ* after *ε*, and *ᾶ* or *η* after *ι* or *υ*. (See 229, 267, and 315.)

3. In the second person singular of the passive and middle, *εαι* (for *εσαι*) gives the common Attic form in *ει* as well as the regular contract form in *η*; as λύεαι, λύη or λύει. (See 565, 6.)

4. In verbs in *οω*, *οι* gives *οι*, as δηλόεις, δηλοῖς; *οι* is found also in the subjunctive for *οη*, as δηλόη, δηλοῖ.

5. The spurious diphthong *ει* is contracted like simple *ε*; as πλακόεις, πλακοῦς, *cake*. Thus infinitives in *αιεν* and *οειν* lose *ι* in the contracted forms; as τιμάειν, τιμᾶν; δηλόειν, δηλοῦν. (See 761.)

40. 1. The close vowel *ι* is contracted with a following *ι* in the Ionic dative singular of nouns in *ις* (see 255); and *υ* is contracted with *ι* or *ε* in a few forms of nouns in *υς* (see 257 and 258).

2. In some classes of nouns and adjectives of the third declension, contraction is confined to certain cases; see 226–263. For exceptions in the contraction of verbs, see 496 and 497. See dialectic forms of verbs in *αω*, *εω*, and *οω*, in 784–786.

41. Table of Contractions.

$\alpha + \alpha = \bar{\alpha}$	γέραα, γέρᾱ	$\epsilon + \omega = \omega$	ὀστέω, ὀστῶ
$\alpha + \alpha\iota = \alpha\iota$	μνάαι, μναῖ	$\eta + \alpha\iota = \eta$	λύηαι, λύη
$\alpha + \alpha = \alpha$	μνάα, μνᾱ	$\eta + \epsilon = \eta$	τῆμῆεντι, τῆμῆντι
$\alpha + \epsilon = \bar{\alpha}$	ἐτίμαε, ἐτίμᾱ	$\eta + \epsilon\iota = \eta$	τῆμῆεις, τιμῆς (39, 5)
$\alpha + \epsilon\iota = \alpha$	τῆμάει, τῆμᾱ; τῆμάειν,	$\eta + \iota = \eta$	κλή-ιθρον, κλη̄θρον
OR $\bar{\alpha}$	τῆμᾶν (39, 5)	$\eta + \omicron\iota = \omega$	μεμνηοίμην, μεμνῶ-
$\alpha + \eta = \bar{\alpha}$	τῆμάητε, τῆμᾱτε		μην
$\alpha + \eta = \alpha$	τιμάη, τιμᾱ	$\iota + \iota = \bar{\iota}$	Χίιος, Χῖος
$\alpha + \iota = \alpha\iota$	γέραῖ, γέραι	$\omicron + \alpha = \omega$	αἰδόα, αἰδῶ; ἀπλόα,
$\bar{\alpha} + \iota = \alpha$	γρᾶ-ίδιον, γρᾶ̄διον	OR $\bar{\alpha}$	ἀπλᾶ (39, 1)
$\alpha + \omicron = \omega$	τῆμάομεν, τῆμῶμεν	$\omicron + \alpha\iota = \alpha\iota$	ἀπλόαι, ἀπλαῖ
$\alpha + \omicron\iota = \omega$	τῆμάοιμι, τῆμῶμι	$\omicron + \epsilon = \omicron\upsilon$	νόε, νοῦ
$\alpha + \omicron\upsilon = \omega$	τῆμάου, τῆμῶ	$\omicron + \epsilon\iota = \omicron\iota$	δηλόει, δηλοῖ (39, 4);
$\alpha + \omega = \omega$	τῆμάω, τῆμῶ	OR $\omicron\upsilon$	δηλόειν, δηλοῦν (39, 5)
$\epsilon + \alpha = \eta$	γένεα, γένη; Ἑρμέας,	$\omicron + \eta = \omega$	δηλόητε, δηλῶτε
OR $\bar{\alpha}$	Ἑρμῆς; ὀστέα, ὀστᾶ (39, 1)	$\omicron + \eta = \omega$	διδόης, διδῶς; ἀπλόη,
$\epsilon + \alpha\iota = \eta$	λύεαι, λύη; χρύσεαι,	OR η	ἀπλη̄ (39, 1)
OR $\alpha\iota$	χρυσᾶι (39, 1 and 3)	$\omicron + \iota = \omicron\iota$	πειθοί, πειθοῖ
$\epsilon + \epsilon = \epsilon\iota$	ἐφίλεε, ἐφίλει	$\omicron + \omicron = \omicron\upsilon$	νόος, νοῦς
$\epsilon + \epsilon\iota = \epsilon\iota$	φιλέει, φιλεῖ	$\omicron + \omicron\iota = \omicron\iota$	δηλόοι, δηλοῖ
$\epsilon + \eta = \eta$	φιλέητε, φιλη̄τε	$\omicron + \omicron\upsilon = \omicron\upsilon$	δηλόου, δηλοῦ
$\epsilon + \eta = \eta$	φιλέη, φιλη̄	$\omicron + \omega = \omega$	δηλόω, δηλῶ
$\epsilon + \iota = \epsilon\iota$	τείχεῖ, τείχει	$\omicron + \omega = \omega$	ἀπλόω, ἀπλῶ
$\epsilon + \omicron = \omicron\upsilon$	γένεος, γένους	Rarely the following:—	
$\epsilon + \omicron\iota = \omicron\iota$	φιλέοι, φιλοῖ	$\omega + \alpha = \omega$	ἥρωα, ἥρω
$\epsilon + \omicron\upsilon = \omicron\upsilon$	φιλέου, φιλοῦ	$\omega + \epsilon = \omega$	ἥρωες, ἥρως
$\epsilon + \upsilon = \epsilon\upsilon$	ἐύ, εὔ	$\omega + \iota = \omega$	ἥρωι, ἥρω
$\epsilon + \omega = \omega$	φιλέω, φιλῶ	$\omega + \omicron = \omega$	σῶος, σῶς

CRASIS.

42. A vowel or diphthong at the end of a word may be contracted with one at the beginning of the following word. This occurs especially in poetry, and is called *crasis* (κρᾶσις, *mixture*). The *corōnis* (̣) is placed over the contracted syllable. The first of the two words is generally an article, a relative (ὃ or ᾧ), καί, πρό, or ὦ.

43. Crasis generally follows the laws of contraction, with these modifications :—

1. A diphthong at the end of the first word drops its last vowel before crasis takes place.

2. The article loses its final vowel or diphthong in crasis before *a* ; the particle *τοί* drops *οι* before *a* ; and *καί* drops *αι* before all vowels and diphthongs except *ε* and *ει*. But we have *κεῖ* and *κεῖς* for *καὶ εἰ* and *καὶ εἰς*.

44. The following are examples of crasis :—

Τὸ ὄνομα, τοῦνομα; τὰ ἀγαθὰ, τᾶγαθὰ; τὸ ἐναντίον, τοῦναντίον; ὁ ἐκ, οὐκ; ὁ ἐπὶ, οὐπί; τὸ ἱμάτιον, θοῖμάτιον (93); ἃ ἄν, ᾗν; καὶ ἄν, κᾗν; καὶ εἶτα, κᾷτα;—ὁ ἀνὴρ, ᾧνῆρ; οἱ ἀδελφοί, ᾗδελφοί; τῷ ἀνδρί, τᾷνδρί; τὸ αὐτό, ταυτό; τοῦ αὐτοῦ, ταυτοῦ;—τοι ἄν, τᾷν (μέντοι ἄν, μεντᾷν); τοι ἄρα, τᾷρα;—καὶ αὐτός, καυτός; καὶ αὕτη, χαύτη (93); καὶ ἐστι, κᾷστι; καὶ εἰ, κέ; καὶ οὐ, κοῦ; καὶ οἱ, χοῖ; καὶ αἱ, χαι. So ἐγὼ οἶδα, ἐγῶδα; ὦ ἄνθρωπε, ὦνθρωπε; τῇ ἐπαρῇ, τῇπαρῇ. Likewise we have *προὔργου*, *helpful*, for *πρὸ ἔργου*, *ahead in work*; cf. *φροῦδος* for *πρὸ ὁδοῦ* (93).

45. N. If the first word is an article or relative with the rough breathing, this breathing is retained on the contracted syllable, taking the place of the *coronis*; as in ᾗν, ᾧνῆρ.

46. N. In crasis, *ἕτερος*, *other*, takes the form *ᾗτερος*,—whence ᾗτερος (for ὁ ἕτερος), θᾷτέρου (for τοῦ ἑτέρου), θᾷτέρῳ, etc. (43, 2; 93).

SYNIZESIS.

47. 1. In poetry, two successive vowels, not forming a diphthong, are sometimes united in pronunciation for the sake of the metre, although no contraction appears in writing. This is called *synizēsis* (συνίησις, *settling together*). Thus, *θεοί* may make one syllable in poetry; *στήθεα* or *χρῦσέω* may make two.

2. Synizesis may also take the place of crasis (42), when the first word ends in a long vowel or a diphthong, especially with *ἐπεὶ*, *since*, *μή*, *not*, *ἦ*, *or*, *ἤ* (interrog.), and *ἐγώ*, *I*. Thus, *ἐπεὶ οὐ* may make two syllables, *μή εἰδέναι* may make three; *μή οὐ* always makes one syllable in poetry.

ELISION.

48. A short final vowel may be dropped when the next word begins with a vowel. This is called *elision*. An *apostrophe* (') marks the omission. *E.g.*

Δι' ἐμοῦ for διὰ ἐμοῦ; ἀντ' ἐκείνης for ἀντὶ ἐκείνης; λέγοιμ' ἄν for λέγοιμι ἄν; ἀλλ' εὐθύς for ἀλλὰ εὐθύς; ἐπ' ἀνθρώπῳ for ἐπὶ ἀνθρώπῳ. So ἐφ' ἐτέρῳ; νύχθ' ὅλην for νύκτα ὅλην (92).

49. Elision is especially frequent in ordinary prepositions, conjunctions, and adverbs; but it may also be used with short vowels at the end of nouns, adjectives, pronouns, and verbs.

50. Elision never occurs in

(a) the prepositions *περί* and *πρό*, except *περί* in Aeolic (rarely before *ι* in Attic),

(b) the conjunction *ὅτι*,

(c) monosyllables, except those ending in *ε*,

(d) the dative singular in *ι* of the third declension and the dative plural in *σι*, except in epic poetry,

(e) words ending in *υ*.

51. N. The epic and comic poets sometimes elide *αι* in the verbal endings *μαι*, *σαι*, *ται*, and *σθαι* (*θαι*). So *οι* in *οἴμοι*, and rarely in *μοι*.

52. N. Elision is often neglected in prose, especially by certain writers (as Thucydides). Others (as Isocrates) are more strict in its use.

53. (*Apocope*.) The poets sometimes cut off a short vowel before a consonant. Thus in Homer we find *ἀν*, *κάτ*, and *πάρ*, for *ἀνά*, *κατά*, and *παρά*. Both in composition and alone, *κάτ* assimilates its *τ* to a following consonant and drops it before two consonants, and *ν* in *ἀν* is subject to the changes of 78; as *κάββαλε* and *κάκτανε*, for *κατέβαλε* and *κατέκτανε*, — but *κατθανεῖν* for *καταθανεῖν* (68, 1), *κὰκ κορυφήν*, *κὰγ γόνυ*, *κὰπ πεδίον*; *ἀμ-βάλλω*, *ἀλ-λέξαι*, *ἄμ πεδίον*, *ἄμ φόνον*. So *ὑβ-βάλλειν* (once) for *ὑπο-βάλλειν*.

54. A short final vowel is generally elided also when it comes before a vowel in forming a compound word. Here no apostrophe is used. *E.g.*

Ἀπ-αιτέω (*ἀπό* and *αἰτέω*), *δι-έβαλον* (*διά* and *ἔβαλον*). So *ἀφ-αιρέω* (*ἀπό* and *αἰρέω*, 92); *δεχ-ήμερος* (*δέκα* and *ἡμέρα*).

APHAERESIS.

55. In poetry, a short vowel at the beginning of a word is sometimes dropped after a long vowel or a diphthong, especially after *μή*, *not*, and *ἦ*, *or*. This is called *aphaeresis* (*ἀφαίρεσις*, *taking off*). Thus, *μὴ γώ* for *μὴ ἐγώ*; *ποῦ στιν* for *ποῦ ἐστιν*; *ἐγὼ φάνην* for *ἐγὼ ἐφάνην*; *ἦ μοῦ* for *ἦ ἐμοῦ*.

MOVABLE CONSONANTS.

56. Most words ending in *-σι* (including *-ξι* and *-ψι*), and all verbs of the third person ending in *ε*, generally add *ν*

when the next word begins with a vowel. This is called *ν movable*. *E.g.*

Πᾶσι δίδωσι ταῦτα; but πᾶσιν ἔδωκεν ἐκεῖνα. So δίδωσί μοι; but δίδωσιν ἐμοί.

57. N. Ἔστί takes *ν movable*, like third persons in *σι*.

58. N. The third person singular of the pluperfect active in *-ει* has *ν movable*; as ἤδει(ν), *he knew*. But contracted imperfects in *-ει* (for *-εε*), as ἐφίλει, never take *ν* in Attic.

59. N. The epic κέ (for ἄν) is generally κέν before a vowel, and the poetic νύν (enclitic) has an epic form νύ. Many adverbs in *-θεν* (as πρόσθεν) have poetic forms in *-θε*.

60. N. *ν movable* may be added at the end of a sentence or of a line of poetry. It may be added even before a consonant in poetry, to make position (99).

61. N. Words which may have *ν movable* are not elided in prose, except ἐστί.

62. Οὐ, *not*, becomes οὐκ before a smooth vowel, and οὐχ before a rough vowel; as οὐ θέλω, οὐκ αὐτός, οὐχ οὗτος. Μη inserts κ in μηκ-έτι, *no longer*, by the analogy of οὐκ-έτι.

63. Οὕτως, *thus*, ἐξ (ἐκς), *from*, and some other words may drop *ς* before a consonant; as οὕτως ἔχει, οὕτω δοκεῖ, ἐξ ἄστεως, ἐκ πόλεως.

METATHESIS AND SYNCOPE.

64. 1. *Metathesis* is the transposition of a short vowel and a liquid in a word; as in κράτος and κάρτος, *strength*; θάρσος and θράσος, *courage*.

2. The vowel is often lengthened; as in βέ-βλη-κα (from stem βᾶλ-), τέ-τμη-κα (from stem τεμ-), θρώ-σκω (from stem θορ-). (See 649.)

65. *Syncope* is the dropping of a short vowel between two consonants; as in πατέρος, πατρός (274); πτήσομαι for πετήσομαι (650).

66. N. (a) When *μ* is brought before *ρ* or *λ* by syncope or metathesis, it is strengthened by inserting *β*; as μεσημβριά, *midday*, for μεσημ(ε)ρίᾱ (μέσος and ἡμέρᾱ); μέμβλωκα, epic perfect of βλώσκω, *go*, from stem μολ-, μλο-, μλω- (636), με-μλω-κα, μέ-μβλω-κα. Thus the vulgar *chimley* (for *chimney*) generally becomes *chimbley*.

(b) At the beginning of a word such a *μ* is dropped before *β*;

as in *βροτός*, *mortal*, from stem *μορ-*, *μορ-* (cf. Lat. *morior*, *die*), *μβροτος*, *βροτός* (but the *μ* appears in composition, as in *ἄμβροτος*, *immortal*). So *βλίττω*, *take honey*, from stem *μελιτ-* of *μέλι*, *honey* (cf. Latin *mel*), by syncope *μλιτ-*, *μβλιτ-*, *βλιτ-*, *βλίττω* (582).

67. N. So *δ* is inserted after *ν* in the oblique cases of *ἀνήρ*, *man* (277), when the *ν* is brought by syncope before *ρ*; as *ἀνέρος* (*ἀν-ρος*), *ἀνδρός*.

CHANGES OF CONSONANTS.

DOUBLING OF CONSONANTS.

68. 1. A rough mute (21) is never doubled; but *πφ*, *κχ*, and *τθ* are always written for *φφ*, *χχ*, and *θθ*. Thus *Σαπφώ*, *Βάκχος*, *καθθανεῖν*, not *Σαφφώ*, *Βάχχος*, *καθθανεῖν* (53). So in Latin, *Sappho*, *Bacchus*.

2. A middle mute is never doubled in Attic Greek. In *γγ* the first *γ* is always nasal (17).

3. The later Attic has *ττ* for the earlier *σσ* in certain forms; as *πράττω* for *πράσσω*, *ἐλάττων* for *ἐλάσσων*; *θάλαττα* for *θάλασσα*. Also *ττ* (not for *σσ*) and even *τθ* occur in a few other words; as *Ἀττικός*, *Ἀτθίς*, *Attic*. See also 72.

69. Initial *ρ* is doubled when a vowel precedes it in forming a compound word; as in *ἀναρρίπτω* (*ἀνά* and *ρίπτω*). So after the syllabic augment; as in *ἔρριπτον* (imperfect of *ρίπτω*). But after a diphthong it remains single; as in *εὔροος*, *εὔρους*.

EUPHONIC CHANGES OF CONSONANTS.

70. The following rules (71–95) apply chiefly to changes made in the final consonant of a stem in adding the endings, especially in forming and inflecting the tenses of verbs and cases of nouns, and to those made in forming compounds:—

71. (*Mutes before other Mutes.*) Before a *τ*-mute (22), a *π*-mute or a *κ*-mute is made coördinate (23), and another *τ*-mute becomes *σ*. *E.g.*

Τέτρῑπται (for *τετρίβ-ται*), *δέδεκται* (for *δεδεχ-ται*), *πλεχθήναι* (for *πλεκ-θηναι*), *ἐλείφθην* (for *ἐλειπ-θην*), *γράβδην* (for *γραφ-δην*). *Πέπεισται* (*πεπειθ-ται*), *ἐπείσθην* (*ἐπειθ-θην*), *ῆσται* (*ῆδ-ται*), *ἵστε* (*ἰδ-τε*), *χαριέστερος* (*χαριετ-τερος*).

72. N. *Ἐκ*, *from*, in composition retains *κ* unchanged; as in *ἐκ-κρίνω*, *ἐκ-δρομή*, *ἐκ-θεις*. For *ττ* and *τθ*, see 68, 3.

73. N. No combinations of different mutes, except those included in 68 and in 71 (those in which the second is τ , δ , or θ), are allowed in Greek. When any such arise, the first mute is dropped; as in $\pi\acute{\epsilon}\pi\epsilon\iota\kappa\alpha$ (for $\pi\epsilon\pi\epsilon\iota\theta\text{-}\kappa\alpha$). When γ stands before κ , γ , or χ , as in $\sigma\upsilon\gamma\text{-}\chi\acute{\epsilon}\omega$ ($\sigma\upsilon\gamma$ and $\chi\acute{\epsilon}\omega$), it is not a mute but a nasal (20).

74. (*Mutes before Σ .*) No mute can stand before σ except π and κ . A π -mute with σ forms ψ , a κ -mute forms ξ , and a τ -mute is dropped. *E.g.*

$\tau\rho\acute{\iota}\psi\omega$ (for $\tau\rho\acute{\iota}\beta\text{-}\sigma\omega$), $\gamma\rho\acute{\alpha}\psi\omega$ (for $\gamma\rho\alpha\phi\text{-}\sigma\omega$), $\lambda\acute{\epsilon}\xi\omega$ (for $\lambda\epsilon\gamma\text{-}\sigma\omega$), $\pi\acute{\epsilon}\iota\sigma\omega$ (for $\pi\epsilon\iota\theta\text{-}\sigma\omega$), $\alpha\dot{\iota}\sigma\omega$ (for $\alpha\dot{\iota}\delta\text{-}\sigma\omega$), $\sigma\acute{\omega}\mu\alpha\sigma\iota$ (for $\sigma\omega\mu\alpha\tau\text{-}\sigma\iota$), $\acute{\epsilon}\lambda\pi\acute{\iota}\sigma\iota$ (for $\acute{\epsilon}\lambda\pi\iota\delta\text{-}\sigma\iota$). So $\phi\lambda\acute{\epsilon}\psi$ (for $\phi\lambda\epsilon\beta\text{-}\varsigma$), $\acute{\epsilon}\lambda\pi\acute{\iota}\varsigma$ (for $\acute{\epsilon}\lambda\pi\iota\delta\text{-}\varsigma$), $\nu\acute{\upsilon}\xi$ (for $\nu\kappa\tau\text{-}\varsigma$). So $\chi\alpha\rho\acute{\iota}\epsilon\sigma\iota$ (for $\chi\alpha\rho\iota\epsilon\tau\text{-}\sigma\iota$, 331). See examples under 209, 1.

75. (*Mutes before M.*) Before μ , a π -mute becomes μ , and a κ -mute becomes γ . *E.g.*

$\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$ (for $\lambda\epsilon\lambda\epsilon\iota\pi\text{-}\mu\alpha\iota$), $\tau\acute{\epsilon}\tau\rho\acute{\iota}\mu\mu\alpha\iota$ (for $\tau\epsilon\tau\rho\acute{\iota}\beta\text{-}\mu\alpha\iota$), $\gamma\acute{\epsilon}\gamma\rho\alpha\mu\mu\alpha\iota$ (for $\gamma\epsilon\gamma\rho\alpha\phi\text{-}\mu\alpha\iota$), $\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$ (for $\pi\epsilon\pi\lambda\epsilon\kappa\text{-}\mu\alpha\iota$), $\tau\acute{\epsilon}\tau\epsilon\nu\gamma\mu\alpha\iota$ (for $\tau\epsilon\tau\epsilon\nu\chi\text{-}\mu\alpha\iota$).

76. N. But $\kappa\mu$ can stand when they come together by metathesis (64); as in $\kappa\acute{\epsilon}\text{-}\kappa\mu\eta\text{-}\kappa\alpha$ ($\kappa\acute{\alpha}\mu\text{-}\nu\omega$). Both κ and χ may stand before μ in the formation of nouns; as in $\acute{\alpha}\kappa\mu\acute{\eta}$, *edge*, $\acute{\alpha}\kappa\mu\acute{\omega}\nu$, *anvil*, $\alpha\acute{\iota}\chi\mu\acute{\eta}$, *spear-point*, $\delta\rho\alpha\chi\mu\acute{\eta}$, *drachma*.

$\epsilon\kappa$ here also remains unchanged, as in $\acute{\epsilon}\kappa\text{-}\mu\alpha\nu\theta\acute{\alpha}\nu\omega$ (cf. 72).

77. N. When $\gamma\gamma\mu$ or $\mu\mu\mu$ would thus arise, they are shortened to $\gamma\mu$ or $\mu\mu$; as $\acute{\epsilon}\lambda\acute{\epsilon}\gamma\chi\omega$, $\acute{\epsilon}\lambda\acute{\eta}\lambda\epsilon\gamma\text{-}\mu\alpha\iota$ (for $\acute{\epsilon}\lambda\eta\lambda\epsilon\gamma\chi\text{-}\mu\alpha\iota$, $\acute{\epsilon}\lambda\eta\lambda\epsilon\gamma\gamma\text{-}\mu\alpha\iota$); $\kappa\acute{\alpha}\mu\pi\tau\omega$, $\kappa\acute{\epsilon}\kappa\alpha\mu\mu\alpha\iota$ (for $\kappa\epsilon\kappa\alpha\mu\pi\text{-}\mu\alpha\iota$, $\kappa\epsilon\kappa\alpha\mu\mu\text{-}\mu\alpha\iota$); $\pi\acute{\epsilon}\mu\pi\omega$, $\pi\acute{\epsilon}\tau\epsilon\mu\mu\alpha\iota$ (for $\pi\epsilon\pi\epsilon\mu\pi\text{-}\mu\alpha\iota$, $\pi\epsilon\pi\epsilon\mu\mu\text{-}\mu\alpha\iota$). (See 489, 3.)

78. (*N before other Consonants.*) 1. Before a π -mute ν becomes μ ; before a κ -mute it becomes nasal γ (17); before a τ -mute it is unchanged. *E.g.*

$\epsilon\mu\pi\acute{\iota}\pi\tau\omega$ (for $\acute{\epsilon}\nu\text{-}\pi\iota\pi\tau\omega$), $\sigma\upsilon\mu\beta\alpha\acute{\iota}\nu\omega$ (for $\sigma\upsilon\nu\text{-}\beta\alpha\iota\nu\omega$), $\acute{\epsilon}\mu\phi\alpha\nu\acute{\eta}\varsigma$ (for $\acute{\epsilon}\nu\text{-}\phi\alpha\nu\eta\varsigma$); $\sigma\upsilon\gamma\chi\acute{\epsilon}\omega$ (for $\sigma\upsilon\nu\text{-}\chi\epsilon\omega$), $\sigma\upsilon\gamma\gamma\epsilon\nu\acute{\eta}\varsigma$ (for $\sigma\upsilon\nu\text{-}\gamma\epsilon\nu\eta\varsigma$); $\acute{\epsilon}\nu\text{-}\tau\rho\acute{\epsilon}\pi\omega$.

2. Before another liquid ν is changed to that liquid. *E.g.*

$\epsilon\lambda\lambda\epsilon\acute{\iota}\pi\omega$ (for $\acute{\epsilon}\nu\text{-}\lambda\epsilon\iota\pi\omega$), $\acute{\epsilon}\mu\mu\acute{\epsilon}\nu\omega$ (for $\acute{\epsilon}\nu\text{-}\mu\epsilon\nu\omega$), $\sigma\upsilon\rho\rho\acute{\epsilon}\omega$ (for $\sigma\upsilon\nu\text{-}\rho\epsilon\omega$), $\sigma\acute{\upsilon}\lambda\lambda\omicron\gamma\omicron\varsigma$ (for $\sigma\upsilon\nu\text{-}\lambda\omicron\gamma\omicron\varsigma$).

3. N before σ is generally dropped and the preceding vowel is lengthened (30), a to $\bar{a}$, ϵ to $\epsilon\iota$, o to ou . *E.g.*

$\mu\acute{\epsilon}\lambda\bar{a}\varsigma$ (for $\mu\epsilon\lambda\alpha\nu\text{-}\varsigma$), $\epsilon\acute{\iota}\varsigma$ (for $\acute{\epsilon}\nu\text{-}\varsigma$), $\lambda\acute{\upsilon}\omicron\upsilon\sigma\iota$ (for $\lambda\acute{\upsilon}\omicron\sigma\text{-}\nu\iota$): see 210, 2; 556, 5. So $\lambda\acute{\upsilon}\omicron\upsilon\sigma\alpha$ (for $\lambda\acute{\upsilon}\omicron\nu\omicron\tau\text{-}\iota\alpha$, $\lambda\acute{\upsilon}\omicron\nu\text{-}\sigma\alpha$), $\lambda\upsilon\theta\epsilon\acute{\iota}\sigma\alpha$ (for $\lambda\upsilon\theta\epsilon\nu\tau\text{-}\iota\alpha$, $\lambda\upsilon\theta\epsilon\nu\text{-}\sigma\alpha$), $\pi\acute{\alpha}\sigma\alpha$ (for $\pi\alpha\nu\tau\text{-}\iota\alpha$, $\pi\acute{\alpha}\nu\text{-}\sigma\alpha$): see 84, 2.

79. The combinations $\nu\tau$, $\nu\delta$, $\nu\theta$, when they occur before

σ in inflections, are always dropped, and the preceding vowel is lengthened, as above (78, 3). *E.g.*

Πᾶσι (for παντ-σι), γίγᾱς (for γιγαντς), δεικνύς (for δεικνυντς), λέουσι (for λεοντ-σι), τιθεῖσι (for τιθεντ-σι), τιθείς (for τιθεντ-ς), δούς (for δοντ-ς), σπείσω (for σπενδ-σω), πείσομαι (for πεινθ-σομαι).

For nominatives in ων (for οντ-), see 209, 3 (cf. 212, 1).

80. N. N standing *alone* before σι of the dative plural is dropped without lengthening the vowel; as δαίμοσι (for δαιμον-σι).

81. N. The preposition ἐν is not changed before ρ or σ; as ἐνράπτω, ἐνσπονδος, ἐνστρέφω.

Σύν becomes συσ- before σ and a *vowel*, but συν- before σ and a *consonant* or before ζ; as σύσ-σιτος, σύ-στημα, σύ-ζυγος.

82. N. Πᾶν and πάλιν may retain ν in composition before σ or change it to σ; as πάν-σοφος or πάσσοφος, παλίν-σκιος, παλίσσυτος.

83. Most verbs in νω have σ for ν before μαι in the perfect middle (648); as φαίνω, πέφασ-μαι (for πεφαν-μαι); and the ν reappears before τ and θ, as in πέφαν-ται, πέφαν-θε. (See 489, 2; 700.)

84. (*Changes before ι.*) The following changes occur when ι (representing an original *j*) follows the final consonant of a stem.

1. Palatals (κ, γ, χ) and sometimes τ and θ with such an ι become σσ (later Attic ττ); as φυλάσσω (stem φυλακ-) for φυλακ-ι-ω; ἥσσω, *worse*, for ἥκ-ι-ων (361, 2); τάσσω (ταγ-), for ταγ-ι-ω (580); τaráσσω (αραχ-), for αραχ-ι-ω; κορύσσω (κορυθ-), for κορυθ-ι-ω; Κρῆσσα, for Κρητ-ια.

Thus is formed the feminine in εσσα of adjectives in εις, from a stem in ετ-, ετ-ια becoming εσσα (331, 2).

2. Ντ with this ι becomes νσ in the feminine of participles and adjectives (331, 2; 337, 1), in which ν is regularly dropped with lengthening of the preceding vowel (78, 3); as παντ-, παντ-ια, πάντα (Thessalian and Cretan), πᾶσα; λῶντ-, λῶντ-ια, λῶν-σα, λῶν-σα.

3. Δ (sometimes γ or γγ) with ι forms ζ; as φράζω (φραδ-), for φραδ-ι-ω (585); κομίζω (κομιδ-), for κομιδ-ι-ω; κράζω (κραγ-), for κραγ-ι-ω (589); μέζων (Ion.) or μείζων (comp. of μέγας, *great*), for μεγ-ι-ων (361, 4).

4. Λ with ι forms λλ; as στέλλω (στελ-), for στελ-ι-ω; ἄλλο-μαι (ἄλ-), *leap*, for ἄλ-ι-ομαι (cf. Lat. *salio*); ἄλλος, *other*, for ἄλ-ι-ος (cf. Lat. *alius*). (See 593.)

5. After αν or αρ the ι is transposed, and is then contracted with α to αι; as φαίνω (φαν-), for φαν-ι-ω; χαίρω (χαρ-), for χαρ-ι-ω; μέλαινα (μελαν-), fem. of μέλας (326), for μελαν-ια.

6. After *εν, ερ, ιν, ιρ, υν, or υρ*, the *ι* disappears, and the preceding *ε, ι, or υ* is lengthened (*ε* to *ει*); as *τείν-ω* (*τεν-*), for *τεν-ι-ω*; *χείρων* (stem *χερ-*), *worse*, for *χερ-ι-ων*; *κείρ-ω* (*κερ-*), for *κερ-ι-ω*; *κρίνω* (*κριν-*), for *κριν-ι-ω*; *οἰκτίρω* (*οἰκτιρ-*), for *οἰκτιρ-ι-ω*; *ἄμύνω* (*ἄμυν-*), for *ἄμυν-ι-ω*; *σύρω*, for *συρ-ι-ω*. So *σώτειρα* (fem. of *σωτήρ*, *saving, saviour*, stem *σωτερ-*), for *σωτερ-ι-α*. (See 594 and 596.)

85. (*Omission of Σ and F.*) Many forms are explained by the omission of an original spirant (*s* or *f*), which is seen sometimes in earlier forms in Greek and sometimes in kindred languages.

86. (*Σ.*) At the beginning of a word, an original *s* sometimes appears as the rough breathing. *E.g.*

Ἰστημι, *place*, for *σιστημι*, Lat. *sisto*; *ἥμισυς*, *half*, cf. Lat. *semi-*; *ἔζομαι*, *sit* (from root *ἐδ- σεδ-*), Lat. *séd-eo*; *ἑπτά*, *seven*, Lat. *septem*.

87. *N.* In some words both *σ* and *f* have disappeared; as *ὄς*, *his*, for *σφος, suus*; *ἡδύς*, *sweet* (from root *ἄδ-* for *σφᾶδ-*), Lat. *suavis*.

88. In some inflections, *σ* is dropped between two vowels.

1. Thus, in stems of nouns, *εσ-* and *ασ-* drop *σ* before a vowel of the ending; as *γένος*, *race* (stem *γενεσ-*), gen. *γένε-ος* for *γενεσ-ος*. (See 226.)

2. The middle endings *σαι* and *σο* often drop *σ* (565, 6); as *λῦε-σαι*, *λύε-αι*, *λύῃ* or *λύει* (39, 3); *ἔλῦε-σο*, *ἐλύεο*, *ἐλύου*; but *σ* is retained in such *μι-* forms as *ἴστα-σαι* and *ἴστα-σο*. (See also 664.)

89. In the first aorist active and middle of liquid verbs, *σ* is generally dropped before *α* or *αμην*; as *φαίνω* (*φαν-*), aor. *ἔφην-α* for *ἐφανσ-α*, *ἔφην-άμην* for *ἐφανσ-αμην*. So *ὀκέλλω* (*ὀκελ-*), aor. *ὤκειλ-α* for *ὠκελσ-α*; but poetic *κέλλω* has *ἔκελσ-α*. (See 672.)

90. (*F.*) Some of the cases in which the omission of *van* (or *digamma*) appears in inflections are these:—

1. In the augment of certain verbs; as 2 aor. *εἶδον*, *saw*, from root *φιδ-* (Lat. *vid-eo*), for *ἐ-φιδον*, *ἐ-ιδον*, *εἶδον*: see also the examples in 539.

2. In verbs in *εω* of the Second Class (574), where *εν* became *εφ* and finally *ε*; as *ρέω*, *flow* (stem *ρέν-*, *ρέφ-*), fut. *ρεύ-σομαι*. See also 601.

3. In certain nouns of the third declension, where final *ν* of the stem becomes *φ*, which is dropped; as *ναῦς* (*nav-*), gen. *ναῶς* for *νᾶν-ος*, *νᾶφ-ος* (269); see *βασιλεύς* (265). See also 256.

91. The Aeolic and Doric retained *f* long after it disappeared in Ionic and Attic. The following are a few of the many words in which its former presence is known:—

βοῦς, *ox* (Lat. *bov-is*), ἔαρ, *spring* (Lat. *ver*), δῖος, *divine* (*divus*), ἔργον, *work* (Germ. *werk*), ἐσθής, *garment* (Lat. *vestis*), ἔσπερος, *evening* (*vesper*), ἰς, *strength* (*vis*), κληῖς (Dor. κλαῖς), *key* (*clavis*), οἷς, *sheep* (*ovis*), οἶκος *house* (*vicus*), οἶνος, *wine* (*vinum*), σκαῖός, *left* (*scaevus*).

92. (*Changes in Aspirates.*) When a smooth mute (π, κ, τ) is brought before a rough vowel (either by elision or in forming a compound), it is itself made rough. *E.g.*

Ἀφίημι (for ἀπ-ίημι), καθαιρέω (for κατ-αίρεω), ἀφ' ὧν (for ἀπὸ ὧν), νύχθ' ὅλην (for νύκτα ὅλην, 48; 71).

93. N. So in crasis (see examples in 44). Here the rough breathing may affect even a consonant not immediately preceding it; as in φροῦδος, *gone*, from πρὸ ὁδοῦ; φρουρός, *watchman* (προ-όρος).

94. N. The Ionic generally does not observe this principle in writing, but has (for example) ἀπ' οὔ, ἀπίημι (from ἀπό and ἴημι).

95. The Greeks generally avoided two rough consonants in successive syllables. Thus

1. In reduplications (521) an initial rough mute is always made smooth. *E.g.*

Πέφῡκα (for φεφῡκα), perfect of φύω; κέχηνα (for χεχηνα), perf. of χάσκω; τέθηλα (for θεθηλα), perf. of θάλλω. So in τίθημι (for θι-θημι), 794, 2.

2. The ending θι of the first aorist imperative passive becomes τι after θη- of the tense stem (757, 1). *E.g.*

Λύθητι (for λυθη-θι), φάνθητι (for φανθη-θι); but 2 aor. φάνη-θι (757, 2).

3. In the aorist passive ἐτέθην from τίθημι (θε-), and in ἐτύθην fromθύω (θυ-) θε and θυ become τε and τυ before θην.

4. A similar change occurs in ἀμπ-έχω (for ἀμφ-έχω) and ἀμπ-ίσχω (for ἀμφ-ισχω), *clothe*, and in ἐκε-χειρίᾱ (έχω and χεῖρ), *truce*. So an initial aspirate is lost in έχω (stem έχ- for σεχ-, 539), but reappears in fut. ζέω.

5. There is a transfer of the aspirate in a few verbs which are supposed to have had originally two rough consonants in the stem; as τρέφω (stem τρεφ- for θρεφ-), *nourish*, fut. θρέψω (662); τρέχω (τρεχ- for θρεχ-), *run*, fut. θρέξομαι; ἐτάφην, from θάπτω (ταφ- for θαφ-), *bury*; see also θρύπτω, τύφω, and stem θαπ-, in the Catalogue of Verbs. So in θρίξ (225), *hair*, gen. τριχός (stem τριχ- for θριχ-); and in ταχύς, *swift*, comparative θάσσων for θαχ-ων (84, 1). Here

the first aspirate reappears whenever the second is lost by any euphonic change.

In some forms of these verbs both rough consonants appear; as ἐ-θρέφ-θην, θρεφ-θῆναι, τε-θράφ-θαι, τε-θάφ-θαι, ἐ-θρύφ-θην. (See 709.)

SYLLABLES.

96. A Greek word has as many syllables as it has separate vowels or diphthongs. The syllable next to the last is called the *penult* (paen-ultima, *almost last*); the one before the penult is called the *antepenult*.

97. The following rules, based on ancient tradition, are now generally observed in dividing syllables at the end of a line:—

1. Single consonants, combinations of consonants which can begin a word (which may be seen from the Lexicon), and mutes followed by *μ* or *ν*, are placed at the beginning of a syllable. Other combinations of consonants are divided. Thus, ἔ-χω, ἐ-γώ, ἐ-σπέ-ρα, νέ-κταρ, ἀ-κμή, δε-σμός, μι-κρόν, πρᾶ-γμα-τος, πρᾶ-σσω, ἐλ-πίς, ἔν-δον, ἄρ-μα-τα.

2. Compound words are divided into their original parts; but when the final vowel of a preposition has been elided in composition, the compound is sometimes divided like a simple word: thus προσ-ά-γω (from πρὸς and ἄγω); but πα-ρά-γω or παρ-άγω (from παρά and ἄγω).

QUANTITY OF SYLLABLES.

98. A syllable is long by *nature* (φύσει) when it has a long vowel or a diphthong; as in τῆμῃ, κτείνω.

99. 1. A syllable is long by *position* (θέσει) when its vowel is followed by two consonants or a double consonant; as in ἴσταντες, τράπεζα, ὄρτυξ.

2. The length of the *vowel* itself is not affected by position. Thus *α* was sounded as long in πρᾶσσω, πρᾶγμα, and πρᾶξις, but as short in τάσσω, τάγμα, and τάξις.

3. One or both of the consonants which make position may be in the next word; thus the second syllable in οὗτός φησιν and in κατὰ στόμα is long by position.

100. When a vowel *short by nature* is followed by a mute and a liquid, the syllable is *common* (i.e. it may be either long or short); as in τέκνον, ὕπνος, ὕβρις. But in Attic poetry such a syllable is generally short; in other poetry it is generally long.

101. N. A *middle* mute (β , γ , δ) before μ or ν , and generally before λ , lengthens a preceding vowel; as in $\acute{\alpha}\gamma\nu\acute{\omega}\varsigma$, $\beta\iota\beta\lambda\acute{\iota}\omicron\nu$, $\delta\acute{o}\gamma\mu\alpha$.

102. N. To allow a preceding vowel to be short, the mute and the liquid must be in the same word, or in the same part of a compound. Thus ϵ in $\acute{\epsilon}\kappa$ is long when a liquid follows, either in composition or in the next word; as $\acute{\epsilon}\kappa\lambda\acute{\epsilon}\gamma\omega$, $\acute{\epsilon}\kappa \nu\epsilon\acute{\omega}\nu$ (both — $\cup$ —).

103. The quantity of most syllables can be seen at once. Thus η and ω and all diphthongs are long by nature; ϵ and α are short by nature. (See 5.)

104. When α , ι , and υ are not long by position, their quantity must generally be learned by observing the usage of poets or from the Lexicon. But it is to be remembered that

1. Every vowel arising from contraction or crasis is long; as α in $\gamma\acute{\epsilon}\rho\acute{\alpha}$ (for $\gamma\acute{\epsilon}\rho\alpha\alpha$), $\acute{\alpha}\kappa\omega\nu$ (for $\acute{\alpha}\acute{\epsilon}\kappa\omega\nu$), and $\kappa\acute{\alpha}\nu$ (for $\kappa\alpha\iota \acute{\alpha}\nu$).

2. The endings $\alpha\varsigma$ and $\upsilon\varsigma$ are long when ν or $\nu\tau$ has been dropped before σ (79).

3. The accent often shows the quantity of its own vowel, or of vowels in following syllables.

Thus the circumflex on $\kappa\nu\hat{\iota}\sigma\alpha$, *savor*, shows that ι is long and α is short; the acute on $\chi\acute{\omega}\rho\alpha$, *land*, shows that α is long; on $\tau\acute{\iota}\nu\epsilon\varsigma$; *who?* that ι is short; the acute on $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\iota\alpha$, *kingdom*, shows that the final α is long, on $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\iota\alpha$, *queen*, that final α is short. (See 106, 3; 111; 112.)

105. The quantity of the terminations of nouns and verbs will be stated below in the proper places.

ACCENT.

GENERAL PRINCIPLES.

106. 1. There are three accents,
the acute ($\acute{\prime}$), as $\lambda\acute{o}\gamma\omicron\varsigma$, $\alpha\acute{\upsilon}\tau\acute{o}\varsigma$,
the grave ($\grave{\prime}$), as $\alpha\upsilon\tau\grave{o}\varsigma \acute{\epsilon}\phi\eta$ (115, 1),
the circumflex ($\hat{\prime}$ or $\sim$), as $\tau\omicron\upsilon\tau\omicron$, $\tau\acute{\iota}\mu\hat{\omega}\nu$.

2. The acute can stand only on one of the last three syllables of a word, the circumflex only on one of the last two, and the grave only on the last.

3. The circumflex can stand only on a syllable long by nature.

107 1. The Greek accent was not simply a *stress* accent (like ours), but it raised the musical *pitch* or *tone* (τόνος) of the syllable on which it fell. This appears in the terms τόνος and προσῳδία, which designated the accent, and also in ὀξύς, *sharp*, and βαρύς, *grave, flat*, which described it. (See 110, 1 and 3.) As the language declined, the musical accent gradually changed to a stress accent, which is now its only representative in Greek as in other languages.

2. The marks of accent were invented by Aristophanes of Byzantium, an Alexandrian scholar, about 200 B.C., in order to teach foreigners the correct accent in pronouncing Greek. By the ancient theory every syllable not having either the acute or the circumflex was said to have the grave accent; and the circumflex, originally formed thus $\frown$, was said to result from the union of an acute and a following grave.

108. N. The grave accent is written only in place of the acute in the case mentioned in 115, 1, and occasionally on the indefinite pronoun τίς, τι (418).

109. N. The accent (like the breathing) stands on the second vowel of a diphthong (12); as in αἶρω, μοῦσα, τοὺς αὐτούς. But in the improper diphthongs (α, η, ω) it stands on the first vowel even when the ι is written in the line; as in τιμῇ, ἀπλῶ, ὦμι (ῶ), ὦμιξα (ῶξα).

110. 1. A word is called *oxytone* (ὀξύ-τονος, *sharp-toned*) when it has the acute on the last syllable, as βασιλεύς; *paroxytone*, when it has the acute on the penult, as βασιλέως; *proparoxytone*, when it has the acute on the antepenult, as βασιλείοντος.

2. A word is called *perispomenon* (περισπόμενον) when it has the circumflex on the last syllable, as ἐλθεῖν; *properispomenon*, when it has the circumflex on the penult, as μοῦσα.

3. A word is called *barytone* (βαρύ-τονος, *grave or flat-toned*) when its last syllable has no accent (107, 2). Of course, all paroxytones, proparoxytones, and properispomena are at the same time barytones.

4. When a word throws its accent as far back as possible (111), it is said to have *recessive* accent. This is especially the case with verbs (130). (See 122.).

111. The antepenult, if accented, takes the acute. But it can have no accent if the last syllable is long by nature or ends in ξ or ψ; as πέλεκυς, ἄνθρωπος, προφύλαξ.

112. An accented penult is circumflexed when it is long by nature while the last syllable is short by nature;

as *μῆλον, νῆσος, ἡλιξ*. Otherwise it takes the acute; as *λόγος, τούτων*.

113. N. Final *αι* and *οι* are counted as short in determining the accent; as *ἄνθρωποι, νῆσοι*: except in the optative, and in *οἶκoi*, at home; as *τιμήσαι, ποιήσοι* (not *τίμησαι* or *ποιήσοι*).

114. N. Genitives in *εως* and *ων* from nouns in *is* and *us* of the third declension (251), all cases of nouns and adjectives in *ωs* and *ων* of the Attic second declension (198), and the Ionic genitive in *εω* of the first (188, 3), allow the acute on the antepenult; as *εὐγεως, πόλεως, Τήρεω* (*Τήρης*). So some compound adjectives in *ωs*; as *ὑψί-κερως*, high-horned. For the acute of *ὥσπερ, οἷδε*, etc., see 146.

115. 1. An oxytone changes its acute to the grave before other words in the same sentence; as *τοὺς πονηροὺς ἀνθρώπους* (for *τούς πονηροὺς ἀνθρώπους*).

2. This change is not made before *enclitics* (143) nor before an elided syllable (48), nor in the interrogative *τίς, τί* (418). It is not made before a colon: before a comma modern usage differs, and the tradition is uncertain.

116. (*Anastrophe*.) Dissyllabic prepositions (regularly oxytone) throw the accent back on the penult in two cases. This is called *anastrophe* (*ἀναστροφή, turning back*). It occurs

1. When such a preposition follows its case; as in *τούτων περί* (for *περὶ τούτων*), *about these*.

This occurs in prose only with *περί*, but in the poets with all the dissyllabic prepositions except *ἀνά, διά, ἀμφί*, and *ἀντί*. In Homer it occurs also when a preposition follows a verb from which it is separated by *tnesis*; as *ὀλέσας ἄπο*, *having destroyed*.

2. When a preposition stands for itself compounded with *ἐστίν*; as *πάρα* for *πάρεστιν*, *ἐνι* for *ἐνεστιν* (*ἐνί* being poetic for *ἐν*). Here the poets have *ἄνα* (for *ἀνά-στηθι*), *up!*

ACCENT OF CONTRACTED SYLLABLES AND ELIDED WORDS.

117. A contracted syllable is accented if either of the original syllables had an accent. A contracted penult or antepenult is accented regularly (111; 112). A contracted final syllable is circumflexed; but if the original word was oxytone, the acute is retained. *E.g.*

Τιμῶμενος from *τιμαόμενος*, *φιλέϊτε* from *φιλέετε*, *φιλοῦμεν* from *φιλέομεν*, *φιλούντων* from *φιλεόντων*, *τιμῶ* from *τιμάω*; but *βεβῶς* from *βεβαῶς*.

This proceeds from the ancient principle that the circumflex comes from '+' (107, 2), never from '+'; so that τιμάω gives τιμῶ, but βεβᾶώς gives βεβῶς.

118. N. If neither of the original syllables had an accent, the contracted form is accented without regard to the contraction; as τίμα for τίμαε, εὔνοι for εὔνοοι.

Some exceptions to the rule of 117 will be noticed under the declensions. (See 203; 311.)

119. In crasis, the accent of the first word is lost and that of the second remains; as τᾶγαθά for τὰ ἀγαθά, ἐγῶδα for ἐγὼ οἶδα, καῖτα for καὶ εἶτα; τᾶλλα for τὰ ἅλλα; τᾶρα for τοὶ ἄρα.

120. In elision, oxytone prepositions and conjunctions lose their accent with the elided vowel; other oxytones throw the accent back to the penult, but without changing the acute to the grave (115, 1). *E.g.*

Ἐπ' αὐτῷ for ἐπὶ αὐτῷ, ἀλλ' εἶπεν for ἀλλὰ εἶπεν, φήμ' ἐγὼ for φημὶ ἐγώ, κάκ' ἔπη for κακὰ ἔπη.

ACCENT OF NOUNS AND ADJECTIVES.

121. 1. The place of the accent in the nominative singular of a noun (and the nominative singular *masculine* of an adjective) must generally be learned by observation. The other forms accent *the same syllable* as this nominative, if the last syllable permits (111); otherwise the following syllable. *E.g.*

Θάλασσα, θαλάσσης, θάλασσαν, θάλασσαι, θαλάσσαις; κόραξ, κόρακος, κόρακες, κοράκων; πρᾶγμα, πράγματος, πρᾶγμάτων; ὀδούς, ὀδόντος, ὀδοῦσιν. So χαρίεις, χαρίεσσα, χαρίεν, gen. χαρίεντος, etc.; ἄξιος, ἀξία, ἄξιον, ἄξιοι, ἄξια, ἄξια.

2. The *kind* of accent is determined as usual (111; 112); as νῆσος, νήσου, νήσον, νῆσοι, νήσοις. (See also 123; 124.)

122. N. The following nouns and adjectives have *recessive accent* (110, 4): —

(a) Contracted compound adjectives in οος (203, 2):

(b) The neuter singular and vocative singular of adjectives in ων, ον (except those in φρων, compounds of φρήν), and the neuter of comparatives in ων; as εὐδαίμων, εὐδαιμον (313); βελτίων, βέλτιον (358); but δαίφρων, δαίφρον:

(c) Many barytone compounds in ης in all forms; as αὐτάρκης, αὐταρκες, gen. pl. αὐτάρκων; φιλαλήθης, φιλάληθες (but ἀληθής, ἀληθές); this includes vocatives like Σώκρατες, Δημόσθενες (228); so some other adjectives of the third declension (see 314):

(d) The vocative of syncopated nouns in *ηρ* (273), of compound proper names in *ων*, as Ἀγάμεμνον, Αὐτόμεδον (except Λακεδαιμόν), and of Ἀπόλλων, Ποσειδῶν (Hom. Ποσειδάων), σωτήρ, saviour, and (Hom.) δᾱήρ, brother-in-law, — voc. Ἀπολλων, Πόσειδον (Hom. Ποσειδάων), σῶτερ, δᾱερ (see 221, 2).

123. The last syllable of the genitive and dative of oxytones of the first and second declensions is circumflexed. *E.g.*

Τιμῆς, τιμῇ, τιμαῖν, τιμῶν, τιμαῖς; θεοῦ, θεῷ, θεῶν, θεοῖς.

124. In the *first* declension, *ων* of the genitive plural (for *έων*) is circumflexed (170). But the feminine of adjectives and participles in *ος* is spelt and accented like the masculine and neuter. *E.g.*

Δικῶν, δοξῶν (from δίκη, δόξα), πολιτῶν (from πολίτης); but ἀξίων, λεγομένων (fem. gen. plur. of ἄξιος, λεγόμενος, 302). For the genitive plural of other adjectives and participles, see 318.

125. N. The genitive and dative of the Attic second declension (198) are exceptions; as νεώς, gen. νεώ, dat. νεῷ.

126. N. Three nouns of the first declension are paroxytone in the genitive plural: ἀφύη, *anchovy*, ἀφύων; χρήστης, *usurer*, χρήστων; ἑτησία, *Etesian winds*, ἑτησίων.

127. Most monosyllables of the third declension accent the last syllable in the genitive and dative of all numbers: here *ων* and *οιν* are circumflexed. *E.g.*

Θῆς, *servant*, θητός, θητί, θητοῖν, θητῶν, θησί.

128. N. Δάς, *torch*, δμῶς, *slave*, οὔς, *ear*, παῖς, *child*, Τρώς, *Trojan*, φῶς, *light*, and a few others, violate the last rule in the genitive dual and plural; so πᾶς, *all*, in both genitive and dative plural: as παῖς, παιδός, παιδί, παισί, but παίδων; πᾶς, παντός, παντί, πάντων, πᾶσι.

129. N. The interrogative τίς, τίνος, τίνι, etc., always accents the first syllable. So do all monosyllabic participles; as ὢν, ὄντος, ὄντι, ὄντων, οὔσι; βᾶς, βάντος.

ACCENT OF VERBS.

130. Verbs generally have recessive accent (110, 4); as βουλεύω, βουλεύομεν, βουλεύουσιν; παρέχω, παρέχε; ἀποδίδωμι, ἀπόδοτε; βουλεύονται, βουλεύσαι (aor. opt. act.), but βούλευσαι (aor. imper. mid.). See 113.

131. The chief exceptions to this principle are these:—

1. The second aorist active infinitive in *ειν* and the second aorist middle imperative in *ου* are perispomena: as *λαβεῖν*, *ἐλθεῖν*, *λιπεῖν*, *λιποῦ*, *λαβοῦ*. For compounds like *κατά-θου*, see 133, 3.

2. These second aorist imperatives active are oxytone: *εἰπέ*, *ἐλθέ*, *εὔρέ*, *λαβέ*. So *ιδέ* in the sense *behold!* But their compounds are regular; as *ἄπ-ειπε*.

3. Many *contracted* optatives of the *μ*-inflection regularly circumflex the penult; as *ἵσταῖτο*, *διδοῖσθε* (740).

4. The following forms accent the penult: the first aorist active infinitive, the second aorist middle infinitive (except *πρίασθαι* and *ὄνασθαι*, 798), the perfect middle and passive infinitive and participle, and all infinitives in *ναι* or *μεν* (except those in *μεναι*). Thus, *βουλεῦσαι*, *γενέσθαι*, *λελύσθαι*, *λελυμένος*, *ἵσταναι*, *διδόναι*, *λελυκέναι*, *δόμεν* and *δόμεναι* (both epic for *δοῦναι*).

5. The following participles are oxytone: the second aorist active; and all of the third declension in *-s*, except the first aorist active. Thus, *λιπών*, *λυθείς*, *διδούς*, *δεικνύς*, *λελυκώς*, *ἵστάς* (pres.); but *λύσας* and *στήσας* (aor.).

So *ἰών*, present participle of *εἶμι*, *go*.

132. Compound verbs have recessive accent like simple verbs; as *σύνειμι* (from *σύν* and *εἶμι*), *σύννοδα* (*σύν* and *οἶδα*), *ἔξειμι* (*ἐξ* and *εἶμι*), *πάρ-εστε*.

133. But there are these exceptions to 132:—

1. The accent cannot go further back than the augment or reduplication; as *παρ-εἶχον* (not *πάρειχον*), *I provided*, *παρ-ῆν* (not *πάρην*), *he was present*, *ἄφ-ἦκται* (not *ἄφικται*), *he has arrived*.

So when the augment falls on a long vowel or a diphthong which is not changed by it; as *ὑπ-εἶκε* (imperfect), *he was yielding*; but *ὔπ-εικε* (imperative), *yield!*

2. Compounds of *δός*, *ἔς*, *θές*, and *σχές* are paroxytone; as *ἀπόδος*, *παράσχεις* (not *ἄποδος*, etc.).

3. Monosyllabic second aorist middle imperatives in *-ου* have recessive accent when compounded with a dissyllabic preposition; as *κατά-θου*, *put down*, *ἀπό-δου*, *sell*: otherwise they circumflex the *ου* (131, 1); as *ἐν-θοῦ*, *put in*.

134. N. Participles in their *inflection* are accented as adjectives (121), not as verbs. Thus, *βουλεύων* has in the neuter *βουλεῖον* (not *βούλεον*); *φιλέων*, *φιλῶν*, has *φιλέον* (not *φίλεον*), *φιλοῦν*. (See 335.)

135. For the accent of optatives in *αι* and *οι*, see 113. Some other exceptions to 130 occur, especially in poetic forms.

PROCLITICS.

136. Some monosyllables have no accent and are closely attached to the following word. These are called proclitics (from *προκλίνω*, *lean forward*).

137. The proclitics are the articles *ὁ, ἡ, οἱ, αἱ*; the prepositions *εἰς* (*ἐς*), *ἐξ* (*ἐκ*), *ἐν*; the conjunctions *εἰ* and *ὥς* (so *ὥς* used as a preposition); and the negative *οὐ* (*οὐκ, οὐχ*).

138. *Exceptions.* 1. *Οὐ* takes the acute at the end of a sentence; as *πῶς γὰρ οὐ*; *for why not?* So when it stands alone as *Οὐ, No*.

2. *Ὦς* and sometimes *ἐξ* and *εἰς* take the acute when (in poetry) they follow their noun; as *κακῶν ἐξ*, *from evils*; *θεὸς ὦς*, *as a God*.

3. *Ὦς* is accented also when it means *thus*; as *ὦς εἶπεν*, *thus he spoke*. This use of *ὦς* is chiefly poetic; but *καὶ ὦς*, *even thus*, and *οὐδ' ὦς* or *μηδ' ὦς*, *not even thus*, sometimes occur in Attic prose.

For a proclitic before an enclitic, see 143, 4.

139. *N.* When *ὁ* is used for the relative *ὃς*, it is accented (as in *Od.* 2, 262); and many editors accent all articles when they are demonstrative, as *Il.* 1, 9, *ὁ γὰρ βασιλῆι χολωθείς*, and write *ὁ μὲν . . . ὁ δέ*, and *οἱ μὲν . . . οἱ δέ*, even in Attic Greek.

ENCLITICS.

140. An enclitic (*ἐγκλίνω*, *lean upon*) is a word which loses its own accent, and is pronounced as if it were part of the preceding word; as *ἄνθρωποί τε* (like *hómínésque* in Latin).

141. The enclitics are:—

1. The personal pronouns *μοῦ, μοί, μέ; σοῦ, σοί, σέ; οὐ, οἶ, ξ*, and (in poetry) *σφίσι*.

To these are added the dialectic and poetic forms, *μεῦ, σέο, σεῦ, τοί, τύ* (accus. for *σέ*), *ξο, εὔ, ἔθεν, μίν, νίν, σφί, σφίν, σφέ, σφωέ, σφωῖν, σφέων, σφέας, σφάς, σφέα*.

2. The indefinite pronoun *τις, τὶ*, in all its forms (except *ἄττα*); also the indefinite adverbs *πού, ποθί, πῆ, ποί, ποθέν, ποτέ, πώ, πώς*. These must be distinguished from the interrogatives *τίς, ποῦ, πόθι, πῇ, ποῖ, πόθεν, πότε, πῶ, πώς*.

3. The present indicative of *εἰμί, be*, and of *φημί, say*, except the forms *εἶ* and *φῆς*. But epic *ἑσσί* and Ionic *εἷς* are enclitic.

4. The particles γέ, τέ, τοί, πέρ: the inseparable -δε in ὅδε, τοῦσδε, etc. (not δέ, *but*); and -θε and -χι in εἶθε and ναίχι (146). So also the poetic νύν (not νῦν), and the epic κέ (κέν), θήν, and ῥά.

142. The enclitic always loses its accent, except a disyllabic enclitic after a paroxytone (143, 2). See examples in 143.

143. The word before the enclitic always retains its own accent, and it never changes a final acute to the grave (115, 2).

1. If this word is proparoxytone or properispomenon, it receives from the enclitic an acute on the last syllable as a second accent. Thus ἄνθρωπός τις, ἄνθρωποί τινες, δειξόν μοι, παῖδες τινες, οὗτός ἐστιν.

2. If it is paroxytone, it receives no additional accent (to avoid two acutes on successive syllables). Here a disyllabic enclitic keeps its accent (to avoid three successive unaccented syllables). Thus, λόγος τις (not λόγός τις), λόγοι τινές (not λόγοι τινες), λόγων τινῶν, οὕτω φησίν (but οὗτός φησιν by 1).

3. If its last syllable is accented, it remains unchanged; as τῆμαί τε (115, 2), τῆμῶν γε, σοφός τις, σοφοί τινες, σοφῶν τινες.

4. A proclitic before an enclitic receives an acute; as εἰ τις, εἴ φησιν οὗτος.

144. Enclitics retain their accent whenever special emphasis falls upon them: this occurs

1. When they begin a sentence or clause; or when pronouns express antithesis, as οὐ τᾶρα Τρωσὶν ἀλλὰ σοὶ μαχούμεθα, *we shall fight then not with Trojans but with you*, S. Ph. 1253.

2. When the preceding syllable is elided; as in πόλλ' ἐστίν (120) for πολλά ἐστιν.

3. The personal pronouns generally retain their accent after an accented preposition; here ἐμοῦ, ἐμοί, and ἐμέ are used (except in πρὸς με).

4. The personal pronouns of the third person are not enclitic when they are direct reflexives (988); σφίσι never in Attic prose.

5. Ἔστί at the beginning of a sentence, and when it signifies *existence* or *possibility*, becomes ἔστι; so after οὐκ, μή, εἰ, the adverb ὥς, καί, ἀλλ' or ἀλλά, and τοῦτ' or τοῦτο.

145. When several enclitics occur in succession, each takes an acute from the following, the last remaining without accent; as *εἴ τις τί σοί φησιν*, *if any one is saying anything to you*.

146. When an enclitic forms the last part of a compound word, the compound is accented as if the enclitic were a separate word. Thus, *οὐτινος, ὄντινι, ὄντινων, ὥσπερ, ὥστε, οἶδε, τούσδε, εἶτε, οὔτε, μήτε*, are only apparent exceptions to 106; 111; 112.

DIALECTIC CHANGES.

147. The Ionic dialect is marked by the use of *η* where the Attic has *ā*; and the Doric and Aeolic by the use of *ā* where the Attic has *η*.

Thus, Ionic *γενεή* for *γενεά*, *ἰήσομαι* for *ἰάσομαι* (from *ἰάομαι*, 635); Doric *τιμᾶσῶ* for *τιμήσω* (from *τιμάω*); Aeolic and Doric *λάθᾱ* for *λήθη*. But an Attic *ā* caused by contraction (as in *τίμᾱ* from *τίμαε*), or an Attic *η* lengthened from *ε* (as in *φιλήσω* from *φιλέω*, 635), is never thus changed.

148. The Ionic often has *ει, ου*, for Attic *ε, ο*; and *ηῖ* for Attic *ει* in nouns and adjectives in *ειος, ειον*; as *ξείνος* for *ξένος*, *μούνος* for *μόνος*; *βασιλήϊος* for *βασίλειος*.

149. The Ionic does not avoid successive vowels to the same extent as the Attic; and it therefore very often omits contraction (36). It contracts *εο* and *εου* into *ευ* (especially in Herodotus); as *ποιεῦμεν, ποιεῦσι* (from *ποιέομεν, ποιέουσι*), for Attic *ποιούμεν, ποιούσι*. Herodotus does not use *ν* *movable* (56). See also 94 and 785, 1.

PUNCTUATION MARKS.

150. 1. The Greek uses the *comma* (,) and the *period* (.) like the English. It has also a *colon*, a point above the line (·), which is equivalent to the English colon and semicolon; as *οὐκ ἔσθ' ὃ γ' εἶπον · οὐ γὰρ ᾧδ' ἄφρων ἔφυν*, *it is not what I said; for I am not so foolish*.

2. The mark of interrogation (;) is the same as the English semicolon; as *πότε ἦλθεν;* *when did he come?*

PART II.

INFLECTION.

151. INFLECTION is a change in the form of a word, made to express its relation to other words. It includes the *declension* of nouns, adjectives, and pronouns, and the *conjugation* of verbs.

152. Every inflected word has a fundamental part, which is called the *stem*. To this are appended various letters or syllables, to form cases, tenses, persons, numbers, etc.

153. Most words contain a still more primitive element than the stem, which is called the *root*. Thus, the stem of the verb *τίμάω*, honor, is *τίμα-*, and that of the noun *τιμή*, is *τιμᾶ-*, that of *τίσις*, payment, is *τισι-*, that of *τίμιος*, held in honor, is *τίμιο-*, that of *τίμημα* (*τιμήματος*), valuation, is *τιμηματ-*; but all these stems are developed from one root, *τι-*, which is seen pure in the verb *τίω*, honor. In *τίω*, therefore, the verb stem and the root are the same.

154. The stem itself may be modified and assume various forms in different parts of a noun or verb. Thus the same verb stem may in different tense stems appear as *λιπ-*, *λειπ-*, and *λοιπ-* (see 459). So the same noun stem may appear as *τιμᾶ-*, *τιμᾶ-*, and *τιμη-* (168).

155. There are three *numbers*; the singular, the dual, and the plural. The singular denotes one object, the plural more than one. The dual is sometimes used to denote two objects, but even here the plural is more common.

156. There are three *genders*; the masculine, the feminine, and the neuter.

157. N. The *grammatical* gender in Greek is very often different from the *natural* gender. Especially many names of things are masculine or feminine. A Greek noun is called masculine, feminine, or neuter, when it requires an adjective or article to take the form adapted to either of these genders, and the adjective or article is then said to have the gender of the corresponding noun; thus ὁ εὐρύς ποταμός, *the broad river* (masc.), ἡ καλὴ οἰκίᾱ, *the beautiful house* (fem.), τοῦτο τὸ πρᾶγμα, *this thing* (neut.).

The gender of a noun is often indicated by prefixing the article (386); as (ὁ) ἀνὴρ, *man*; (ἡ) γυνή, *woman*; (τὸ) πρᾶγμα, *thing*.

158. Nouns which may be either masculine or feminine are said to be of the *common* gender: as (ὁ, ἡ) θεός, *God or Goddess*. Names of animals which include both sexes, but have only one grammatical gender, are called *epicene* (ἐπίκοινος); as ὁ ἀετός, *the eagle*; ἡ ἀλώπηξ, *the fox*; both including males and females.

159. The gender must often be learned by observation. But

(1) Names of males are generally masculine, and names of females feminine.

(2) Most names of *rivers, winds, and months* are masculine; and most names of *countries, towns, trees, and islands* are feminine.

(3) Most nouns denoting *qualities or conditions* are feminine; as ἀρετή, *virtue*, ἐλπίς, *hope*.

(4) Diminutive nouns are neuter; as παιδίον, *child*; γίναυον, *old woman* (literally, *little woman*).

Other rules are given under the declensions (see 168; 189; 281-284).

160. There are five *cases*; the nominative, genitive, dative, accusative, and vocative.

161. 1. The nominative and vocative plural are always alike.

2. In neuters, the nominative, accusative, and vocative are alike in all numbers; in the plural these end in ᾱ.

3. The nominative, accusative, and vocative dual are always alike; and the genitive and dative dual are always alike.

162. The cases of nouns have in general the same meaning as the corresponding cases in Latin; as Nom. *a man* (as subject),

Gen. *of a man*, Dat. *to or for a man*, Accus. *a man* (as object), Voc. *O man*. The chief functions of the Latin ablative are divided between the Greek genitive and dative. (See 1042.)

163. All the cases except the nominative and vocative are called *oblique* cases.

NOUNS.

164. There are three declensions of nouns, in which also all adjectives and participles are included.

165. These correspond in general to the first three declensions in Latin. The first is sometimes called the *A declension* (with stems in *ā*), and the second the *O declension* (with stems in *o*). These two together are sometimes called the *Vowel declension*, as opposed to the third or *Consonant declension* (206).

The principles which are common to adjectives, participles, and substantives are given under the three declensions of nouns.

166. N. The name *noun* (*ὄνομα*), according to ancient usage, includes both substantives and adjectives. But by modern custom *noun* is generally used in grammatical language as synonymous with *substantive*, and it is so used in the present work.

167. CASE-ENDINGS OF NOUNS.

	VOWEL DECLENSION.		CONSONANT DECLENSION.	
	Masc. and Fem.	Neuter.	Masc. and Fem.	Neuter.
SING.				
Nom.	s or none	v	s or none	none
Gen.	s or io			
Dat.	i		os	
Acc.	v		i	
Voc.	none	v	v or ā	none
			none or like Nom.	none
DUAL.				
N. A. V.	none			
G. D.	iv		ε	
			olv	
PLUR.				
N. V.	i	ā	es	ā
Gen.	ων			
Dat.	ωι (ις)		ων	
Acc.	vs (ās)	ā	σι, σσι, εσσι	
			vs, ās	ā

The relations of some of these endings to the terminations actually in use will be explained under the different declensions. The agreement of the two classes in many points is striking.

FIRST DECLENSION.

168. Stems of the first declension end originally in $\bar{a}$. This is often modified into η in the singular, and it becomes $\check{a}$ in the plural. The nominative singular of feminines ends in a or η ; that of masculines ends in $\bar{a}\varsigma$ or $\eta\varsigma$. There are no neuters.

169. The following table shows how the final a or η of the stem unites with the case endings (167), when any are added, to form the actual terminations:—

SINGULAR.				PLURAL.	
	<i>Feminine.</i>		<i>Masculine.</i>	<i>Masc. and Fem.</i>	
Nom.	$\bar{a}$ or $\check{a}$ η	$\bar{a}$ -s	η -s	a -i	
Gen.	$\bar{a}$ -s or η -s η -s	a -io (Hom. $\bar{a}$ -o)		$\bar{\omega}\nu$ (for $\acute{\epsilon}$ - $\omega\nu$)	
Dat.	$\bar{a}$ -i or η -i η -i	$\bar{a}$ -i	η -i	a -i <i>oi</i> or a -i <i>s</i>	
Acc.	$\bar{a}$ -v or $\check{a}$ -v η -v	$\bar{a}$ -v	η -v	$\bar{a}\varsigma$ (for a -v <i>s</i>)	
Voc.	$\bar{a}$ or $\check{a}$ η	$\bar{a}$	$\check{a}$ or η	a -i	

DUAL.

<i>Masc. and Fem.</i>	
N. A. V.	$\bar{a}$
G. D.	a i <i>v</i>

170. N. In the genitive singular of masculines Homeric $\bar{a}\omega$ comes from a -io (169); but Attic $\omega\nu$ probably follows the analogy of $\omega\nu$ for $\omega\omega$ in the second declension (191). Circumflexed $\bar{\omega}\nu$ in the genitive plural is contracted from Ionic $\acute{\epsilon}\omega\nu$ (188, 5). The stem in $\bar{a}$ (or $\check{a}$) may thus be seen in all cases of $\omega\kappa\bar{\iota}\bar{a}$ and $\chi\acute{\omega}\rho\bar{a}$, and (with the change of $\bar{a}$ to η in the singular) also in the other paradigms (except in $\omega\nu$ of the genitive). The forms ending in a and η have no case-endings.

FEMININES.

171. The nouns (η) $\chi\acute{\omega}\rho\bar{a}$, *land*, (η) $\tau\bar{\iota}\mu\acute{\eta}$, *honor*, (η) $\omega\iota\kappa\bar{\iota}\bar{a}$, *house*, (η) Μοῦσα , *Muse*, are thus declined:—

Stem.	($\chi\omega\rho\bar{a}$ -)	($\tau\bar{\iota}\mu\bar{a}$ -)	($\omega\kappa\bar{\iota}\bar{a}$ -)	($\mu\omega\nu\sigma\bar{a}$ -)
SINGULAR.				
Nom.	$\chi\acute{\omega}\rho\bar{a}$ <i>a land</i>	$\tau\bar{\iota}\mu\acute{\eta}$	$\omega\kappa\bar{\iota}\bar{a}$	Μοῦσα
Gen.	$\chi\acute{\omega}\rho\bar{a}\varsigma$ <i>of a land</i>	$\tau\bar{\iota}\mu\acute{\eta}\varsigma$	$\omega\kappa\bar{\iota}\bar{a}\varsigma$	Μούσης
Dat.	$\chi\acute{\omega}\rho\bar{a}$ <i>to a land</i>	$\tau\bar{\iota}\mu\acute{\eta}$	$\omega\kappa\bar{\iota}\bar{a}$	Μούσῃ
Acc.	$\chi\acute{\omega}\rho\bar{a}\nu$ <i>a land</i>	$\tau\bar{\iota}\mu\acute{\eta}\nu$	$\omega\kappa\bar{\iota}\bar{a}\nu$	Μοῦσαν
Voc.	$\chi\acute{\omega}\rho\bar{a}$ <i>O land</i>	$\tau\bar{\iota}\mu\acute{\eta}$	$\omega\kappa\bar{\iota}\bar{a}$	Μοῦσα

DUAL.

N. A. V.	χώρᾱ	two lands	τῖμά	οἰκίᾱ	Μούσᾱ
G. D.	χώραιν	of or to two lands	τῖμαϊν	οἰκίαιν	Μούσαιν

PLURAL.

Nom.	χώραι	lands	τῖμαί	οἰκίαι	Μοῦσαι
Gen.	χωρῶν	of lands	τῖμῶν	οἰκιῶν	Μουσῶν
Dat.	χώραις	to lands	τῖμαῖς	οἰκίαις	Μούσαις
Acc.	χώρας	lands	τῖμάς	οἰκιάς	Μούσας
Voc.	χώραι	O lands	τῖμαί	οἰκίαι	Μοῦσαι

172. The following show varieties of quantity and accent: —
θάλασσα, *sea*, θαλάσσης, θαλάσση, θάλασσαν; Pl. θάλασσαι,
θαλασσῶν, θαλάσσαις, θαλάσσας.

γέφυρα, *bridge*, γεφύρας, γεφύρα, γέφυραν; Pl. γέφυραι, etc.

σκιᾶ, *shadow*, σκιᾶς, σκιᾶ, σκιάν; Pl. σκιαί, σκιῶν, σκιαῖς, etc.

γνώμη, *opinion*, γνώμης, γνώμη, γνώμην; Pl. γνώμαι, γνωμῶν, etc.

πείρα, *attempt*, πείρας, πείρα, πείραν; Pl. πείραι, πειρῶν, etc.

173. The stem generally retains $\bar{a}$ through the singular after ϵ , ι , or ρ , but changes $\bar{a}$ to η after other letters. See οἰκίᾱ, χώρᾱ, and τῖμή in 171.

174. But nouns having σ , $\lambda\lambda$, or a double consonant (18) before final α of the stem, and some others, have $\tilde{a}$ in the nominative, accusative, and vocative singular, and η in the genitive and dative, like Μοῦσα.

Thus ἄμαξα, *wagon*; δίψα, *thirst*; ρίζα, *root*; ἄμιλλα, *contest*; θάλασσα (with later Attic θάλαττα), *sea*. So μέριμνα, *care*; δέσποινα, *mistress*; λέαινα, *lioness*; τρίαινα, *trident*; also τόλμα, *daring*; δίαῖτα, *living*; ἄκανθα, *thorn*; εὐθῦνα, *scrutiny*.

175. The following have $\tilde{a}$ in the nominative, accusative, and vocative, and $\bar{a}$ in the genitive and dative, singular (after ϵ , ι , or ρ):—

(a) Most ending in $\rho\alpha$ preceded by a diphthong or by $\bar{u}$; as μοῖρα, γέφυρα.

(b) Most abstract nouns formed from adjectives in $\eta\varsigma$ or $\omicron\omicron\varsigma$; as ἀλήθεια, *truth* (ἀληθής, *true*), εὐνοια, *kindness* (εὐνοος, *kind*). (But the Attic poets sometimes have ἀληθείᾱ, εὐνοιά, etc.)

(c) Nouns in $\epsilon\iota\alpha$ and $\tau\rho\iota\alpha$ designating females; as βασίλεια, *queen*, ψάλτρια, *female harper* (but βασιλείᾱ, *kingdom*). So μνῖα, *fly*, gen. μνιάς.

For feminine adjectives in $\tilde{a}$, see 318.

176. (*Exceptions.*) Δέρη, *neck*, and κόρη, *girl* (originally δέρφη, κόρφη), have η after ρ (173). Ἐρση, *dew*, and κόρση (new Attic κόρρη), *temple*, have η after σ (174). Some proper names have ā irregularly; as Λήδα, *Leda*, gen. Λήδās. Both oā and οη are allowed; as βοή, *cry*, στοᾶ, *porch*.

177. N. It will be seen that α of the nominative singular is always short when the genitive has ης, and generally long when the genitive has āς.

178. N. Αν of the accusative singular and α of the vocative singular agree in quantity with α of the nominative. The quantity of all other vowels of the terminations may be seen from the table in 169.

Most nouns in ā have *recessive* accent (110, 4).

MASCULINES.

179. The nouns (ὁ) ταμιάς, *steward*, (ὁ) πολίτης, *citizen*, and (ὁ) κριτής, *judge*, are thus declined:—

Stem.	(ταμιά-)	(πολίτā-)	(κριτā-)
SINGULAR.			
Nom.	ταμιάς	πολίτης	κριτής
Gen.	ταμίου	πολίτου	κριτοῦ
Dat.	ταμίᾳ	πολίτῃ	κριτῇ
Acc.	ταμίαν	πολίτην	κριτήν
Voc.	ταμίᾱ	πολίτα	κριτά
DUAL.			
N. A. V.	ταμίᾱ	πολίτᾱ	κριτά
G. D.	ταμίαιν	πολίταιν	κριταῖν
PLURAL.			
Nom.	ταμίαι	πολίται	κριταί
Gen.	ταμιῶν	πολίτῶν	κριτῶν
Dat.	ταμίαις	πολίταις	κριταῖς
Acc.	ταμιάς	πολίτās	κριτάς
Voc.	ταμίαι	πολίται	κριταί

180. Thus may be declined νεανιάς, *youth*, στρατιώτης, *soldier ποιητής*, *poet*.

181. The ā of the stem is here retained in the singular after ε, ι, or ρ; otherwise it is changed to η: see the paradigms. For irregular ον in the genitive singular, see 170.

182. The following nouns in *ης* have *ǎ* in the vocative singular (like *πολίτης*): those in *της*; national names, like *Πέρσης*, *Persian*, voc. *Πέρσǎ*; and compounds in *ης*, like *γεω-μέτρης*, *geometer*, voc. *γεωμέτρǎ*. *Δεσπότης*, *master*, has voc. *δέσποτǎ*. Other nouns in *ης* of this declension have the vocative in *η*; as *Κρονίδης*, *son of Cronos*, *Κρονίδη*.

CONTRACTS OF THE FIRST DECLENSION.

183. Most nouns in *aā*, *ēā*, and *ēās* are contracted (35) in all their cases.

184. *Μνάā*, *μνā*, *mīna*, *σῦκēā*, *σῦκῆ*, *fig-tree*, and *Ἑρμēās*, *Ἑρμῆς*, *Hermes*, are thus declined:—

Stem. (μνā- for μναā-) (σῦκā- for συκεā-) (Ἑρμā- for Ἑρμεā-)

SINGULAR.

Nom.	(μνάā)	μνā	(σῦκēā)	σῦκῆ	(Ἑρμēās)	Ἑρμῆς
Gen.	(μνάās)	μνās	(σῦκēās)	σῦκῆς	(Ἑρμέου)	Ἑρμοῦ
Dat.	(μνάα)	μνᾱ	(σῦκēα)	σῦκῆ	(Ἑρμέα)	Ἑρμῇ
Acc.	(μνάāν)	μνāν	(σῦκēāν)	σῦκῆν	(Ἑρμέαν)	Ἑρμῆν
Voc.	(μνάā)	μνā	(σῦκēā)	σῦκῆ	(Ἑρμέā)	Ἑρμῆ

DUAL.

N. A. V.	(μνάā)	μνā	(σῦκēā)	σῦκā	(Ἑρμέā)	Ἑρμā
G. D.	(μνάαιν)	μναῖν	(σῦκēαιν)	σῦκαῖν	(Ἑρμέαιν)	Ἑρμαῖν

PLURAL.

N. V.	(μνάαι)	μναῖ	(σῦκēαι)	σῦκαῖ	(Ἑρμέαι)	Ἑρμαῖ
Gen.	(μναῶν)	μνῶν	(σῦκεῶν)	σῦκῶν	(Ἑρμεῶν)	Ἑρμῶν
Dat.	(μνάαις)	μναῖς	(σῦκēαις)	σῦκαῖς	(Ἑρμέαις)	Ἑρμαῖς
Acc.	(μνάās)	μνās	(σῦκēās)	σῦκās	(Ἑρμέās)	Ἑρμās

185. So *γῆ*, *earth* (from an uncontracted form *γε-ā* or *γα-ā*), in the singular: *γῆ*, *γῆς*, *γῆ*, *γῆν*, *γῆ* (Doric *γā*, *γās*, etc.).

186. N. *Βορέās*, *North wind*, which appears uncontracted in Attic, has also a contracted form *Boppās* (with irregular *pp*), gen. *Boppā* (of Doric form), dat. *Boppā*, acc. *Boppāν*, voc. *Boppā*.

187. N. For *ea* contracted to *ā* in the dual and the accusative plural, see 39, 1. For contract adjectives (feminines) of this class, see 310.

DIALECTS OF THE FIRST DECLENSION.

188. 1. The Ionic has *η* for *ā* throughout the singular, even after *ε*, *ι*, or *ρ*; as *γενή*, *χώρη*, *ταμίης*. But Homer has *θεά*, *God*.

dess. The Doric and Aeolic have $\bar{a}$ unchanged in the singular. The Ionic generally uses uncontracted forms of contract nouns and adjectives.

2. *Nom. Sing.* Hom. sometimes $\tilde{a}$ for $\eta\varsigma$; as $\dot{\iota}\pi\pi\acute{o}\tau\alpha$ for $\dot{\iota}\pi\pi\acute{o}\tau\eta\varsigma$, *horseman*, sometimes with recessive accent, as $\mu\eta\tau\acute{\iota}\epsilon\tau\alpha$, *counsellor*. (Compare Latin *poeta* = $\pi\omicron\iota\eta\tau\acute{\eta}\varsigma$.)

3. *Gen. Sing.* For $\omicron\nu$ Homer has the original form $\bar{a}\omicron$, as $\text{'}\dot{\text{A}}\tau\rho\epsilon\acute{\iota}\delta\bar{a}\omicron$; sometimes ω (for $\epsilon\omicron$) after vowels, as $\text{Bor}\acute{\epsilon}\omega$ (from $\text{Bor}\acute{\epsilon}\alpha\varsigma$). Hom. and Hdt. have Ionic $\epsilon\omega$ (always one syllable in Hom.), as $\text{'}\dot{\text{A}}\tau\rho\epsilon\acute{\iota}\delta\epsilon\omega$ (114), $\text{T}\acute{\eta}\rho\epsilon\omega$ (gen. of $\text{T}\acute{\eta}\rho\eta\varsigma$); and $\epsilon\omega$ occurs in proper names in older Attic. The Doric has $\bar{a}$ for $\bar{a}\omicron$, as $\text{'}\dot{\text{A}}\tau\rho\epsilon\acute{\iota}\delta\bar{a}$.

4. *Acc. Sing.* Hdt. sometimes forms an acc. in $\epsilon\alpha$ (for $\eta\nu$) from nouns in $-\eta\varsigma$, as in the third declension, as $\delta\epsilon\sigma\pi\acute{o}\tau\epsilon\alpha$ (for $\delta\epsilon\sigma\pi\acute{o}\tau\eta\nu$) from $\delta\epsilon\sigma\pi\acute{o}\tau\eta\varsigma$, *master* (179): so $\text{X}\acute{\epsilon}\rho\acute{\xi}\eta\varsigma$, acc. $\text{X}\acute{\epsilon}\rho\acute{\xi}\epsilon\alpha$ or $\text{X}\acute{\epsilon}\rho\acute{\xi}\eta\nu$.

5. *Gen. Pl.* Hom. $\acute{\alpha}\omega\nu$, the original form, as $\kappa\lambda\iota\sigma\iota\acute{\alpha}\omega\nu$, *of tents*; sometimes $\hat{\omega}\nu$ (170). Hom. and Hdt. have Ionic $\acute{\epsilon}\omega\nu$ (one syllable in Hom.), as $\pi\upsilon\lambda\acute{\epsilon}\omega\nu$, *of gates*. Doric $\hat{a}\nu$ for $\acute{\alpha}\omega\nu$, also in dramatic chorus.

6. *Dat. Pl.* Poetic $\alpha\iota\sigma\iota$ (also Aeolic and old Attic form); Ionic $\eta\sigma\iota$ (Hom., Hdt., even oldest Attic), Hom. also $\eta\varsigma$ (rarely $\alpha\iota\varsigma$).

7. *Acc. Pl.* Lesbian Aeolic $\alpha\iota\varsigma$ for $\bar{a}\varsigma$.

SECOND DECLENSION.

189. Stems of the second declension end in $\omicron$, which is sometimes modified to ω . The nominative singular regularly ends in $\omicron\varsigma$ or $\omicron\nu$ (gen. $\omicron\nu$). Nouns in $\omicron\varsigma$ are masculine, rarely feminine; those in $\omicron\nu$ are neuter.

190. The following table shows how the terminations of nouns in $\omicron\varsigma$ and $\omicron\nu$ are formed by the final $\omicron$ of the stem (with its modifications) and the case-endings:—

SINGULAR.		DUAL.		PLURAL.	
Masc. & Fem.	Neuter.	Masc., Fem., & Neuter.		Masc. & Fem.	Neuter.
N. $\omicron\text{-}\varsigma$	$\omicron\text{-}\nu$			N. $\omicron\text{-}\iota$	$\tilde{a}$
G. $\omicron\nu$ (for $\omicron\text{-}\omicron$)		N. A. V. ω (for $\omicron$)		G. $\omega\nu$	
D. φ (for $\omicron\text{-}\iota$)		G. D. $\omicron\text{-}\iota\nu$		D. $\omicron\text{-}\iota\sigma\iota$ or $\omicron\text{-}\iota\varsigma$	
A. $\omicron\text{-}\nu$				A. $\omicron\upsilon\varsigma$ (for $\omicron\text{-}\nu\varsigma$)	$\tilde{a}$
V. ϵ	$\omicron\text{-}\nu$			V. $\omicron\text{-}\iota$	$\tilde{a}$

191. N. In the genitive singular the Homeric $\omicron\text{-}\iota\omicron$ becomes $\omicron\text{-}\omicron$ and then $\omicron\nu$. In the dative singular and the nominative etc. dual, $\omicron$ becomes ω . E takes the place of $\omicron$ in the vocative singular of nouns in $\omicron\varsigma$, and $\tilde{a}$ takes the place of $\omicron$ in the nominative etc. of neuters. There being

no genitive plural in *ων*, *ων* is not accented as a contracted syllable (*λόγων*, not *λογῶν*).

192. The nouns (ὁ) λόγος, *word*, (ἡ) νῆσος, *island*, (ὁ, ἡ) ἄνθρωπος, *man* or *human being*, (ἡ) ὁδός, *road*, (τὸ) δῶρον, *gift*, are thus declined:—

Stem. (λογο-) (νησο-) (ἄνθρωπο-) (ὁδο-) (δωρο-)

SINGULAR.

Nom.	λόγος	<i>a word</i>	νῆσος	ἄνθρωπος	ὁδός	δῶρον
Gen.	λόγου	<i>of a word</i>	νήσου	ἀνθρώπου	οδοῦ	δώρου
Dat.	λόγῳ	<i>to a word</i>	νήσῳ	ἀνθρώπῳ	ὁδῷ	δώρῳ
Acc.	λόγον	<i>a word</i>	νήσον	ἄνθρωπον	ὁδόν	δῶρον
Voc.	λόγε	<i>O word</i>	νήσε	ἄνθρωπε	ὁδέ	δῶρον

DUAL.

N. A. V	λόγῳ	<i>two words</i>	νήσῳ	ἀνθρώπῳ	ὁδώ	δώρῳ
G. D.	λόγοιν	<i>of or to two words</i>	νήσοιν	ἀνθρώποιν	οδοῖν	δώροιν

PLURAL.

Nom.	λόγοι	<i>words</i>	νήσοι	ἄνθρωποι	οδοί	δῶρα
Gen.	λόγων	<i>of words</i>	νήσων	ἀνθρώπων	ὁδῶν	δώρων
Dat.	λόγοις	<i>to words</i>	νήσοις	ἀνθρώποις	οδοῖς	δώροις
Acc.	λόγους	<i>words</i>	νήσους	ἀνθρώπους	οδοὺς	δῶρα
Voc.	λόγοι	<i>O words</i>	νήσοι	ἄνθρωποι	οδοί	δῶρα

193. Thus may be declined νόμος, *law*, κίνδυνος, *danger*, ποταμός, *river*, βίος, *life*, θάνατος, *death*, ταῦρος, *bull*, σῦκον, *fig*, ἱμάτιον, *outer garment*.

194. The chief feminine nouns of the second declension are the following:—

1. βάσανος, *touch-stone*, βίβλος, *book*, γέρανος, *crane*, γνάθος, *jaw*, δοκός, *beam*, δρόσος, *dew*, κάμινος, *oven*, κάρδοπος, *kneading-trough*, κιβωτός, *chest*, νόσος, *disease*, πλίνθος, *brick*, ῥάβδος, *rod*, σορός, *coffin*, σποδός, *ashes*, τάφρος, *ditch*, ψάμμος, *sand*, ψῆφος, *pebble*; with ὁδός and κέλευθος, *way*, ἁμαξιτός, *carriage-road*, ἀτραπός, *path*.

2. Names of *countries*, *towns*, *trees*, and *islands*, which are regularly feminine (159, 2): so ἡπειρος, *mainland*, and νῆσος, *island*.

195. The nominative in *ος* is sometimes used for the vocative in *ε*; as ὦ φίλος. Θεός, *God*, has always θεός as vocative.

ATTIC SECOND DECLENSION.

196. A few masculine and feminine nouns of this declension have stems in *ω*, which appears in all the cases. This

is called the *Attic declension*, though it is not confined to Attic Greek. The noun (ὁ) νεώς, *temple*, is thus declined:—

SINGULAR.		DUAL.		PLURAL.	
Nom.	νεώς			Nom.	νεῶ
Gen.	νεῶ	N. A. V.	νεῶ	Gen.	νεῶν
Dat.	νεῶ	G. D.	νεῶν	Dat.	νεῶς
Acc.	νεών			Acc.	νεώς
Voc.	νεώς			Voc.	νεῶ

197. N. There are no neuter nouns of the Attic declension in good use. But the corresponding adjectives, as ἔλεως, *propitious*, εὐγεως, *fertile*, have neuters in ων, as ἔλεων, εὐγεων. (See 305.)

198. N. The accent of these nouns is irregular, and that of the genitive and dative is doubtful. (See 114; 125.)

199. N. Some nouns of this class may have ω in the accusative singular; as λαγώς, accus. λαγών or λαγῶ. So Ἄθως, τὸν Ἄθων or Ἄθω; Κῶς, τὴν Κῶν or Κῶ; and Κέως, Τέως, Μίνως. Ἐως, *dawn*, has regularly τὴν Ἐω.

200. N. Most nouns of the Attic declension have older forms in ᾱος or ηος, from which they are probably derived by exchange of quantity (33); as Hom. λαῖός, *people*, Att. λεώς; Dor. νᾱός, Ion. νηός, Att. νεώς; Hom. Μενέλαῖος, Att. Μενέλεως. But some come by contraction; as λαγώς, *hare*, from λαγωός. In words like Μενέλεως, the original accent is retained (114).

CONTRACT NOUNS OF THE SECOND DECLENSION.

201. 1. From stems in οο- and εο- are formed contract nouns in οος and εον.

For contract adjectives in εος, εᾱ, εον, and οος, οᾱ, οον, see 310.

2. Νόος, νοῦς, *mind*, and ὀστέον, ὀστοῦν, *bone*, are thus declined:—

SINGULAR.		DUAL.		PLURAL.	
Nom.	(νόος) νοῦς			Nom.	(νόοι) νοῖ
Gen.	(νόου) νοῦ	N. A. V. (νόω)	νώ	Gen.	(νόων) νῶν
Dat.	(νόῳ) νῶ	G. D. (νόοιν)	νοῖν	Dat.	(νόοις) νοῖς
Acc.	(νόον) νοῦν			Acc.	(νόους) νοῦς
Voc.	(νόε) νοῦ			Voc.	(νόοι) νοῖ
N. A. V. (ὀστέον) ὀστοῦν		N. A. V. (ὀστέω) ὀστώ		N. A. V. (ὀστέα) ὀστᾶ	
Gen. (ὀστέου) ὀστοῦ		G. D. (ὀστέοιν) ὀστοῖν		Gen. (ὀστέων) ὀστῶν	
Dat. (ὀστέῳ) ὀστέῳ				Dat. (ὀστέοις) ὀστοῖς	

202. So may be declined (πλόος) πλοῦς, *voyage*, (ῥόος) ῥοῦς, *stream*, (κάνεον) κανοῦν, *basket* (accented like adjectives in εος, 311).

203. The accent of some of these forms is irregular:—

1. The dual contracts ἐώ and ὀώ into ὡ (not ῶ).
2. Compounds in οος accent all forms like the *contracted* nominative singular; as περίπλοος, περίπλους, *sailing round*, gen. περιπλόου, περίπλου, etc.
3. For εα contracted to ᾱ in the plural, see 39, 1.

DIALECTS OF THE SECOND DECLENSION.

204. 1. *Gen. Sing.* Hom. οιο and ου, Aeolic and Doric ω (for oo); as θεοῖο, μεγάλω.

2. *Gen. and Dat. Dual.* Hom. ουν for οιν; as ἵππουιν.

3. *Dat. Plur.* Ionic and poetic οισι; as ἵπποισι; also Aeolic and old Attic, found occasionally even in prose.

4. *Acc. Plur.* Doric ως or ος for ους; as νόμως, τὼς λύκος; Lesbian Aeolic οις.

5. The Ionic generally omits contraction.

THIRD DECLENSION.

205. This declension includes all nouns not belonging to either the first or the second. Its genitive singular ends in ος (sometimes ως).

206. N. This is often called the *Consonant Declension* (165), because the stem here generally ends in a consonant. Some stems, however, end in a close vowel (ι or υ), some in a diphthong, and a few in ο or ω.

207. The stem of a noun of the third declension cannot always be determined by the nominative singular; but it is generally found by dropping ος of the genitive. The cases are formed by adding the case-endings (167) to the stem.

208. 1. For final ως in the genitive singular of nouns in ις, υς, ν, εως, and of ναῦς, *ship*, see 249; 265; 269.

2. For ᾱ and ᾱς in the accusative singular and plural of nouns in εως, see 265.

3. The contracted accusative plural generally has εις for εᾷς irregularly, to conform to the contracted nominative in εις for εἶς. (See 313.) So ους in the accusative plural of comparatives in ῖων (358).

4. The original υς of the accusative plural is seen in ιχθῦς (for ιχθυ-υς) from ιχθύς (259), and the Ionic πολῖς (for πολι-υς) from πόλις (255).

FORMATION OF CASES.

NOMINATIVE SINGULAR.

209. The numerous forms of the nominative singular of this declension must be learned partly by practice. The following are the general principles on which the nominative is formed from the stem.

1. Masculine and feminine stems, except those in *ν, ρ, σ*, and *οντ* (2 and 3), add *ς*, and make the needful euphonic changes. *E.g.*

Φύλαξ, *guard*, φύλακ-ος; γύψ, *vulture*, γυπ-ός; φλέψ, *vein*, φλεβ-ός (74); ἐλπίς (for ἐλπίδς), *hope*, ἐλπίδ-ος; χάρις, *grace*, χάριτ-ος; ὄρνις, *bird*, ὄρνιθ-ος; νύξ, *night*, νυκτ-ός; μάστιξ, *scourge*, μαστίγ-ος; σάλπιγξ, *trumpet*, σάλπιγγ-ος. So Αἴας, *Ajax*, Αἴαντ-ος (79); λύσας, *loosed*, λύσαντ-ος; πᾶς, παντ-ός; τιθείς, τιθέντ-ος; χαρίεις, χαρίεντ-ος; δεικνύς, δεικνύντ-ος. (The neuters of the last five words, λῦσαν, πᾶν, τιθέν, χαρίεν, and δεικνύν, are given under 4, below.)

2. Masculine and feminine stems in *ν, ρ*, and *σ* merely lengthen the last vowel, if it is short. *E.g.*

Αἰών, *age*, αἰῶν-ος; δαίμων, *divinity*, δαίμον-ος; λιμήν, *harbor*, λιμέν-ος; θήρ, *beast*, θηρ-ός; ἀήρ, *air*, ἀέρ-ος; Σωκράτης (Σωκρατεσ-), *Socrates*.

3. Masculine stems in *οντ* drop *τ*, and lengthen *ο* to *ω*. *E.g.*

Λέων, *lion*, λέοντ-ος; λέγων, *speaking*, λέγοντ-ος; ὢν, *being*, ὄντ-ος.

4. In neuters, the nominative singular is generally the same as the stem. Final *τ* of the stem is dropped (25). *E.g.*

Σῶμα, *body*, σώματ-ος; μέλαν (neuter of μέλας), *black*, μέλαν-ος; λῦσαν (neuter of λύσας), *having loosed*, λύσαντ-ος; πᾶν, *all*, παντ-ός; τιθέν, *placing*, τιθέντ-ος; χαρίεν, *graceful*, χαρίεντ-ος; δίδόν, *giving*, διδόντος; λέγον, *saying*, λέγοντ-ος; δεικνύν, *showing*, δεικνύντ-ος. (For the masculine nominatives of these adjectives and participles, see 1, above.)

210. (Exceptions to 209, 1-3.) 1. In πούς, *foot*, ποδ-ός, οδς becomes ονς. Δάμαρ, *wife*, δάμαρτ-ος, does not add *ς*. Change in quantity occurs in ἄλώπηξ, *fox*, ἄλωπεκ-ος, κήρυνξ, *herald*, κήρυκ-ος, and Φοῖνιξ, Φοίνικ-ος.

2. Stems in *ιν-* add *ς* and have *ις* (78, 3) in the nominative; as ῥίς, *nose*, ῥίν-ός. These also add *ς*: κτεῖς, *comb*, κτεν-ός (78, 3); εἷς, *one*, ἐν-ός; and the adjectives μέλας, *black*, μέλαν-ος, and τάλᾱς, *wretched*, τάλαν-ος.

3. Ὀδούς (Ionic ὀδών), *tooth*, gen. ὀδόντ-ος, forms its nominative like participles in οὐς: for these see 212, 1.

211. (*Exceptions to 209, 4.*) Some neuter stems in ατ- have αρ in the nominative; as ἥπαρ, *liver*, gen. ἥπατ-ος (225), as if from a stem in αρτ-. For nouns in ας with double stems in ατ- (or ᾱτ-) and ασ-, as κρέας, πέρας (225), and τέρας, see 237. Φῶς (for φάος), *light*, has gen. φωτ-ός; but Homer has φάος (stem φαεσ-). For πῦρ, *fire*, gen. πῦρ-ός, see 291.

212. (*Participles.*) 1. Masculine participles from verbs in ωμι add σ to οντ- and have nominatives in οὐς (79); as διδούς, *giving*, διδόντ-ος. Neuters in οντ- are regular (209, 4).

Other participles from stems in οντ- have nominatives in ων, like nouns (209, 3).

2. The perfect active participle, with stem in στ-, forms its nominative in ως (masc.) and ος (neut.); as λελυκώς, *having loosed*, neut. λελυκός, gen. λελυκότ-ος. (See 335.)

213. N. For nominatives in ης and ος, gen. εος, from stems in εσ-, see 227. For peculiar formations from stems in ο (nom. ώ), see 242.

ACCUSATIVE SINGULAR.

214. 1. Most masculines and feminines with consonant stems add α to the stem in the accusative singular; as φύλαξ (φυλακ-), φύλακα; λέων (λεοντ-), *lion*,λέοντα.

2. Those with vowel stems add ν; as πόλις, *state*, πόλιν; ἰχθύς, *fish*, ἰχθύν; ναῦς, *ship*, ναῦν; βούς, *ox*, βούν.

3. *Barytones* in ις and υς with lingual (τ, δ, θ) stems generally drop the lingual and add ν; as ἔρις (ἐριδ-), *strife*, ἔριν; χάρις (χαριτ-), *grace*, χάριν; ὄρνις (ὀρνιθ-), *bird*, ὀρνῖν; εὐελπίς (εὐελπιδ-), *hopeful*, εὐελπιν (but the oxytone ἐλπής, *hope*, has ἐλπίδα).

215. N. κλείς (κλειδ-), *key*, has κλείν (rarely κλείδα).

216. N. Homer, Herodotus, and the Attic poets make accusatives in α of the nouns of 214, 3; as ἔριδα (Hom.) χάριτα (Hdt.), ὀρνῖθα (Aristoph.).

217. N. Ἀπόλλων and Ποσειδῶν (Ποσειδάων) have accusatives Ἀπόλλω and Ποσειδῶ, besides the forms in ωνα.

For ω in the accusative of comparatives in ῶν, see 359.

218. N. For accusatives in εα from nominatives in ης, in εᾱ from those in ενς, and in ω (for ωα or οα) from those in ως or ω, see 228; 265; 243.

VOCATIVE SINGULAR.

219. The vocative singular of masculines and feminines is sometimes the same as the nominative, and sometimes the same as the stem.

220. It is the same as the nominative

1. In nouns with mute stems; as nom. and voc. φύλαξ (φυλακ-), *watchman*. (See the paradigms in 225.)

2. In *oxytones* with liquid stems; as nom. and voc. ποιμήν (ποιμεν-), *shepherd*, λιμήν (λιμεν-), *harbor*.

But *barytones* have the vocative like the stem; as δαίμων (δαιμον-), voc. δαῖμον. (See the paradigms in 225.)

221. (*Exceptions*.) 1. Those with stems in *ιδ-*, and *barytones* with stems in *ντ-* (except participles), have the vocative like the stem; as ἐλπίς (ἐλπιδ-), *hope*, voc. ἐλπί (cf. 25): see λέων and γίγας, declined in 225. So Αἴας (Αἰαντ-), *Ajax*, voc. Αἴαν (Hom.), but Αἴας in Attic.

2. Σωτήρ (σωτηρ-), *preserver*, Ἀπόλλων (Ἀπολλων-), and Ποσειδῶν (Ποσειδων- for Ποσειδᾶον-) shorten *η* and *ω* in the vocative. Thus voc. σῶτερ, Ἀπολλον, Πόσειδον (Hom. Ποσειδᾶον). For the recessive accent here and in similar forms, see 122 (*d*).

222. All others have the vocative the same as the stem. See the paradigms.

223. There are a few vocatives in *οῖ* from nouns in *ώ* and *ών*, gen. *οῦς*: see 245; 248.

For the vocative of syncopated nouns, see 273.

DATIVE PLURAL.

224. The dative plural is formed by adding *σι* to the stem, with the needful euphonic changes. *E.g.*

Φύλαξ (φυλακ-), φύλαξι; ῥήτωρ (ῥητορ-), ῥήτορσι; ἐλπίς (ἐλπιδ-), ἐλπίσι (74); ποῦς (ποδ-), ποσί; λέων (λεοντ-), λέουσι (79); δαίμων (δαιμον-), δαίμοσι (80); τιθείς (τιθεντ-), τιθεῖσι; χαρίεις (χαριεντ-), χαρίεσι (74); ἰστᾶς (ἰσταντ-), ἰστᾶσι; δεικνύς (δεικνυντ-), δεικνῦσι; βασιλεύς (βασιλευν-), βασιλεῦσι; βούς (βον-), βουσί; γραῦς (γραυν-), γραυσί.

For a change in syncopated nouns, see 273.

NOUNS WITH MUTE OR LIQUID STEMS.

225. The following are examples of the most common forms of nouns of the third declension with mute or liquid stems. *

For the formation of the cases, see 209-224. For euphonic changes in nearly all, see 74 and 79. For special changes in *θρίξ*, see 95, 5.

MUTE STEMS.

I. *Masculines and Feminines.*

	(ὁ) φύλαξ <i>watchman</i>	(ἡ) φλέψ <i>vein</i>	(ὁ) σάλπιγξ <i>trumpet</i>	(ἡ) θρίξ <i>hair</i>	(ὁ) λέων <i>lion</i>
<i>Stem.</i>	(φυλακ-)	(φλεβ-)	(σαλπιγγ-)	(τριχ-)	(λεοντ-)

SINGULAR.

Nom.	φύλαξ	φλέψ	σάλπιγξ	θρίξ	λέων
Gen.	φύλακος	φλεβός	σάλπιγγος	τριχός	λέοντος
Dat.	φύλακι	φλεβί	σάλπιγγι	τριχί	λέοντι
Acc.	φύλακα	φλέβα	σάλπιγγα	τρίχα	λέοντα
Voc.	φύλαξ	φλέψ	σάλπιγξ	θρίξ	λέον

DUAL.

N. A. V.	φύλακε	φλέβε	σάλπιγγε	τρίχε	λέοντε
G. D.	φυλάκοιν	φλεβοῖν	σαλπίγγοιν	τριχοῖν	λεόντοιν

PLURAL.

N. V.	φύλακες	φλέβες	σάλπιγγες	τρίχες	λέοντες
Gen.	φυλάκων	φλεβῶν	σαλπίγγων	τριχῶν	λεόντων
Dat.	φύλαξι	φλεβί	σάλπιγγι	θριξί	λέουσι
Acc.	φύλακας	φλέβας	σάλπιγγας	τρίχας	λέοντας

	(ὁ) γίγας <i>giant</i>	(ὁ) θής <i>hired man</i>	(ἡ) λαμπάς <i>torch</i>	(ὁ ἡ) ὄρνις <i>bird</i>	(ἡ) ἐλπίς <i>hope</i>
<i>Stem.</i>	(γίγαντ-)	(θητ-)	(λαμπαδ-)	(ὀρνιθ-)	(ἐλπιδ-)

SINGULAR.

Nom.	γίγας	θής	λαμπάς	ὄρνις	ἐλπίς
Gen.	γίγαντος	θητός	λαμπάδος	ὀρνίθος	ἐλπίδος
Dat.	γίγαντι	θητί	λαμπαδί	ὀρνίθι	ἐλπίδι
Acc.	γίγαντα	θήτα	λαμπαδα	ὀρνιν	ἐλπίδα
Voc.	γίγαν	θής	λαμπάς	ὀρνις	ἐλπί

DUAL.

N. A. V.	γίγαντε	θήτε	λαμπαδέ	ὀρνίθε	ἐλπίδε
G. D.	γιγάντοιν	θητοῖν	λαμπαδοῖν	ὀρνίθοιν	ἐλπίδοιν

PLURAL.

N. V.	γίγαντες	θῆτες	λαμπαδες	ὀρνίθες	ἐλπίδες
Gen.	γιγάντων	θητῶν	λαμπαδων	ὀρνίθων	ἐλπίδων
Dat.	γίγασιν	θησί	λαμπάσι	ὀρνίσι	ἐλπίσι
Acc.	γίγαντας	θήτας	λαμπάδας	ὀρνίθας	ἐλπίδας

II. *Neuters.*

	(τὸ) σῶμα <i>body</i>	(τὸ) πέρας <i>end</i>	(τὸ) ἥπαρ <i>liver</i>
<i>Stem.</i>	(σωματ-)	(περατ-)	(ἥπατ-)

SINGULAR.

N. A. V.	σῶμα	πέρας (237)	ἥπαρ
Gen.	σώματος	πέρατος	ἥπατος
Dat.	σώματι	πέρατι	ἥπατι

DUAL.

N. A. V.	σώματε	πέρατε	ἥπατε
G. D.	σωμάτων	περάτοιιν	ἥπάτοιιν

PLURAL.

N. A. V.	σώματα	πέρατα	ἥπατα
Gen.	σωμάτων	περάτων	ἥπατων
Dat.	σώμασι	πέρασι	ἥπασι

LIQUID STEMS.

	(ὁ) ποιμήν <i>shepherd</i>	(ὁ) αἰών <i>age</i>	(ὁ) ἡγεμὼν <i>leader</i>	(ὁ) δαίμων <i>divinity</i>	(ὁ) σωτήρ <i>preserver</i>
<i>Stem.</i>	(ποιμεν-)	(αἰων-)	(ἡγεμον-)	(δαιμον-)	(σωτερ-)

SINGULAR.

Nom.	ποιμήν	αἰών	ἡγεμὼν	δαίμων	σωτήρ
Gen.	ποιμένος	αἰῶνος	ἡγεμόνος	δαίμονος	σωτήρος
Dat.	ποιμένι	αἰῶνι	ἡγεμόνι	δαίμονι	σωτήρι
Acc.	ποιμένα	αἰῶνα	ἡγεμόνα	δαίμονα	σωτήρα
Voc.	ποιμήν	αἰών	ἡγεμὼν	δαίμον	σῶτερ (12Σ)

DUAL.

N. A. V.	ποιμένε	αἰῶνε	ἡγεμόνε	δαίμονε	σωτήρε
G. D.	ποιμένοιν	αἰῶνοιν	ἡγεμόνοιν	δαίμόνοιν	σωτήροιν

PLURAL.

N. V.	ποιμένες	αἰῶνες	ἡγεμόνες	δαίμονες	σωτήρες
Gen.	ποιμένων	αἰώνων	ἡγεμόνων	δαιμόνων	σωτήρων
Dat.	ποιμέσι	αἰῶσι	ἡγεμόσι	δαίμοσι	σωτήρσι
Acc.	ποιμένας	αἰῶνας	ἡγεμόνας	δαίμονας	σωτήρας

	(ὁ) ῥήτωρ <i>orator</i>	(ὁ) ἄλς <i>salt</i>	(ὁ) θήρ <i>beast</i>	(ἡ) ῥίς <i>nose</i>	(ἡ) φρήν <i>mind</i>
<i>Stem.</i>	(ῥητορ-)	(ἀλ-)	(θηρ-)	(ῥιν-)	(φρεν-)

SINGULAR.

Nom.	ῥήτωρ	ἄλς	θήρ	ῥίς	φρήν
Gen.	ῥήτορος	ἀλός	θηρός	ῥινός	φρενός
Dat.	ῥήτορι	ἀλί	θηρί	ῥινί	φρενί
Acc.	ῥήτορα	ἄλα	θήρα	ῥίνα	φρένα
Voc.	ῥήτορ	ἄλς	θήρ	ῥίς	φρήν

DUAL.

N. A. V.	ῥήτορε	ἄλε	θήρε	ῥινε	φρένε
G. D.	ῥητόροιν	ἀλοῖν	θηροῖν	ῥινοῖν	φρενοῖν

PLURAL.

N. V.	ῥήτορες	ἄλεις	θήρες	ῥίνες	φρένες
Gen.	ῥητόρων	ἀλῶν	θηρῶν	ῥινῶν	φρενῶν
Dat.	ῥήτορσι	ἀλσί	θηρσί	ῥίσι	φρεσί
Acc.	ῥήτορας	ἄλας	θήρας	ῥίνας	φρένας

STEMS ENDING IN Σ.

226. The final σ of the stem appears only where there is no case-ending, as in the nominative singular, being elsewhere dropped. (See 88, 1.) Two vowels brought together by this omission of σ are generally contracted.

227. The proper substantive stems in $\epsilon\sigma$ - are chiefly neuters, which change $\epsilon\sigma$ - to $\omicron\varsigma$ in the nominative singular. Some masculine proper names change $\epsilon\sigma$ - regularly to $\eta\varsigma$ (209, 2). Stems in $\alpha\sigma$ - form nominatives in $\alpha\varsigma$, all neuters (228).

228. Σωκράτης (Σωκρατεσ-), *Socrates*, (τὸ) γένος (γενεσ-), *race*, and (τὸ) γέρας (γερασ-), *prize*, are thus declined:—

SINGULAR.

Nom.	Σωκράτης	N. A. V.	γένος	γέρας
Gen.	(Σωκράτεος) Σωκράτους	Gen.	(γένεος) γένους	(γέραος) γέρως
Dat.	(Σωκράτει) Σωκράτει	Dat.	(γένει) γένει	(γέραϊ) γέραϊ
Acc.	(Σωκράτεια) Σωκράτη			
Voc.	Σώκρατες			
		DUAL.		
		N. A. V.	(γένεε) γένει	(γέραε) γέρᾱ
		G. D.	(γενέοιν) γενοῖν	(γεράοιν) γερώϊν
		PLURAL.		
		N. A. V.	(γένεα) γένη	(γέραα) γέρᾱ
		Gen.	γενέων γενῶν	(γεράων) γερώων
		Dat.	γένεσι	γέρασι

229. In the genitive plural *ων* is sometimes uncontracted, even in prose; as *τειχέων* from *τείχος*. For *εσα* contracted *εᾶ*, see 39, 2.

230. Proper names in *ης*, gen. *εος*, besides the accusative in *η*, have a form in *ην* of the first declension; as *Σωκράτην*, *Δημοσθένην*, *Πολυνείκην*.

For the recessive accent in the vocative of these nouns, see 122.

231. Proper names in *κλης*, compounds of *κλέος*, *glory*, are doubly contracted in the dative, sometimes in the accusative. *Περικλέης*, *Περικλῆς*, *Pericles*, is thus declined:—

Nom.	(Περικλέης)	Περικλῆς
Gen.	(Περικλέεος)	Περικλέους
Dat.	(Περικλέει)	(Περικλέει) Περικλεί
Acc.	(Περικλέεα)	Περικλέᾳ (poet. Περικλῇ)
Voc.	(Περικλέες)	Περικλείς

232. N. In proper names in *κλης*, Homer has *ῆος*, *ῆι*, *ῆα*, Herodotus *έος* (for *έεος*), *έῖ*, *έα*. In adjectives in *εης* Homer sometimes contracts *εε* to *ει*: as, *εὐκλέης*, acc. plur. *εὐκλείας* for *εὐκλέεας*.

233. Adjective stems in *εσ-* change *εσ-* to *ης* in the masculine and feminine of the nominative singular, but leave *εσ* in the neuter. For the declension of these, see 312.

234. The adjective *τριήρης*, *triply fitted*, is used as a feminine noun, (*ῆ*) *τριήρης* (sc. *ναῦς*), *trireme*, and is thus declined:—

SINGULAR.		DUAL.		PLURAL.
Nom.	τριήρης	N. A. V.	(τριήρee)	N. V. (τριήρeees) τριήρεις
Gen.	(τριήρeeos) τριήρeeος		τριήρee	Gen. (τριήρeeων) τριήρeeων
Dat.	(τριήρeei) τριήρee	G. D.	(τριήρeeoin)	Dat. τριήρeeσι
Acc.	(τριήρeeα) τριήρee		τριήρeeoin	Acc. τριήρeeis
Voc.	τριήρee			

235. N. *Τριήρης* has recessive accent in the genitive dual and plural: for this in other adjectives in *ης*, see 122.

For the accusative plural in *εις*, see 208, 3.

236. N. Some poetic nominatives in *ας* have *ε* for *α* in the other cases; as *οὔδας*, *ground*, gen. *οὔδεος*, dat. *οὔδεϊ*, *οὔδει* (Homer). So *βρέτας*, *image*, gen. *βρέτεος*, plur. *βρέτη*, *βρετέων*, in Attic poetry.

237. 1. Some nouns in *ας* have two stems,—one in *ατ-* or *ᾱτ-* with gen. *ατος* (like *πέρας*, 225), and another in *ασ-* with gen.

$\alpha(\sigma)\text{os}$, αos , contracted $\omega\varsigma$ (like $\gamma\acute{\epsilon}\rho\alpha\varsigma$, 228). Thus $\kappa\acute{\epsilon}\rho\alpha\varsigma$ ($\kappa\epsilon\rho\alpha\tau\iota$, $\kappa\epsilon\rho\alpha\sigma$), *horn*, is doubly declined.

SINGULAR.			DUAL.	
N. A. V.	$\kappa\acute{\epsilon}\rho\alpha\varsigma$		N. A. V.	$\kappa\acute{\epsilon}\rho\alpha\tau\epsilon$, ($\kappa\epsilon\rho\alpha\epsilon$) $\kappa\acute{\epsilon}\rho\bar{\alpha}$
Gen.	$\kappa\acute{\epsilon}\rho\alpha\tau\text{os}$,	($\kappa\epsilon\rho\alpha\text{os}$) $\kappa\acute{\epsilon}\rho\omega\varsigma$	G. D.	$\kappa\epsilon\rho\acute{\alpha}\tau\text{oin}$, ($\kappa\epsilon\rho\alpha\text{oin}$) $\kappa\epsilon\rho\bar{\omega}\nu$
Dat.	$\kappa\acute{\epsilon}\rho\alpha\tau\iota$,	($\kappa\epsilon\rho\alpha\iota$) $\kappa\acute{\epsilon}\rho\alpha\iota$		

PLURAL.

N. A. V.	$\kappa\acute{\epsilon}\rho\alpha\tau\alpha$,	($\kappa\epsilon\rho\alpha\alpha$) $\kappa\acute{\epsilon}\rho\bar{\alpha}$
Gen.	$\kappa\epsilon\rho\acute{\alpha}\tau\omega\text{ων}$,	($\kappa\epsilon\rho\alpha\omega\text{ων}$) $\kappa\epsilon\rho\bar{\omega}\nu$
Dat.	$\kappa\acute{\epsilon}\rho\alpha\sigma\iota$	

2. So $\tau\acute{\epsilon}\rho\alpha\varsigma$, *prodigy*, $\tau\acute{\epsilon}\rho\alpha\tau\text{-os}$, which has also Homeric forms from the stem in $\alpha\sigma$ -, as $\tau\acute{\epsilon}\rho\alpha\alpha$, $\tau\epsilon\rho\acute{\alpha}\omega\text{ων}$, $\tau\epsilon\rho\acute{\alpha}\epsilon\sigma\sigma\iota$. $\Pi\acute{\epsilon}\rho\alpha\varsigma$, *end* (225), has only $\Pi\acute{\epsilon}\rho\alpha\tau\text{-os}$, etc.

238. There is one Attic noun stem in $\alpha\sigma$ -, $\alpha\iota\delta\alpha\sigma$ -, with nominative ($\acute{\eta}$) $\alpha\iota\delta\acute{\omega}\varsigma$, *shame*, which is thus declined:—

SINGULAR.		DUAL AND PLURAL wanting.
Nom.	$\alpha\iota\delta\acute{\omega}\varsigma$	
Gen.	($\alpha\iota\delta\alpha\text{os}$) $\alpha\iota\delta\alpha\text{o}\acute{\upsilon}\varsigma$	
Dat.	($\alpha\iota\delta\alpha\text{o}\iota$) $\alpha\iota\delta\alpha\text{o}\iota$	
Acc.	($\alpha\iota\delta\alpha\alpha$) $\alpha\iota\delta\acute{\omega}$	
Voc.	$\alpha\iota\delta\acute{\omega}\varsigma$	

239. $\alpha\iota\delta\acute{\omega}\varsigma$ has the declension of nouns in $\acute{\omega}$ (242), but the accusative in $\acute{\omega}$ has the regular accent. (See also 359.)

240. The Ionic ($\acute{\eta}$) $\acute{\eta}\acute{\omega}\varsigma$, *dawn*, has stem $\acute{\eta}\alpha\sigma$ -, and is declined like $\alpha\iota\delta\acute{\omega}\varsigma$:—gen. $\acute{\eta}\alpha\text{o}\acute{\upsilon}\varsigma$, dat. $\acute{\eta}\alpha\text{o}\iota$, acc. $\acute{\eta}\acute{\omega}$. The Attic $\acute{\epsilon}\omega\varsigma$ is declined like $\nu\acute{\epsilon}\omega\varsigma$ (196): but see 199.

STEMS IN Ω OR O .

241. A few stems in ω - form masculine nouns in $\omega\varsigma$, gen. $\omega\text{-os}$, which are often contracted in the dative and accusative singular and in the nominative and accusative plural.

242. A few in α - form feminines in $\acute{\omega}$, gen. $\alpha\text{o}\acute{\upsilon}\varsigma$ (for $\alpha\text{-os}$), which are always contracted in the genitive, dative, and accusative singular. The original form of the stems of these nouns is uncertain. (See 239.)

243. The nouns ($\acute{\delta}$) $\acute{\eta}\rho\omega\varsigma$, *hero*, and ($\acute{\eta}$) $\pi\epsilon\iota\theta\acute{\omega}$, *persuasion*, are thus declined:—

SINGULAR.	Nom.	ἥρως	πειθῶ
	Gen.	ἥρως	(πειθοῦς) πειθοῦς
	Dat.	ἥρῳι or ἥρῳ	(πειθοῖ) πειθοῖ
	Acc.	ἥρῳα or ἥρῳ	(πειθοα) πειθῶ
	Voc.	ἥρως	πειθοῖ
DUAL.	N. A. V.	ἥρῳε	
	G. D.	ἥρώοιν	
PLURAL.	N. V.	ἥρῳες or ἥρως	
	Gen.	ἥρώων	
	Dat.	ἥρῳσι	
	Acc.	ἥρῳας or ἥρως	

244. These nouns in *ως* sometimes have forms of the Attic second declension; as gen. ἥρῳ (like νεώ), accus. ἥρῳν. Like ἥρως are declined Τρῳς, *Trojan* (128), and μήτρως, *mother's brother*.

245. N. The feminines in *ώ* are chiefly proper names. Like πειθῶ may be declined Σαπφῶ (Aeolic Ψάπφω), *Sappho*, gen. Σαπφούς, dat. Σαπφοῖ, acc. Σαπφῶ, voc. Σαπφοῖ. So Λητώ, Καλυψῶ, and ἠχώ, *echo*. No dual or plural forms of these nouns are found in the third declension; but a few occur of the second, as acc. plur. γοργούς from γοργῶ, *Gorgon*. No uncontracted forms of nouns in *ώ* occur.

246. N. The vocative in *οῖ* seems to belong to a form of the stem in *οι*; and there was a nominative form in *ω*, as Λητώ, Σαπφῶ.

247. N. Herodotus has an accusative singular in *οῦν*; as Ἰοῦν (for Ἰώ) from Ἰώ, *Io*, gen. Ἰούς.

248. A few feminines in *ων* (with regular stems in *ον*) have occasional forms like those of nouns in *ώ*; as ἀηδών, *nightingale*, gen. ἀηδοῦς, voc. ἀηδοῖ; εἰκόν, *image*, gen. εἰκοῦς, acc. εἰκῶ; χελιδών, *swallow*, voc. χελιδοῖ.

STEMS IN Ι AND Υ.

249. Most stems in *ι* (with nominatives in *ις*) and a few in *υ* (with nominatives in *υς* and *υ*) have *ε* in place of their final *ι* or *υ* in all cases except the nominative, accusative, and vocative singular, and have *ως* for *ος* in the genitive singular. The dative singular and the nominative plural are contracted.

250. The nouns (ἡ) πόλις (πολι-), *state*, (ὁ) πῆχυς (πηχυ-), *cubit*, and (τὸ) ἄστυ (ἄστυ-), *city*, are thus declined: —

SINGULAR.

Nom.	πόλις	πῆχυς	ἄστν
Gen.	πόλεως	πήχεως	ἄστεως
Dat.	(πόλει) πόλει	(πήχει) πήχει	(ἄστει) ἄσται
Acc.	πόλιν	πῆχυν	ἄστν
Voc.	πόλι	πῆχυ	ἄστν

DUAL.

N. A. V.	(πόλεε) πόλει	(πήχέε) πήχει	(ἄστεε) ἄσται
G. D.	πολέοιν	πηχέοιν	ἄστέοιν

PLURAL.

N. V.	(πόλεες) πόλεις	(πήχέες) πήχεις	(ἄστεα) ἄσται
Gen.	πόλεων	πήχεων	ἄστεων
Dat.	πόλεσι	πήχεσι	ἄστεσι
Acc.	πόλεις	πήχεις	(ἄστεα) ἄσται

251. For the accent of genitives in *εως* and *ων*, see 114. For accusatives like *πόλεις* and *πήχεις*, see 208, 3.

252. N. The dual in *εε* is rarely left uncontracted.

253. N. **Ἄστν* is the principal noun in *ν*, gen. *εως*. Its genitive plural is found only in the poetic form *ἄστέων*, but analogy leads to Attic *ἄστων*.

254. No nouns in *ι*, gen. *εως*, were in common Attic use. See *κόμμι* and *πέπερι* in the Lexicon.

255. N. The original *ι* of the stem of nouns in *ις* (Attic gen. *εως*) is retained in Ionic. Thus, *πόλις*, *πόλιος*, (*πόλι*) *πόλι*, *πόλιν*; plur. *πόλιες*, *πολίων*; Hom. *πολίσσι* (Hdt. *πόλισι*), *πόλιας* (Hdt. also *πόλις* for *πολι-νς*, see 208, 4). Homer has also *πόλει* (with *πτόλει*) and *πόλεσι* in the dative. There are also epic forms *πόληος*, *πόληϊ*, *πόληες*, *πόληας*. The Attic poets have a genitive in *εος*.

The Ionic has a genitive in *εος* in nouns in *νς* of this class.

256. N. Stems in *ν* with gen. *εως* have also forms in *εν*, in which *εν* becomes *εφ*, and drops *φ*, leaving *ε*: thus *πηχν*, *πηχευ*, *πηχεφ*, *πηχε*. (See 90, 3.)

257. Most nouns in *νς* retain *ν*; as (ό) *ἰχθύς* (*ἰχθυ*), *fish*, which is thus declined:—

SINGULAR.		DUAL.		PLURAL.	
Nom.	ἰχθύς			Nom.	ἰχθύες
Gen.	ἰχθύος	N. A. V.	ἰχθύε	Gen.	ἰχθύων
Dat.	ἰχθύϊ (Hom. ἰχθυϊ)	G. D.	ἰχθύοιν	Dat.	ἰχθύσι
Acc.	ἰχθύν			Acc.	ἰχθύς
Voc.	ἰχθύ				

258. N. The nominative plural and dual rarely have $\bar{u}s$ and $\bar{u}$, as $\iota\chi\theta\bar{u}s$ (like accus.) and $\iota\chi\theta\bar{u}$ (for $\iota\chi\theta\acute{u}\epsilon$) in comedy.

259. N. Homer and Herodotus have both $\iota\chi\theta\acute{u}as$ and $\iota\chi\theta\bar{u}s$ in the accusative plural. $\iota\chi\theta\bar{u}s$ here is for $\iota\chi\theta\upsilon-ns$ (208, 4).

260. Oxytones and monosyllables have $\bar{u}$ in the nominative, accusative, and vocative singular: see $\iota\chi\theta\acute{u}s$. Monosyllables are circumflexed in these cases; as $\mu\bar{u}s$ ($\mu\upsilon-$), *mouse*, $\mu\acute{u}os$, $\mu\upsilon\acute{\iota}$, $\mu\bar{u}n$, $\mu\bar{u}$; plur. $\mu\acute{u}es$, $\mu\upsilon\bar{\omega}n$, $\mu\upsilon\sigma\acute{\iota}$, $\mu\acute{u}as$.

261. N. $\epsilon\gamma\chi\epsilon\lambda\upsilon s$, *eel*, is declined like $\iota\chi\theta\acute{u}s$ in the singular, and like $\pi\eta\chi\upsilon s$ in the plural, with gen. sing. $\epsilon\gamma\chi\acute{\epsilon}\lambda\upsilon-os$ and nom. plur. $\epsilon\gamma\chi\acute{\epsilon}\lambda\epsilon\iota s$.

262. N. For adjectives in us , ea , u , see 319.

STEMS ENDING IN A DIPHTHONG.

263. 1. In nouns in eus , eu of the stem is retained in the nominative and vocative singular and dative plural, but loses u before a vowel; as ($\acute{o}$) $\beta a\sigma\iota\lambda\acute{e}us$ ($\beta a\sigma\iota\lambda\epsilon\upsilon-$), *king*, which is thus declined:—

SINGULAR,	DUAL,	PLURAL.
Nom. $\beta a\sigma\iota\lambda\acute{e}us$		N. V. ($\beta a\sigma\iota\lambda\acute{e}es$) $\beta a\sigma\iota\lambda\acute{e}is$
Gen. $\beta a\sigma\iota\lambda\acute{e}ws$	N. A. V. $\beta a\sigma\iota\lambda\acute{e}e$	Gen. $\beta a\sigma\iota\lambda\acute{e}wn$
Dat. ($\beta a\sigma\iota\lambda\acute{e}i$) $\beta a\sigma\iota\lambda\acute{e}i$	G. D. $\beta a\sigma\iota\lambda\acute{e}oi\upsilon n$	Dat. $\beta a\sigma\iota\lambda\epsilon\bar{u}si$
Acc. $\beta a\sigma\iota\lambda\acute{e}\bar{a}$		Acc. $\beta a\sigma\iota\lambda\acute{e}\bar{a}s$
Voc. $\beta a\sigma\iota\lambda\acute{e}\bar{u}$		

2. So $\gamma o\upsilon\epsilon\acute{u}s$ ($\gamma o\upsilon\epsilon\upsilon-$), *parent*, $\iota\epsilon\rho\acute{e}us$ ($\iota\epsilon\rho\epsilon\upsilon-$), *priest*, $\acute{A}\chi\iota\lambda\acute{l}e\upsilon s$ ($\acute{A}\chi\iota\lambda\lambda\epsilon\upsilon-$), *Achilles*, $\acute{O}\delta\upsilon\sigma\sigma\epsilon\acute{u}s$ ($\acute{O}\delta\upsilon\sigma\sigma\epsilon\upsilon-$), *Ulysses*.

264. Homer has eu in three cases, $\beta a\sigma\iota\lambda\acute{e}us$, $\beta a\sigma\iota\lambda\acute{e}\bar{u}$, and $\beta a\sigma\iota\lambda\acute{e}\bar{u}si$; but in the other cases $\beta a\sigma\iota\lambda\eta\acute{o}s$, $\beta a\sigma\iota\lambda\eta\acute{\iota}$, $\beta a\sigma\iota\lambda\eta\acute{\alpha}$, $\beta a\sigma\iota\lambda\eta\acute{e}s$, $\beta a\sigma\iota\lambda\eta\acute{\alpha}s$, also dat. plur. $\acute{\alpha}\rho\iota\sigma\tau\eta\acute{-}e\sigma\sigma\iota$ (from $\acute{\alpha}\rho\iota\sigma\tau\acute{e}us$); in proper names he has eos , $\epsilon\acute{\iota}$, etc., as $\Pi\eta\lambda\acute{e}os$, $\Pi\eta\lambda\acute{\epsilon}\bar{\iota}$ (rarely contracted, as $\acute{A}\chi\iota\lambda\lambda\epsilon\acute{\iota}$). Herodotus has gen. eos .

265. Nouns in eus originally had stems in eu , before vowels $\eta\epsilon$. From forms in $\eta\acute{f}os$, $\eta\acute{f}\iota$, $\eta\acute{f}\alpha$, etc., came the Homeric $\eta\acute{o}s$, $\eta\acute{\iota}$, $\eta\acute{\alpha}$, etc. The Attic $\epsilon\omega s$, $\epsilon\acute{\alpha}$, $\epsilon\acute{\alpha}s$ came, by exchange of quantity ($\acute{\alpha}\acute{\alpha}$), from $\eta\acute{o}s$, $\eta\acute{\alpha}$, $\eta\acute{\alpha}s$.

266. The older Attic writers (as Thucydides) with Plato have $\bar{u}s$ (contracted from $\eta\acute{e}s$) in the nominative plural; as $\iota\pi\pi\eta\bar{u}s$, $\beta a\sigma\iota\lambda\eta\bar{u}s$, for later $\iota\pi\pi\acute{e}\bar{\iota}s$, $\beta a\sigma\iota\lambda\acute{e}\bar{\iota}s$. In the accusative plural. $\epsilon\acute{\alpha}s$ usually remains unchanged, but there is a late form in $\epsilon\iota s$.

267. When a vowel precedes, *έως* of the genitive singular may be contracted into *ώς*, and *έα* of the accusative singular into *ᾶ*: rarely *έας* of the accusative plural into *ᾶς*, and *έων* of the genitive plural into *ών*. Thus, *Πειραιεύς*, *Peiraeus*, has gen. *Πειραιέως*, *Πειραιῶς*, dat. *Πειραιέϊ*, *Πειραιεῖ*, acc. *Πειραιᾶ*, *Πειραιᾷ*; *Δωριεύς*, *Dorian*, has gen. plur. *Δωριέων*, *Δωριῶν*, acc. *Δωριᾶς*, *Δωριᾷς*.

268. The nouns (ὁ, ἡ) *βοῦς* (*βου-*), *ox* or *cow*, (ἡ) *γρᾱῦς* (*γρᾱν-*), *old woman*, (ἡ) *ναῦς* (*ναυ-*), *ship*, and οἷς (*οἰ-*), *sheep*, are thus declined:—

SINGULAR.				
Nom.	βοῦς	γρᾱῦς	ναῦς	οἷς
Gen.	βοός	γρᾱός	νεός	οιός
Dat.	βοί	γρᾱί	νηί	οί
Acc.	βοῦν	γρᾱῦν	ναῦν	οῖν
Voc.	βοῦ	γρᾱῦ	ναῦ	οἶ
DUAL.				
N. A. V.	βοέ	γρᾱε	νηε	οἰε
G. D.	βοοῖν	γρᾱοῖν	νεοῖν	οιοῖν
PLURAL.				
N. V.	βοές	γρᾱές	νηές	οἰές
Gen.	βοῶν	γρᾱῶν	νεῶν	οἰῶν
Dat.	βουσί	γρᾱυσί	ναυσί	οἰσί
Acc.	βοῦς	γρᾱῦς	ναῦς	οἷς

269. N. The stems of *βοῦς*, *γρᾱῦς*, and *ναῦς* became *βοϝ-*, *γρᾱϝ-*, and *ναϝ-* before a vowel of the ending (compare Latin *bōv-is* and *nāv-is*). The stem of *οἷς*, the only stem in *οἰ-*, was *δϝ-* (compare Latin *ōvis*). Afterwards *ϝ* was dropped (90, 3), leaving *βο-*, *γρᾱ-*, *να-*, and *οἰ-*. Attic *νεός* is for *νηός* (33).

270. In Doric and Ionic *ναῦς* is much more regular than in Attic:—

SINGULAR.			PLURAL.		
Doric.	Homer.	Herod.	Doric.	Homer.	Herod.
Nom. ναῦς	νηῦς	νηῦς	νάες	νηές, νέες	νέες
Gen. νᾱός	νηός, νεός	νεός	νᾱῶν	νηῶν, νεῶν	νεῶν
Dat. νᾱί	νηί	νηί	ναυσί, νάεσσι	νηυσί, νήεσσι, νέεσσι	νηυσί
Acc. ναῦν	νηᾱ, νέα	νέα	νάας	νηᾱς, νέας	νέας

271. Homer has *γρῆῦς* (*γρῆν-*) and *γρῆῦς* (*γρῆν-*) for *γρᾱῦς*. He has *βόας* and *βοῦς* in the accusative plural of *βοῦς*.

272. *Χοῦς*, *three-quart measure*, is declined like *βοῦς*, except in the accusatives *χοᾶ* and *χόας*. (See *χοῦς* in 291.)

SYNCOPATED NOUNS.

273. Four nouns in *ηρ* (with stems in *ερ-*) are syncopated (65) in the genitive and dative singular by dropping *ε*. The syncopated genitive and dative are oxytone; and the vocative singular has recessive accent (122), and ends in *ερ* as a barytone (220, 2). In the other cases *ε* is retained and is always accented. But in the dative plural *ερ-* is changed to *ρα-*.

274. These are (ὁ) *πατήρ* (*πατερ-*), *father*, (ἡ) *μήτηρ* (*μητερ-*), *mother*, (ἡ) *θυγάτηρ* (*θυγατερ-*), *daughter*, and (ἡ) *γαστήρ* (*γαστερ-*) *belly*.

1. The first three are thus declined: —

	SINGULAR.		
Nom.	<i>πατήρ</i>	<i>μήτηρ</i>	<i>θυγάτηρ</i>
Gen.	(<i>πατέρος</i>) <i>πατρός</i>	(<i>μητέρος</i>) <i>μητρός</i>	(<i>θυγατέρος</i>) <i>θυγατρός</i>
Dat.	(<i>πατέρι</i>) <i>πατρί</i>	(<i>μητέρι</i>) <i>μητρί</i>	(<i>θυγατέρι</i>) <i>θυγατρί</i>
Acc.	<i>πατέρα</i>	<i>μητέρα</i>	<i>θυγάτερα</i>
Voc.	<i>πάτερ</i>	<i>μήτερ</i>	<i>θύγατερ</i>

	DUAL.		
N. A. V.	<i>πατέρε</i>	<i>μητέρε</i>	<i>θυγατέρε</i>
G. D.	<i>πατέροιν</i>	<i>μητέροιν</i>	<i>θυγατέροιν</i>

	PLURAL.		
N. V.	<i>πατέρες</i>	<i>μητέρες</i>	<i>θυγατέρες</i>
Gen.	<i>πατέρων</i>	<i>μητέρων</i>	<i>θυγατέρων</i>
Dat.	<i>πατράσι</i>	<i>μητράσι</i>	<i>θυγατράσι</i>
Acc.	<i>πατέρας</i>	<i>μητέρας</i>	<i>θυγατέρας</i>

2. *Γαστήρ* is declined and accented like *πατήρ*.

275. *Ἄσστήρ* (ὁ), *star*, has *ἄστράσι*, like a syncopated noun, in the dative plural, but is otherwise regular (without syncope).

276. N. The unsyncopated forms of all these nouns are often used by the poets, who also syncopate other cases of *θυγάτηρ*; as *θύγατρα*, *θύγατρες*, *θυγατρῶν*. Homer has dat. plur. *θυγατέρεσσι*, and *πατρῶν* for *πατέρων*.

277. 1. *Ἄνθρωπος* (ὁ), *man*, drops *ε* whenever a vowel follows *ερ*, and inserts *δ* in its place (67). It has *ἀνδροῖν* and *ἀνδρῶν*. In other respects it follows the declension of *πατήρ*.

2. *Δημήτηρ*, *Demeter* (*Ceres*), syncopates all the oblique cases, and then accents them on the *first* syllable.

278. Ἄνθρω and Δημήτηρ are thus declined:--

SINGULAR.	Nom.	ἄνθρω	Δημήτηρ
	Gen.	(ἀνέρος) ἄνδρός	(Δημήτερος) Δήμητρος
	Dat.	(ἀνέρι) ἄνδρι	(Δημήτερι) Δήμητρι
	Acc.	(ἀνέρα) ἄνδρα	(Δημήτερα) Δήμητρα
	Voc.	ἄνερ	Δήμητερ
DUAL.	N. A. V.	(ἀνέρε) ἄνδρε	
	G. D.	(ἀνέροιν) ἄνδροϊν	
PLURAL.	N. V.	(ἀνέρες) ἄνδρες	
	Gen.	(ἀνέρων) ἄνδρων	
	Dat.	ἄνδράσι	
	Acc.	(ἀνέρας) ἄνδρας	

279. The poets often use the unsyncopated forms. Homer has ἄνδρεςσι as well as ἄνδράσι in the dative plural.

GENDER OF THE THIRD DECLENSION.

280. The gender in this declension must often be learned by observation. But some general rules may be given.

281. 1. MASCULINE are stems in

ευ-; as βασιλεύς (βασιλευ-), *king*.

ρ- (except those in ᾱρ-); as κρατήρ (κρατηρ-), *mixing-bowl*, ψᾶρ (ψᾱρ-), *starling*.

ν- (except those in ἱν-, γον-, δον-); as κανών (κανον-), *rule*.

ντ-; as ὀδούς (ὀδοντ-), *tooth*.

ητ- (except those in τητ-); as λέβης (λεβητ-), *kettle*.

ωτ-; as ἔρωσ (ἔρωτ-), *love*.

2. *Exceptions.* Feminine are γαστήρ, *belly*, κήρ, *fate*, χεῖρ, *hand*, φρήν, *mind*, ἀλκύν, *halcyon*, εἰκόν, *image*, ἡών, *shore*, χθών, *earth*, χιών, *snow*, μήκων, *poppy*, ἑσθής (ἑσθητ-), *dress*.

Neuter are πῦρ, *fire*, φῶς (φωτ-), *light*.

282. 1. FEMININE are stems in

ι- and υ-, with nomin. in ις and υς; as πόλις (πολι-), *city*, ἰσχὺς (ἰσχυ-), *strength*.

αυ-; as ναῦς (ναυ-).

δ-, θ-, τητ-; as ἐρίς (ἐριδ-), *strife*, ταχυτής (ταχυτητ-), *speed*.

ἱν-, γον-, δον-; as ἀκτίς (ἀκτῖν-), *ray*, σταγών (σταγον-), *drop*, χελιδών (χελιδον-), *swallow*.

2. *Exceptions.* Masculine are ἔχις, *viper*, ὄφις, *serpent*, βότρυς, *cluster of grapes*, θρῆνυς, *footstool*, ἰχθύς, *fish*, μῦς, *mouse*, νέκυς,

corpse, στάχυ-*s*, *ear of grain*, πέλεκυ-*s*, *axe*, πήχυ-*s*, *cubit*, πούς (ποδ-), *foot*, δελφίς (δελφίν-), *dolphin*.

283. NEUTER are stems in

ι and υ with nomin. in ι and υ; as πέπερι, *pepper*, ἄστυ, *city*.

ας-; as γέρας, *prize* (see 227).

ες-, with nomin. in ος; as γένος (γενεσ-), *race* (see 227).

ἄρ-; as νέκταρ, *nectar*.

ατ-; as σῶμα (σωματ-), *body*.

284. Labial and palatal stems are always either masculine or feminine. (See 225.)

285. Variations in gender sometimes occur in poetry: see, for example, αἰθήρ, *sky*, and θῖς, *heap*, in the Lexicon. See also 288.

DIALECTS.

286. 1. *Gen. and Dat. Dual.* Homeric οὖν for οἶν.

2. *Dat. Plur.* Homeric εσσι, rarely εσι, and σσι (after vowels); also σι.

3. Most of the uncontracted forms enclosed in () in the paradigms, which are not used in Attic prose, are found in Homer or Herodotus; and some of them occur in the Attic poets.

4. For special dialectic forms of some nouns of the third declension, see 232, 236, 237, 240, 247, 255, 259, 264, 270, 271, 276, 279.

IRREGULAR NOUNS.

287. 1. Some nouns belong to more than one declension. Thus σκότος, *darkness*, is usually declined like λόγος (192), but sometimes like γένος (228). So Οἰδίπους, *Oedipus*, has genitive Οἰδίποδος or Οἰδίπου, dative Οἰδίποδι, accusative Οἰδίποδα or Οἰδίπουν.

See also γέλως, ἔρως, ἰδρώς, and others, in 291.

2. For the double accusatives in η and ην of Σωκράτης, Δημοσθένης, etc., see 230.

288. Nouns which are of different genders in different numbers are called *heterogeneous*; as (ὁ) σῖτος, *corn*, plur. (τὰ) σῖτα, (ὁ) δεσμός, *chain*, (οἱ) δεσμοί and (τὰ) δεσμά.

289. *Defective* nouns have only certain cases; as ὄναρ, *dream*, ὄφελος, *use* (only nom. and accus.); (τὴν) νίφα, *snow* (only accus.). Some, generally from their meaning, have only one number; as πειθώ, *persuasion*, τὰ Ὀλύμπια, *the Olympic games*.

290. *Indeclinable* nouns have one form for all cases. These are chiefly foreign words, as Ἀδάμ, Ἰσραήλ; and names of letters, Ἀλφα, Βῆτα, etc.

291. The following are the most important irregular nouns:—

1. Ἅιδης, *Hades*, gen. ον, etc., regular. Hom. Ἀΐδης, gen. αο or εω, dat. η, acc. ην; also Ἀΐδος, Ἀΐδι (from stem Ἀΐδ-).

2. ἄναξ (ὁ), *king*, ἄνακτος, etc., voc. ἄναξ (poet. ἄνα, in addressing Gods).

3. Ἄρης, *Ares*, Ἄρεως (poet. Ἄρεος), (Ἄρεϊ) Ἄρει, (Ἄρεα) Ἄρῃ or Ἄρην, Ἄρες (Hom. also Ἄρες). Hom. also Ἄρηος, Ἄρηι, Ἄρηα.

4. Stem (ἄρν-), gen. (τοῦ or τῆς) ἄρνός, *lamb*, ἄρνί, ἄρνα; pl. ἄρνες, ἄρνῶν, ἄρνάσι, ἄρνας. In the nom. sing. ἄμνός (2d decl.) is used.

5. γάλα (τό), *milk*, γάλακτος, γάλακτι, etc.

6. γέλως (ὁ), *laughter*, γέλωτος, etc., regular: in Attic poets acc. γέλωτα or γέλων. In Hom. generally of second declension, dat. γέλῳ, acc. γέλῳ, γέλων (γέλον?). (See 287, 1.)

7. γόνυ (τό), *knee*, γόνατος, γόνατι, etc. (from stem γονατ-); Ion. and poet. γούνατος, γούνατι, etc.; Hom. also gen. γουνός, dat. γουνί, pl. γούνα, γούνων, γούνεσσι.

8. γυνή (ἡ) *wife*, γυναικός, γυναικί, γυναιῖκα, γύναι; dual γυναιῖκε, γυναικοῖν; pl. γυναιῖκες, γυναικῶν, γυναιξί, γυναικάς.

9. δένδρον (τό), *tree*, δένδρου, regular (Ion. δένδρεον); dat. sing. δένδρει; dat. pl. δένδρεσι.

10. δέος (τό), *fear*, δέους, δέει, etc. Hom. gen. δείους.

11. δόρυ (τό), *spear* (cf. γόνυ); (from stem δορατ-) δόρατος, δόρατι; pl. δόρατα, etc. Ion. and poet. δούρατος, etc.; Epic also gen. δουρός, dat. δουρί; dual δοῦρε; pl. δοῦρα, δούρων, δούρεσσι. Poetic gen. δορός, dat. δορί and δόρει.

12. ἔρως (ὁ), *love*, ἔρωτος, etc. In poetry also ἔρος, ἔρω, ἔρον.

13. Ζεὺς (Aeol. Δεύς), *Zeus*, Διός, Δί, Δία, Ζεῦ. Ion. and poet. Ζηνός, Ζηνί, Ζῆνα. Pindar has Δί for Δί.

14. Θέμις (ἡ), *justice* (also as proper name, *Themis*), gen. Θέμιδος, etc., reg. like ἔρις. Hom. θέμιστος, etc. Pind. θέμιτος, etc. Hdt. gen. θέμιος. In Attic prose, indeclinable in θέμις ἐστί, *fas est*; as θέμις εἶναι.

15. ἰδρώς (ὁ), *sweat*, ἰδρώτος, etc. Hom. has dat. ἰδρῶ, acc. ἰδρῶ (243).

16. κάρᾱ (τό), *head*, poetic; in Attic only nom., accus., and voc. sing., with dat. κάρᾱ (tragic). Hom. κάρη, gen. κάρητος, καρῆατος, κρᾶατος, κρᾶτός; dat. κάρητι, καρῆατι, κρᾶατι, κρᾶτί; acc. (τὸν) κρᾶτα, (τὸ) κάρη or κάρ; plur. nom. κάρᾱ, καρῆατα, κρᾶατα; gen.

κράτων; dat. κραισί; acc. κάρα with (τοὺς) κραιτας; nom. and acc. pl. also κάρηνα, gen. κερήνων. Soph. (τὸ) κραιτα.

17. κρίνον (τό), *lily*, κρίνον, etc. In plural also κρίνεα (Hdt.) and κρίνεσι (poetic). (See 287, 1.)

18. κύων (ὁ, ἡ), *dog*, voc. κύον; the rest from stem κυν-, κυνός, κυνί, κύνα; pl. κύνες, κυνῶν, κυσί, κύνας.

19. λᾶς (ὁ), *stone*, Hom. λᾶας, poetic; gen. λᾶος (or λᾶου), dat. λαῖ, acc. λᾶαν, λᾶν; dual λᾶε; plur. λαῶν, λάεσσι, or λάεσι.

20. λίπα (Hom. λίπ', generally with ἐλαίῳ, *oil*), *fat, oil*; probably λίπα is neut. accus., and λίπ' is dat. for λιπί. See Lexicon.

21. μάρτυς (ὁ, ἡ), *witness*, gen. μάρτυρος, etc., dat. pl. μάρτυσι. Hom. nom. μάρτυρος (2d decl.).

22. μάστιξ (ἡ), *whip*, gen. μάστιγος, etc., Hom. dat. μᾶστί, acc. μᾶστιν.

23. οἷς (ἡ), *sheep*, for Attic declension see 268. Hom. οἷς, οἷος, οἷν, οἷες, οἷων, οἷεσσι (οἷεσι, οἷεσσι), οἷς. Aristoph. has dat. οἷ.

24. ὄνειρος (ὁ), ὄνειρον (τό), *dream*, gen. ου; also ὄναρ (τό), gen. ὄνειρατος, dat. ὄνειρατι; plur. ὄνειρατα, ὄνειράτων, ὄνειρασι.

25. ὄσσε (τῷ), dual, *eyes*, poetic; plur. gen. ὄσσων, dat. ὄσσοις or ὄσσοισι.

26. ὄρνις (ὁ, ἡ), *bird*, see 225. Also poetic forms from stem ὄρνι-, nom. and acc. sing. ὄρνις, ὄρνιν; pl. ὄρνεις, ὄρνεων, acc. ὄρνεις or ὄρνις. Hdt. acc. ὄρνιθα. Doric gen. ὄρνιχος, etc.

27. οὖς (τό), *ear*, ὠτός, ὠτί; pl. ὠτα, ὠτων (128), ὠσί. Hom. gen. οὔατος; pl. οὔατα, οὔασι, and ὠσί. Doric ὠς.

28. Πνύξ (ἡ), *Pnyx*, Πυκνός, Πυκνί, Πύκνα (also Πυνκός, etc.).

29. πρέσβυς (ὁ), *old man, elder* (properly adj.), poetic, acc. πρέσβυν (as adj.), voc. πρέσβυ; pl. πρέσβεις (Ep. πρέσβηες), *chiefs, elders*: the common word in this sense is πρεσβύτης, distinct from πρεσβευτής. Πρέσβυς = *ambassador*, w. gen. πρέσβεως, is rare and poetic in sing.; but common in prose in plur., πρέσβεις, πρέσβεων, πρέσβεσι, πρέσβεις (like πῆχυς). Πρεσβευτής, *ambassador*, is common in sing., but rare in plural.

30. πῦρ (τό), *fire* (stem πῦρ-), πυρός, πυρί; pl. (τὰ) πυρά, *watch-fires*, dat. πυροῖς.

31. σπέος or σπεῖος (τό), *cave*, Epic; σπεῖους, σπήι, σπέιων, σπήεσσι or σπέεσσι.

32. ταῶς or ταῷς, Attic ταῶς (ὁ), *peacock*, like νεός (196): also dat. ταῶνι, ταῷσι, chiefly poetic.

33. τυφῶς (ὁ), *whirlwind*; declined like νεός (196). Also proper name Τυφῶς, in poetry generally Τυφῶνος, Τυφῶνι, Τυφῶνα. (See 287, 1.)

34. ὕδωρ (τό), *water*, ὕδατος, ὕδατι, etc.; dat. plur. ὕδασι.

35. *νίος* (ὁ), *son*, *νίου*, etc., reg.; also (from stem *νίν-*) *νίεος*, (*νιεί*) *νιεί*, (*νιέα*), *νιέε*, *νιέοιν*; (*νιέες*) *νιείς*, *νιέων*, *νιέσι*, (*νιέας*) *νιείς*: also with *υ* for *υι*; as *υός*, *υού*, *υέος*, etc. Hom. also (from stem *νί-*) gen. *νίος*, dat. *νίι*, acc. *νία*; dual *νιε*; pl. *νιες*, *νίας*, also dat. *νιάσι*.

36. *χείρ* (ἡ), *hand*, *χειρός*, *χειρί*, etc.; but *χεροῖν* (poet. *χειροῖν*) and *χερσί* (poet. *χείρεσσι* or *χείρεσι*): poet. also *χερός*, *χερί*, etc.

37. (*χόος*) *χοῦς* (ὁ), *mound*, *χοός*, *χοί*, *χοῦν* (like *βοῦς*, 268).

38. *χοῦς* (ὁ), *three-quart measure*: see 272. Ionic and late nom. *χοεύς*, with gen. *χοέως*, *χοῶς*, etc., regularly like *Πειραιεύς* and *Δωριεύς* (267).

39. *χρός* (ὁ), *skin*, *χρωτός*, *χρωτί*, *χρῶτα*; poet. also *χροός*, *χροί*, *χροά*; dat. *χρῶ* (only in *ἐν χρῶ*, *near*).

LOCAL ENDINGS.

292. The endings *-θι* and *-θεν* may be added to the stem of a noun or pronoun to denote place:—

1. *-θι*, denoting *where*; as *ἄλλο-θι*, *elsewhere*; *οὐρανό-θι*, *in heaven*.

2. *-θεν* denoting *whence*; as *οἴκο-θεν*, *from home*; *αὐτό-θεν*, *from the very spot*.

293. The enclitic *-δε* (141, 4) added to the accusative denotes *whither*; as *Μέγαράδε*, *to Megara*, *Ἐλευσινάδε*, *to Eleusis*. After *σ*, *-δε* becomes *ζε* (see 18; 28, 3); as *Ἀθηνᾶζε* (for *Ἀθηνᾶς-δε*), *to Athens*, *Θηβᾶζε* (for *Θηβᾶς-δε*), *to Thebes*, *θύρᾶζε*, *out of doors*.

294. The ending *-σε* is sometimes added to the stem, denoting *whither*; as *ἄλλοσε*, *in another direction*, *πάντοσε*, *in every direction*.

295. N. In Homer, the forms in *-θι* and *-θεν* may be governed by a preposition as genitives; as *Ἰλιόθι πρό*, *before Ilium*; *ἐξ ἀλόθεν*, *from the sea*.

296. N. Sometimes a relic of an original *locative* case is found with the ending *ι* in the singular and *σι* in the plural; as *Ἴσθμοι*, *at the Isthmus*; *οἴκοι* (*οἴκο-ι*), *at home*; *Πυθοῖ*, *at Pytho*; *Ἀθήνησι*, *at Athens*; *Πλαταιᾶσι*, *at Plataea*; *Ὀλυμπιάσι*, *at Olympia*; *θύρᾶσι*, *at the gates*. These forms (and also those of 292) are often classed among adverbs; but inscriptions show that forms in *ᾶσι* and in *ησι* were both used as datives in the early Attic.

297. N. The Epic ending *φι* or *φιν* forms a genitive or dative in both singular and plural. It is sometimes *locative*, as *κλιώϊφι*, *in the tent*; and sometimes it has other meanings of the genitive or dative, as *βίηφι*, *with violence*. These forms may follow prepositions; as *παρὰ ναῦφι*, *by the ships*.

ADJECTIVES.

FIRST AND SECOND DECLENSIONS (VOWEL
DECLENSION).

298. 1. Most adjectives in *ος* have three endings, *ος, η, ον*. The masculine and neuter are of the second declension, and the feminine is of the first; as *σοφός, σοφή, σοφόν, wise*.

2. If a vowel or *ρ* precedes *ος*, the feminine ends in *ᾱ*; as *ἄξιος, ἀξίᾱ, ἄξιον, worthy*. But adjectives in *οος* have *οη* in the feminine, except those in *ροος*; as *ἀπλός, ἀπλόη, ἀπλόον, simple*; *ἄθροος, ἀθροῶ, ἀθρόον, crowded*.

299. *Σοφός, wise*, and *ἄξιος, worthy*, are thus declined:—

SINGULAR.

Nom.	σοφός	σοφή	σοφόν	ἄξιος	ἀξίᾱ	ἄξιον
Gen.	σοφοῦ	σοφῆς	σοφοῦ	ἀξίου	ἀξιάς	ἀξίου
Dat.	σοφῷ	σοφῇ	σοφῷ	ἀξίῳ	ἀξίῃ	ἀξίῳ
Acc.	σοφόν	σοφήν	σοφόν	ἄξιον	ἀξίᾱν	ἄξιον
Voc.	σοφέ	σοφή	σοφόν	ἄξιε	ἀξίᾱ	ἄξιον

DUAL.

N. A. V.	σοφῶ	σοφά	σοφῶ	ἀξίῳ	ἀξίᾱ	ἀξίῳ
G. D.	σοφοῖν	σοφῶιν	σοφοῖν	ἀξίῳιν	ἀξίῳιν	ἀξίῳιν

PLURAL.

N. V.	σοφοί	σοφαί	σοφά	ἄξιοι	ἄξιαί	ἄξια
Gen.	σοφῶν	σοφῶν	σοφῶν	ἀξίων	ἀξίων	ἀξίων
Dat.	σοφοῖς	σοφαῖς	σοφοῖς	ἀξίοις	ἀξίαις	ἀξίοις
Acc.	σοφούς	σοφάς	σοφά	ἀξίους	ἀξιάς	ἄξια

300. So *μακρός, μακρά, μακρόν, long*; gen. *μακροῦ, μακρᾱς, μακροῦ*; dat. *μακρῷ, μακρᾱ, μακρῷ*; acc. *μακρόν, μακράν, μακρόν*, etc., like *ἄξιος* (except in accent).

301. This is by far the largest class of adjectives. All participles in *ος* and all superlatives (350) are declined like *σοφός*, and all comparatives in *τερος* (350) are declined like *μακρός* (except in accent).

302. The nominative and genitive plural of adjectives in *ος* accent the feminine like the masculine: thus *ἄξιος* has *ἄξιαί, ἄξίων* (not *ἄξιαί, ἄξιών*, as if from *ἄξία*; see 124).

For feminines in *ᾶ* of the third and first declensions combined, see 318.

303. The masculine dual forms in *ω* and *οιν* in all adjectives and participles may be used for the feminine forms in *ᾶ* and *αιν*.

304. Some adjectives in *ος*, chiefly compounds, have only two endings, *ος* and *ον*, the feminine being the same as the masculine. They are declined like *σοφός*, omitting the feminine.

305. There are a few adjectives of the Attic second declension ending in *ως* and *ων*.

306. **ἄλογος*, *irrational* (304), and *ἱλεως*, *gracious* (305), are thus declined:—

SINGULAR.

Nom.	ἄλογος ἄλογον	ἱλεως ἱλεων
Gen.	ἀλόγου	ἱλεω
Dat.	ἀλόγῳ	ἱλεφ
Acc.	ἄλογον	ἱλεων
Voc.	ἄλογε ἄλογον	ἱλεως ἱλεων

DUAL.

N. A. V.	ἀλόγω	ἱλεω
G. D.	ἀλόγοιν	ἱλεφιν

PLURAL.

N. V.	ἄλογοι ἄλογα	ἱλεφ ἱλεα
Gen.	ἀλόγων	ἱλεων
Dat.	ἀλόγοις	ἱλεως
Acc.	ἀλόγους ἄλογα	ἱλεως ἱλεα

307. Some adjectives in *ος* may be declined with either two or three endings, especially in poetry.

308. Adjectives in *ως, ων*, commonly have *α* in the neuter plural. But *ἔκπλεω* from *ἔκπλεως* occurs.

309. *Πλέως*, *full*, has a feminine in *α*: *πλέως, πλέᾱ, πλέων*. The defective *σῶς* (from *σα-ος*), *safe*, has nom. *σῶς, σῶν* (also fem. *σᾶ*), acc. *σῶν*, neut. pl. *σᾶ*, acc. pl. *σῶς*. The Attic has *σῶοι, σῶαι, σῶα* in nom. pl. Homer has *σόος*.

310. Many adjectives in εος and οος are contracted. χρῦσεος, *golden*, ἀργύρεος, *of silver*, and ἀπλόος, *simple*, are thus declined:—

SINGULAR.

Nom. (χρῦσεος)	χρῦσοῦς	(χρῦσέα)	χρῦσῇ	(χρῦσεον)	χρῦσοῦν
Gen. (χρῦσέου)	χρῦσοῦ	(χρῦσέας)	χρῦσῆς	(χρῦσέου)	χρῦσοῦ
Dat. (χρῦσέῳ)	χρῦσῶ	(χρῦσέα)	χρῦσῇ	(χρῦσέῳ)	χρῦσῶ
Acc. (χρῦσεον)	χρῦσοῦν	(χρῦσέαν)	χρῦσῇν	(χρῦσεον)	χρῦσοῦν

DUAL.

N. A. (χρῦσέῳ)	χρῦσῶ	(χρυσέα)	χρῦσᾶ	(χρυσέῳ)	χρῦσῶ
G. D. (χρῦσέοιν)	χρῦσοῖν	(χρυσέαιν)	χρῦσαῖν	(χρυσέοιν)	χρῦσοῖν

PLURAL.

Nom. (χρῦσέοι)	χρῦσοῖ	(χρῦσέαι)	χρῦσαῖ	(χρῦσέα)	χρῦσᾶ
Gen. (χρῦσέων)	χρῦσῶν	(χρυσέων)	χρῦσῶν	(χρῦσέων)	χρῦσῶν
Dat. (χρῦσέοις)	χρῦσοῖς	(χρυσέαις)	χρῦσαῖς	(χρῦσέοις)	χρῦσοῖς
Acc. (χρῦσέους)	χρῦσοῦς	(χρυσέας)	χρῦσᾶς	(χρῦσέα)	χρῦσᾶ

SINGULAR.

Nom. (ἀργύρεος)	ἀργυροῦς	(ἀργυρέα)	ἀργυρᾶ	(ἀργύρεον)	ἀργυροῦν
Gen. (ἀργυρέου)	ἀργυροῦ	(ἀργυρέας)	ἀργυρᾶς	(ἀργυρέου)	ἀργυροῦ
Dat. (ἀργυρέῳ)	ἀργυρῶ	(ἀργυρέα)	ἀργυρᾷ	(ἀργυρέῳ)	ἀργυρῶ
Acc. (ἀργύρεον)	ἀργυροῦν	(ἀργυρέαν)	ἀργυρᾶν	(ἀργύρεον)	ἀργυροῦν

DUAL.

N. A. (ἀργυρέῳ)	ἀργυρῶ	(ἀργυρέα)	ἀργυρᾶ	(ἀργυρέῳ)	ἀργυρῶ
G. D. (ἀργυρέοιν)	ἀργυροῖν	(ἀργυρέαιν)	ἀργυραῖν	(ἀργυρέοιν)	ἀργυροῖν

PLURAL.

Nom. (ἀργύρεοι)	ἀργυροῖ	(ἀργύρεαι)	ἀργυραῖ	(ἀργύρεα)	ἀργυρᾶ
Gen. (ἀργυρέων)	ἀργυρῶν	(ἀργυρέων)	ἀργυρῶν	(ἀργυρέων)	ἀργυρῶν
Dat. (ἀργυρέοις)	ἀργυροῖς	(ἀργυρέαις)	ἀργυραῖς	(ἀργυρέοις)	ἀργυροῖς
Acc. (ἀργυρέους)	ἀργυροῦς	(ἀργυρέας)	ἀργυρᾶς	(ἀργύρεα)	ἀργυρᾶ

SINGULAR.

Nom. (ἀπλόος)	ἀπλοῦς	(ἀπλόῃ)	ἀπλῇ	(ἀπλόον)	ἀπλοῦν
Gen. (ἀπλόου)	ἀπλοῦ	(ἀπλόῃς)	ἀπλῆς	(ἀπλόου)	ἀπλοῦ
Dat. (ἀπλόῳ)	ἀπλῶ	(ἀπλόῃ)	ἀπλῇ	(ἀπλόῳ)	ἀπλῶ
Acc. (ἀπλόον)	ἀπλοῦν	(ἀπλόῃν)	ἀπλῇν	(ἀπλόον)	ἀπλοῦν

DUAL.

N. A. (ἀπλόῳ)	ἀπλῶ	(ἀπλόα)	ἀπλᾶ	(ἀπλόῳ)	ἀπλῶ
G. D. (ἀπλόοιν)	ἀπλοῖν	(ἀπλόαιν)	ἀπλαῖν	(ἀπλόοιν)	ἀπλοῖν

PLURAL.

Nom. (ἀπλόοι)	ἀπλοῖ	(ἀπλόαι)	ἀπλαῖ	(ἀπλόα)	ἀπλᾶ
Gen. (ἀπλόων)	ἀπλῶν	(ἀπλόων)	ἀπλῶν	(ἀπλόων)	ἀπλῶν
Dat. (ἀπλόοις)	ἀπλοῖς	(ἀπλόαις)	ἀπλαῖς	(ἀπλόοις)	ἀπλοῖς
Acc. (ἀπλόους)	ἀπλοῦς	(ἀπλόας)	ἀπλᾶς	(ἀπλόα)	ἀπλᾶ

311. All contract forms of these adjectives are *perispomena*; except $\acute{\omega}$ for $\acute{\epsilon}\omega$ and $\acute{\omicron}\omega$ in the dual (see 203, 1). See also 203, 2 and 39, 1. Compounds in *oos* leave *oa* in the neuter plural uncontracted. No distinct vocative forms occur.

THIRD (OR CONSONANT) DECLENSION.

312. Adjectives belonging only to the third declension have two endings, the feminine being the same as the masculine. Most of these end in *ης* and *ες* (stems in *εσ-*), or in *ων* and *ον* (stems in *ον-*). See 233.

313. Ἀληθής, *true*, and εὐδαίμων, *happy*, are thus declined:—

<i>M. F.</i>		<i>N.</i>	<i>M. F.</i>		<i>N.</i>	
SINGULAR.						
Nom.	ἀληθής	ἀληθές	εὐδαίμων	εὐδαιμον		
Gen.	(ἀληθέος)	ἀληθοῦς	εὐδαίμονος			
Dat.	(ἀληθεί)	ἀληθεῖ	εὐδαίμονι			
Acc.	(ἀληθέα)	ἀληθές	εὐδαίμονα	εὐδαιμον		
Voc.	ἀληθές		εὐδαιμον			
DUAL.						
N. A. V.	(ἀληθέε)	ἀληθεῖ	εὐδαίμονε			
G. D.	(ἀληθείοιν)	ἀληθοῖν	εὐδαιμόνοιν			
PLURAL.						
N. V.	(ἀληθέες)	ἀληθεῖς	(ἀληθέα)	ἀληθῇ	εὐδαίμονες	εὐδαίμονα
Gen.	(ἀληθέων)	ἀληθῶν			εὐδαιμόνων	
Dat.	ἀληθέσι				εὐδαίμοσι	
Acc.	ἀληθεῖς	(ἀληθέα)	ἀληθῇ		εὐδαίμονας	εὐδαίμονα

314. For the recessive accent of neuters like εὐδαιμον and of many barytone compounds in *ης* (as αὐτάρκης, αὐταρκες), see 122. Ἀληθες, *indeed!* is proparoxytone.

315. In adjectives in *ης*, *εα* is contracted to $\bar{a}$ after ϵ , and to $\bar{a}$ or η after ι or υ ; as εὐκλής, *glorious*, acc. (εὐκλέα) εὐκλεᾶ; ὑγιής,

healthy, (ὑγία) ὑγιᾶ and ὑγιῇ; *comely*, (εὐφυῖα) εὐφυᾶ and εὐφυῇ. (See 39, 2.)

For εἰς in the accusative plural, see 208, 3.

316. N. Adjectives compounded of nouns and a prefix are generally declined like those nouns; as εὐελπίς, εὐελπι, *hopeful*, gen. εὐέλπιδος, acc. εὐελπιν (214, 3), εὐελπι; εὐχαρίς, εὐχαρι, *graceful*, gen. εὐχάριτος, acc. εὐχαριν, εὐχαρι. But compounds of πατήρ and μήτηρ end in ωρ (gen. ορος), and those of πόλις in ις (gen. ιδος); as ἀπάτωρ, ἄπατορ, gen. ἀπάτορος, *fatherless*; ἄπολις, ἄπολι, *without a country*, gen. ἀπόλιδος.

317. For the peculiar declension of comparatives in ων (stem in ον-), see 358.

FIRST AND THIRD DECLENSIONS COMBINED.

318. Adjectives of this class have the masculine and neuter of the third declension and the feminine of the first. The feminine always has ᾱ in the nominative and accusative singular (175); in the genitive and dative singular it has ᾱ after a vowel or diphthong, otherwise η.

Ὦν of the feminine genitive plural is circumflexed regularly (124). Compare 302.

For feminine dual forms, see 303.

319. (Stems in υ.) Stems in υ form adjectives in υς, εια, υ. The masculine and neuter are declined like πῆχυς and ἄστυ (250), except that the genitive singular ends in ος (not ως) and the neuter plural in εα is not contracted.

320. Γλυκύς, *sweet*, is thus declined:—

SINGULAR.

Nom.	γλυκύς	γλυκεῖα	γλυκύ
Gen.	γλυκέος	γλυκείας	γλυκέος
Dat.	(γλυκεῖ) γλυκεῖ	γλυκεῖα	(γλυκεῖ) γλυκεῖ
Acc.	γλυκύν	γλυκεῖαν	γλυκύ
Voc.	γλυκύ	γλυκεῖα	γλυκύ

DUAL.

N. A. V.	(γλυκέε) γλυκεῖ	γλυκεῖᾱ	(γλυκέε) γλυκεῖ
G. D.	γλυκέοιν	γλυκεῖαιν	γλυκέοιν

PLURAL.

N. V.	(γλυκέες) γλυκεῖς	γλυκεῖαι	γλυκέα
Gen.	γλυκέων	γλυκειῶν	γλυκέων
Dat.	γλυκέσι	γλυκείαις	γλυκέσι
Acc.	γλυκεῖς	γλυκεῖας	γλυκέα

321. The feminine stem in *εια-* comes from the stem in *ευ-* (*εφ-*) by adding *ια*: thus γλυκευ-, γλυκε- (256), γλυκε-ια, γλυκεῖα. (See 90, 3.)

322. N. The Ionic feminine of adjectives in *υς* has *εα*. Homer has *εὐρέα* (for *εὐρύν*) as accusative of *εὐρύς*, *wide*.

323. N. Adjectives in *υς* are oxytone, except *θῆλυς*, *female*, *fresh*, and *ἥμις*, *half*. *Θῆλυς* sometimes has only two terminations in poetry.

324. 1. (*Stems in αν and εν.*) Two adjectives have stems in *αν*, μέλᾱς (*μελαν-*), μέλαινα, μέλαν, *black*, and τάλα-, (*ταλαν-*), τάλαινα, τάλαν, *wretched*.

2. One has a stem in *εν*, τέρην (*τερεν-*), τέρεινα, τέρεν, *tender* (Latin *tener*).

325. Μέλᾱς and τέρην are thus declined: —

SINGULAR.

Nom.	μέλᾱς	μέλαινα	μέλαν	τέρην	τέρεινα	τέρεν
Gen.	μέλανος	μελαίνης	μέλανος	τέρενος	τερείνης	τέρενος
Dat.	μέλανι	μελαίνῃ	μέλανι	τέρενι	τερείνῃ	τέρενι
Acc.	μέλανα	μέλαιναν	μέλαν	τέρενα	τέρειναν	τέρεν
Voc.	μέλαν	μέλαινα	μέλαν	τέρεν	τέρεινα	τέρεν

DUAL.

N. A. V.	μέλανε	μελαῖνᾱ	μέλανε	τέρενε	τερεῖνᾱ	τέρενε
G. D.	μελάνοιν	μελαῖναιν	μελάνοιν	τερένοιν	τερεῖναιν	τερένοιν

PLURAL.

N. V.	μέλανεσ	μέλαιναι	μέλανα	τέρενες	τέρειναι	τέρενα
Gen.	μελάνων	μελαινῶν	μελάνων	τερένων	τερεῖνῶν	τερένων
Dat.	μέλασι	μελαῖναις	μέλασι	τέρεσι	τερεῖναις	τέρεσι
Acc.	μέλαναs	μελαῖνᾱs	μέλανα	τέρεναs	τερεῖνᾱs	τέρενα

326. The feminine stems *μελαινα-* and *τερεινα-* come from *μελαν-ια-* and *τερεν-ια-* (84, 5).

327. Like the masculine and neuter of τέρην is declined ἄρρηγι *ἄρρεν* (older ἄρσην, ἄρσεν), *male*.

328. (*Stems in ντ.*) Adjectives from stems in *εντ* end in *εις*, *εσσα*, *εν*. From a stem in *αντ* comes *πᾶς*, *πᾶσα*, *πᾶν*, *all*.

329. *χαρίεις*, *graceful*, and *πᾶς* are thus declined:—

SINGULAR.						
Nom.	χαρίεις	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν
Gen.	χαρίεντος	χαριέσσης	χαρίεντος	παντός	πάσης	παντός
Dat.	χαρίεντι	χαριέσση	χαρίεντι	παντί	πάσῃ	παντί
Acc.	χαρίεντα	χαρίεσσαν	χαρίεν	πάντα	πᾶσαν	πᾶν
Voc.	χαρίεν	χαρίεσσα	χαρίεν			
DUAL.						
N. A. V.	χαρίεντε	χαριέσσᾱ	χαρίεντε			
G. D.	χαρίεντοιν	χαριέσσαιν	χαρίεντοιν			
PLURAL.						
N. V.	χαρίεντες	χαρίεσσαι	χαρίεντα	πάντες	πᾶσαι	πάντα
Gen.	χαρίέντων	χαριεσσῶν	χαρίέντων	πάντων	πᾶσῶν	πάντων
Dat.	χαρίεσι	χαριέσσαις	χαρίεσι	πᾶσι	πάσαις	πᾶσι
Acc.	χαρίεντας	χαριέσσᾱς	χαρίεντα	πάντας	πᾶσᾱς	πάντα

330. Most adjective stems in *εντ*, all in *αντ* except *παντ-* (*πᾶς*), and all in *οντ* except *έκοντ-* and *ἄκοντ-* (*έκών* and *ἄκων*, 333), belong to participles. (See 334.)

331. 1. The nominatives *χαρίεις* and *χαρίεν* are for *χαριεντ-ς* and *χαριεντ-*, and *πᾶς* and *πᾶν* for *παντ-ς* and *παντ-* (79). The *ᾱ* in *πᾶν* is irregular; but Homer has *ἅπαν* and *πρόπαν*. For the accent of *πάντων* and *πᾶσι*, see 128. *Πᾶσῶν* is regular (318).

2. For the feminine *χαρίεσσα* (for *χαριετ-ια* from a stem in *ετ-*), see 84, 1; and for dat. plur. *χαρίεσι* (for *χαριετ-σι*), see 74. *Πᾶσα* is for *παντ-ια* (84, 2).

332. Homer occasionally contracts adjectives in *ής*, as *τιμής* (for *τιμήεις*), *τιμῆντα* (for *τιμήεντα*), *valuable*. The Attic poets sometimes contract those in *όεις*; as *πλακοῦς*, *πλακοῦντος* (for *πλακόεις*, *πλακóεντος*), *flat (cake)*, *πτεροῦντα* (for *πτερόεντα*), *winged*, *αἰθαλοῦσσα* (for *αἰθαλόεσσα*), *flaming*, *πτεροῦσσα* (for *πτερόεσσα*), *μελιτοῦττα* (for *μελιτόεσσα*, 68, 3), *honied (cake)*. So names of places (properly adjectives); as *Ἐλαιοῦς*, *Ἐλαιοῦντος*, *Elaeus*, *Ἐλαιοῦσσα* (an island), from forms in *-οεις*, *-οεσσα*. So *Ῥαμνοῦς*, *Ῥαμνοῦντος*, *Rhamnus* (from *-όεις*). (See 39, 5.)

333. One adjective in *ων*, *έκών*, *έκούσα*, *έκόν*, *willing*, gen. *έκόντος*, etc., has three endings, and is declined like participles in *ων* (330). So its compound, *ἄκων* (*ἀέκων*). *unwilling*, *ἄκουσα*, *ἄκον*, gen. *ἄκοντος*.

PARTICIPLES IN *ων, ους, ᾶς, εις, ῦς*, AND *ως*.

334. All participles, except those in *ος*, belong to the first and third declensions combined.

335. Λύων (λύοντ-), *loosing*, διδούς (διδοντ-), *giving*, τιθείς (τιθεντ-), *placing*, δεικνύς (δεικνυντ-), *showing*, ἱστᾶς (ἱσταντ-), *erecting*, ὄν (ὄντ-), *being*, (present active participles of λύω, δίδωμι, τίθημι, δεικνῦμι, ἵστημι, and εἰμί), λύσᾶς (λύσαντ-), *having loosed*, and λελυκώς (λελυκοτ-), *having loosed* (first aorist and perfect participles of λύω), are thus declined:—

SINGULAR.

Nom.	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν
Gen.	λύοντος	λυούσης	λύοντος	διδόντος	διδούσης	διδόντος
Dat.	λύοντι	λυούσῃ	λύοντι	διδόντι	διδούσῃ	διδόντι
Acc.	λύοντα	λύουσαν	λύον	διδόντα	διδούσαν	διδόν
Voc.	λύων	λύουσα	λύον	διδούς	διδούσα	διδόν

DUAL.

N. A. V.	λύοντε	λυούσᾱ	λύοντε	διδόντε	διδούσᾱ	διδόντε
G. D.	λύόντοιιν	λυούσαιιν	λύόντοιιν	διδόντοιιν	διδούσαιιν	διδόντοιιν

PLURAL.

N. V.	λύοντες	λύουσαι	λύοντα	διδόντες	διδούσαι	διδόντα
Gen.	λύόντων	λυουσῶν	λύόντων	διδόντων	διδουσῶν	διδόντων
Dat.	λύουσι	λυούσαις	λύονσι	διδούσι	διδούσαις	διδούσι
Acc.	λύοντας	λυούσᾱς	λύοντα	διδόντας	διδούσᾱς	διδόντα

SINGULAR.

Nom.	τιθείς	τιθείσα	τιθέν	δεικνύς	δεικνύσα	δεικνύν
Gen.	τιθέντος	τιθείσης	τιθέντος	δεικνύντος	δεικνύσης	δεικνύντος
Dat.	τιθέντι	τιθείσῃ	τιθέντι	δεικνύντι	δεικνύσῃ	δεικνύντι
Acc.	τιθέντα	τιθείσαν	τιθέν	δεικνύντα	δεικνύσαν	δεικνύν
Voc.	τιθείς	τιθείσα	τιθέν	δεικνύς	δεικνύσα	δεικνύν

DUAL.

N. A. V.	τιθέντε	τιθείσᾱ	τιθέντε	δεικνύντε	δεικνύσᾱ	δεικνύντε
G. D.	τιθέντοιιν	τιθείσαιιν	τιθέντοιιν	δεικνύντοιιν	δεικνύσαιιν	δεικνύντοιιν

PLURAL.

N. V.	τιθέντες	τιθείσαι	τιθέντα	δεικνύντες	δεικνύσαι	δεικνύντα
Gen.	τιθέντων	τιθείσῶν	τιθέντων	δεικνύντων	δεικνύσῶν	δεικνύντων
Dat.	τιθείσι	τιθείσαις	τιθείσι	δεικνύσι	δεικνύσαις	δεικνύσι
Acc.	τιθέντας	τιθείσᾱς	τιθέντα	δεικνύντας	δεικνύσᾱς	δεικνύντα

SINGULAR.

Nom.	ιστάς	ιστάσα	ιστάν	λύσας	λύσασα	λύσαν
Gen.	ιστάντος	ιστάσης	ιστάντος	λύσαντος	λύσάσης	λύσαντος
Dat.	ιστάντι	ιστάσῃ	ιστάντι	λύσαντι	λύσάσῃ	λύσαντι
Acc.	ιστάντα	ιστάσαν	ιστάν	λύσαντα	λύσάσαν	λύσαν
Voc.	ιστάς	ιστάσα	ιστάν	λύσας	λύσασα	λύσαν

DUAL.

N. A. V.	ιστάντε	ιστάσᾱ	ιστάντε	λύσαντε	λύσάσᾱ	λύσαντε
G. D.	ιστάντοιν	ιστάσαιν	ιστάντοιν	λύσάντοιν	λύσάσαιν	λύσάντοιν

PLURAL.

N. V.	ιστάντες	ιστάσαι	ιστάντα	λύσαντες	λύσᾱσαι	λύσαντα
Gen.	ιστάντων	ιστάσῳν	ιστάντων	λύσάντων	λύσᾱσῳν	λύσάντων
Dat.	ιστάσι	ιστάσαις	ιστάσι	λύσᾱσι	λύσᾱσαις	λύσᾱσι
Acc.	ιστάντας	ιστάσᾱς	ιστάντα	λύσαντας	λύσᾱσᾱς	λύσαντα

SINGULAR.

Nom.	ὢν	οὔσα	ὄν	λελυκώς	λελυκυῖα	λελυκός
Gen.	ὄντος	οὔσης	όντος	λελυκότος	λελυκυῖας	λελυκότος
Dat.	ὄντι	οὔσῃ	όντι	λελυκότι	λελυκυῖᾱ	λελυκότι
Acc.	ὄντα	οὔσαν	ὄν	λελυκότα	λελυκυῖαν	λελυκός
Voc.	ὢν	οὔσα	ὄν	λελυκώς	λελυκυῖα	λελυκός

DUAL.

N. A. V.	ὄντε	οὔσᾱ	όντε	λελυκότε	λελυκυῖᾱ	λελυκότε
G. D.	ὄντοιν	οὔσαιν	όντοιν	λελυκότοιν	λελυκυῖαιν	λελυκότοιν

PLURAL.

N. V.	όντες	οὔσαι	όντα	λελυκότες	λελυκυῖαι	λελυκότα
Gen.	όντων	οὔσῳν	όντων	λελυκότων	λελυκυῖῳν	λελυκότων
Dat.	οὔσι	οὔσαις	οὔσι	λελυκόσι	λελυκυῖαις	λελυκόσι
Acc.	όντας	οὔσᾱς	όντα	λελυκότας	λελυκυῖᾱς	λελυκότα

336. All participles in *ων* are declined like *λύων* (those in *ών* being accented like *ὦν*); all in *ους*, *ύς*, and *ως* are declined like *διδούς*, *δεικνύς*, and *λελυκός*; all in *εις* (aorist passive as well as active) are declined like *τιθείς*; present and second aorist active participles in *άς* (from verbs in *μι*) are declined like *ιστάς*, and first aorists in *ās* like *λύσας*.

337. 1. For feminines in *ουσα*, *ευσα*, *ῡσα*, and *ᾱσα* (for *οντ-ια*, *ειντ-ια*, *νντ-ια*, *αντ-ια*), formed by adding *ια* to the stem, see 84, 2.

2. Perfects in *ως* (with stems in *στ-*) have an irregular feminine in *υα*.

338. The full accent of polysyllabic barytone participles appears in βουλεύων, βουλεύουσα, βουλεύον, and βουλεύσας, βουλεύσασα, βουλεύσαν. (See 134.)

339. For the accent of the genitive and dative of monosyllabic participles, see 129 and the inflection of ὦν above. Thus θεῖς has gen. θέντος, θέντων, etc.

340. Participles in άων, έων, and όων are contracted. Τιμάων, τιμών, honoring, and φιλέων, φιλών, loving, are declined as follows:—

SINGULAR.

N. (τιμάων)	τιμών	(τιμάουσα)	τιμῶσα	(τιμάον)	τιμών
G. (τιμάοντος)	τιμώντος	(τιμαούσης)	τιμώσης	(τιμάοντος)	τιμώντος
D. (τιμάοντι)	τιμώντι	(τιμαούση)	τιμώση	(τιμάοντι)	τιμώντι
A. (τιμάοντα)	τιμώντα	(τιμάουσαν)	τιμῶσαν	(τιμάον)	τιμών
V. (τιμάων)	τιμών	(τιμάουσα)	τιμῶσα	(τιμάον)	τιμών

DUAL.

N. (τιμάοντε)	τιμώντε	(τιμαούσᾱ)	τιμῶσᾱ	(τιμάοντε)	τιμώντε
G. (τιμαόντοιιν)	τιμώντοιιν	(τιμαούσαιιν)	τιμῶσαιιν	(τιμαόντοιιν)	τιμώντοιιν

PLURAL.

N. (τιμάοντες)	τιμώντες	(τιμάουσαι)	τιμῶσαι	(τιμάοντα)	τιμώντα
G. (τιμαόντων)	τιμώντων	(τιμαουσῶν)	τιμῶσῶν	(τιμαόντων)	τιμώντων
D. (τιμάουσι)	τιμῶσι	(τιμαούσαις)	τιμῶσαις	(τιμάουσι)	τιμῶσι
A. (τιμάοντας)	τιμώντας	(τιμαούσας)	τιμῶσας	(τιμάοντα)	τιμώντα
V. (τιμάοντες)	τιμώντες	(τιμάουσαι)	τιμῶσαι	(τιμάοντα)	τιμώντα

SINGULAR.

N. (φιλέων)	φιλών	(φιλέουσα)	φιλοῦσα	(φιλέον)	φιλοῦν
G. (φιλέοντος)	φιλούντος	(φιλεούσης)	φιλούσης	(φιλέοντος)	φιλούντος
D. (φιλέοντι)	φιλούντι	(φιλεούση)	φιλούση	(φιλέοντι)	φιλούντι
A. (φιλέοντα)	φιλούντα	(φιλέουσαν)	φιλοῦσαν	(φιλέον)	φιλοῦν
V. (φιλέων)	φιλών	(φιλέουσα)	φιλοῦσα	(φιλέον)	φιλοῦν

DUAL.

N. (φιλέοντε)	φιλούντε	(φιλεούσᾱ)	φιλούσᾱ	(φιλέοντε)	φιλούντε
G. (φιλεόντοιιν)	φιλούντοιιν	(φιλεούσαιιν)	φιλούσαιιν	(φιλεόντοιιν)	φιλούντοιιν

PLURAL.

N. (φιλέοντες)	φιλούντες	(φιλέουσαι)	φιλοῦσαι	(φιλέοντα)	φιλούντα
G. (φιλεόντων)	φιλούντων	(φιλεουσῶν)	φιλουσῶν	(φιλεόντων)	φιλούντων
D. (φιλέουσι)	φιλοῦσι	(φιλεούσαις)	φιλούσαις	(φιλέουσι)	φιλοῦσι
A. (φιλέοντας)	φιλούντας	(φιλεούσας)	φιλούσας	(φιλέοντα)	φιλούντα
V. (φιλέοντες)	φιλούντες	(φιλέουσαι)	φιλοῦσαι	(φιλέοντα)	φιλούντα

341. Present participles of verbs in *όω* (contracted *ω̄*) are declined like *φιλών*. Thus *δηλών*, *δηλοῦσα*, *δηλοῦν*, *manifesting*; gen. *δηλοῦντος*, *δηλούσης*; dat. *δηλοῦντι*, *δηλούσῃ*, etc. No uncontracted forms of verbs in *όω* are used (493).

342. A few second perfect participles in *αώς* of the *μ*-form have *ωσα* in the feminine, and retain *ω* in the oblique cases. They are contracted in Attic; as Hom. *έσταώς*, *έσταῶσα*, *έσταός*, Attic *έστώς*, *έστῶσα*, *έστός* or *έστώς*, *standing*, gen. *έστῶτος*, *έστῶσης*, *έστῶτος*, etc.; pl. *έστῶτες*, *έστῶσαι*, *έστῶτα*, gen. *έστῶτων*, *έστῶσων*, *έστῶτων*, etc. (See 508.)

ADJECTIVES WITH ONE ENDING.

343. Some adjectives of the third declension have only one ending, which is both masculine and feminine; as *φυγάς*, *φυγάδος*, *fugitive*; *ἄπαις*, *ἄπαιδος*, *childless*; *ἄγνώς*, *ἄγνώτος*, *unknown*; *ἀναλκις*, *ἀνάλκιδος*, *weak*. The oblique cases occasionally occur as neuter.

344. The poetic *ἴδρις*, *knowing*, has acc. *ἴδριν*, voc. *ἴδρι*, nom. pl. *ἴδριες*.

345. A very few adjectives of one termination are of the first declension, ending in *ας* or *ης*; as *γεννάδας*, *noble*, gen. *γεννάδου*.

IRREGULAR ADJECTIVES.

346. The irregular adjectives, *μέγας* (*μεγα-*, *μεγαλο-*), *great*, *πολύς* (*πολυ-*, *πολλο-*), *much*, and *πρᾶος* (*πραο-*, *πρᾶϋ-*), *οἱ πρᾶος*, *mild*, are thus declined:—

SINGULAR.

Nom.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
Voc.	μεγάλε	μεγάλη	μέγα			

DUAL.

N. A. V.	μεγάλῳ	μεγάλᾳ	μεγάλῳ
G. D.	μεγάλοιν	μεγάλαιν	μεγάλοιν

PLURAL.

N. V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	μεγάλους	μεγάλᾱς	μεγάλα	πολλούς	πολλάς	πολλά

SINGULAR.			
Nom.	πρᾶος	πραεῖα	πρᾶον
Gen.	πρᾶου	πραεῖας	πρᾶου
Dat.	πρᾶφ	πραεῖα	πρᾶφ
Acc.	πρᾶον	πραεῖαν	πρᾶον
DUAL.			
N. V.	πρᾶω	πραεῖᾱ	πρᾶω
G. D.	πραῖοιν	πραεῖαιν	πραῖοιν
PLURAL.			
N. A.	πρᾶοι or πραεῖς	πραεῖαι	πρᾶα or πραῖα
Gen.	πραῖων	πραεῖων	πραῖων
Dat.	πρᾶοις or πραῖσι	πραεῖαις	πρᾶοις or πραῖσι
Acc.	πρᾶους	πραεῖας	πρᾶα or πραῖα

347. N. Πολλός, ἡ, όν, is found in Homer and Herodotus, declined regularly throughout. Homer has forms πολέος, πολέες, πολέων, πολέσι, etc., not to be confounded with epic forms of πόλις (255): also πολύς, πολύ.

348. N. Πρᾶος has two stems, one πραο-, from which the masculine and neuter are generally formed; and one πραῦ-, from which the feminine and some other forms come. There is an epic form πρῆς (lyric πρᾶς) coming from the latter stem. The forms belonging to the two stems differ in accent.

349. N. Some compounds of πούς (ποδ-), *foot*, have ουν in the nominative neuter and the accusative masculine; as τρίπους, τρίπουν, *three-footed*.

COMPARISON OF ADJECTIVES.

I. COMPARISON BY -τερος, -τατος.

350. Most adjectives add τερος (stem τερο-) to the stem to form the comparative, and τατος (stem τατο-) to form the superlative. Stems in ο with a short penult lengthen ο to ω before τερος and τατος. For the declension, see 301. *E.g.*

Κοῦφος (κουφο-), *light*, κουφότερος (-ᾱ, -ον), *lighter*, κουφότατος (-η, -ον), *lightest*.

Σοφός (σοφο-), *wise*, σοφώτερος, *wiser*, σοφώτατος, *wisest*.

Ἄξιος (ἄξιο-), *worthy*, ἀξιώτερος, ἀξιώτατος.

Σεμνός (σεμνο-), *august*, σεμνότερος, σεμνότατος.

Πικρός (πικρο-), *bitter*, πικρότερος, πικρότατος.

Ὀξύς (ὄξυ-), *sharp*, ὀξύτερος, ὀξύτατος.

Μέλας (μελαν-), *black*, μελάντερος, μελάντατος.

Ἀληθής (ἀληθεσ-), *true*, ἀληθέστερος, ἀληθέστατος (312).

351. Stems in *ο* do not lengthen *ο* to *ω* if the penultimate vowel is followed by a mute and a liquid (100). See *πικρός* above.

352. *Μέσος*, *middle*, and a few others, drop *ο* of the stem and add *αίτερος* and *αίτατος*; as *μέσος* (*μεσο-*), *μεσαίτερος*, *μεσαίτατος*.

353. Adjectives in *οος* drop final *ο* of the stem and add *έστερος* and *έστατος*, which are contracted with *ο* to *ούστερος* and *ούστατος*; as (*εὔνοος*) *εὔνους* (*εὔνοο-*), *well-disposed*, *εὔνούστερος*, *εὔνούστατος*.

354. Adjectives in *ων* add *έστερος* and *έστατος* to the stem; as *σώφρων* (*σωφρον-*), *prudent*, *σωφρονέστερος*, *σωφρονέστατος*.

355. Adjectives in *εις* add *τερος* and *τατος* to the stem in *ετ-* (331, 2); as *χαρίεις*, *graceful*, fem. *χαρίεσσα* (*χαριετ-*), *χαριέστερος*, *χαριέστατος* for *χαριετ-τερος*, *χαριετ-τατος* (71).

356. Adjectives may be compared by prefixing *μᾶλλον*, *more*, and *μάλιστα*, *most*; as *μᾶλλον σοφός*, *more wise*, *μάλιστα κακός*, *most bad*.

II. COMPARISON BY *-ίων*, *-ιστος*.

357. 1. Some adjectives, chiefly in *υς* and *ρος*, are compared by changing *these endings* to *ίων* and *ιστος*. *E.g.*

Ἡδύς, *sweet*, *ἡδίων*, *ἡδιστος*.

Ταχύς, *swift*, *ταχίων* (rare), commonly *θάσσων* (95, 5), *τάχιστος*.

Αἰσχρός, *base*, *αἰσχίων*, *αἰσχιστος*.

Ἐχθρός, *hostile*, *ἐχθίων*, *ἐχθιστος*.

Κυδρός (poet.), *glorious*, *κυδίων*, *κύδιστος*.

2. The terminations *ίων* and *ιστος* are thus added to the *root* of the word (153), not to the adjective stem.

358. Comparatives in *ίων*, neuter *ιον*, are thus declined:—

SINGULAR.			PLURAL.		
Nom.	ἡδίων	ἡδιον	N. V.	ἡδίονες ἡδίους	ἡδίονα ἡδίω
Gen.	ἡδίονος		Gen.	ἡδιόνων	
Dat.	ἡδίονι		Dat.	ἡδίοσι	
Acc.	ἡδίονα ἡδίω	ἡδίον	Acc.	ἡδίονας ἡδίους	ἡδίονα ἡδίω

DUAL.

N. A. V.	ἡδίονε
G. D.	ἡδιόνοιν

359. N. (a) The shortened forms come from a stem in *οσ-* (cf 238), *ω* and *ους* being contracted from *ο-α* and *ο-ες*. The accusative plural in *ους* follows the form of the nominative (208, 3).

(b) Homer sometimes has comparatives in *ίων*.

(c) The vocative singular of these comparatives seems not to occur.

(d) For the recessive accent in the neuter singular, see 122.

360. The irregular comparatives in *ων* (361) are declined like *ἡδίων*.

III. IRREGULAR COMPARISON.

361. The following are the most important cases of irregular comparison:—

1. ἀγαθός, <i>good</i> ,	ἀμείνων, (ἀρεῶν), βελτίων, (βέλτερος), κρείσσων or κρείττων (κρέσσων), (φέρτερος),	ἄριστος, βέλτιστος, (βέλτατος), κράτιστος, (κάρτιστος), (φέρτατος, φέριστος),
2. κακός, <i>bad</i> ,	λῶν (λωίων, λωίτερος), κακίων (κακώτερος), χείρων (χερείων), (χειρότερος, χειριώτερος), ῥίσσων (for ῥικ-ι-ων, 84, 1) or ῥίττων (ῥίσσων),	λῶστος. κάκιστος, χείριστος, (ῥικιστος, rare); adv. ῥικιστα, least.
3. καλός, <i>beautiful</i> ,	καλλίων,	κάλλιστος.
4. μέγας, <i>great</i> ,	μείζων (μέζων for μεγ-ι-ων, 84, 3),	μέγιστος.
5. μικρός, <i>small</i> , (Hom. ἐλάχεια, fem. of ἐλαχύς),	μικρότερος, ἐλάσσων or ἐλάττων (84, 1), μείων	μικρότατος, ἐλάχιστος, (μείστος, rare).
6. ὀλίγος, <i>little</i> ,	(ὕπ-ολίζων, rather less),	ὀλίγιστος.
7. πένης (πενητ-), <i>poor</i> ,	πενέστερος,	πενέστατος.
8. πολὺς, <i>much</i> ,	πλείων or πλέων (neut. some- times πλεῖν),	πλείστος.
9. ῥᾶδιος, <i>easy</i> , (Ion. ῥηίδιος),	ῥᾶων, (ῥηίτερος),	ῥᾶστος, (ῥηίτατος, ῥήιστος).
10. φίλος, <i>dear</i> ,	φίλτερος (poetic), φιλαίτερος (rare), (φιλίων, twice in Hom.)	φίλτατος, φιλαίτατος (rare).

Ionic or poetic forms are in ().

362. Irregularities in the comparison of the following words will be found in the Lexicon:—

αἰσχροῦς, ἀλγεινός, ἄρπαξ, ἄφθονος, ἄχαρις, βαθύς, βλάξ, βραδύς, γεραιός, γλυκύς, ἐπιλήσμων, ἐπίχαρις, ἥσυχος, ἴδιος, ἴσος, λάλος, μάκαρ, μακρός, νέος, παλαιός, παχύς, πέπων, πίων, πλησίος, πρέσβυς, προὔργου, πρώιος, σπουδαῖος, σχολαῖος, ψευδής, ὠκύς.

363. Some comparatives and superlatives have no positive, but their stem generally appears in an adverb or preposition. *E.g.*

Ἀνώτερος, *upper*, ἀνώτατος, *uppermost*, from ἄνω, *up*; πρότερος, *former*, πρῶτος or πρῶτιστος, *first*, from πρό, *before*; κατώτερος, *lower*, κατώτατος, *lowest*, from κάτω, *downward*.

See in the Lexicon ἀγχότερος, ἀφάρτερος, κερδίων, ὀπλότερος, προσώτερος, ῥίγιον (*neuter*), ὑπέρτερος, ὕστερος, ὑψίων, φαάντερος, with their regular superlatives; also ἔσχατος, ὕπατος, and κήδιστος.

364. Comparatives and superlatives may be formed from nouns, and even from pronouns. *E.g.*

Βασιλεύς, *king*, βασιλεύτερος, *a greater king*, βασιλεύτατος, *the greatest king*; κλέπτῃς, *thief*, κλεπτίστερος, κλεπτίστατος; κύων, *dog*, κύντερος, *more impudent*, κύντατος, *most impudent*. So αὐτός, *self*, αὐτότατος, *his very self*, ipsissimus.

ADVERBS AND THEIR COMPARISON.

365. Adverbs are regularly formed from adjectives. Their form (including the accent) may be found by changing *ν* of the genitive plural masculine to *ς*. *E.g.*

Φίλως, *dearly*, from φίλος; δικάϊως, *justly* (δίκαιος); σοφῶς, *wisely* (σοφός); ἡδέως, *sweetly* (ἡδύς, *gen. plur.* ἡδέων), ἀληθῶς, *truly* (ἀληθής, *gen. plur.* ἀληθέων, ἀληθῶν); σαφῶς (*Ionic* σαφέως), *plainly* (σαφής, *gen. plur.* σαφέων, σαφῶν); πάντως, *wholly* (πᾶς, *gen. plur.* πάντων).

366. Adverbs are occasionally formed in the same way from participles; as διαφερόντως, *differently*, from διαφέρων (διαφερόντων); τεταγμένως, *regularly*, from τεταγμένος (τάσσω, *order*).

367. The neuter accusative of an adjective (either singular or plural) may be used as an adverb. *E.g.*

Πολύ and πολλά, *much* (πολύς); μέγα or μεγάλα, *greatly* (μέγας); also μεγάλως (365), μόνον, *only* (μόνος, *alone*).

368. Other forms of adverbs occur with various terminations; as μάλα, *very*, τάχα, *quickly*, ἄνω, *above*, ἐγγύς, *near*.

369. The neuter accusative *singular* of the comparative of an adjective forms the comparative of the corresponding adverb, and the neuter accusative *plural* of the superlative forms the superlative of the adverb. *E.g.*

Σοφῶς (σοφός), *wisely*; σοφώτερον, *more wisely*; σοφώτατα, *most wisely*. Ἀληθῶς (ἀληθής), *truly*; ἀληθέστερον, ἀληθέστατα. Ἡδέως (ἡδύς), *sweetly*, ἡδιον, ἡδιστα. Χαριέντως (χαρίεις), *gracefully*; χαριέστερον, χαριέστατα. Σωφρόνως (σώφρων), *prudently*; σωφρονέστερον, σωφρονέστατα.

370. 1. Adverbs in ω generally form a comparative in τέρω, and a superlative in τάτω; as ἄνω, *above*, ἀνωτέρω, ἀνωτάτω.

2. A few comparatives derived from adjectives end in τέρως; as βεβαιότερως, *more firmly*, for βεβαιότερον, from βεβαίως.

371. N. Μάλα, *much, very*, has comparative μᾶλλον (for μαλ-ι-ον, 84, 4), *more, rather*; superlative μάλιστα, *most, especially*.

NUMERALS.

372. The *cardinal* and *ordinal* numeral adjectives, and the numeral adverbs which occur, are as follows:—

Sign.	Cardinal.	Ordinal.	Adverb.
1 α'	εἷς, μία, ἓν, <i>one</i>	πρῶτος, <i>first</i>	ἅπαξ, <i>once</i>
2 β'	δύο, <i>two</i>	δεύτερος, <i>second</i>	δῖς, <i>twice</i>
3 γ'	τρῆς, τρία	τρίτος	τρίς
4 δ'	τέσσαρες, τέσσαρα (τέτταρες, τέτταρα)	τέταρτος	τετράκις
5 ε'	πέντε	πέμπτος	πεντάκις
6 ς'	ἕξ	ἕκτος	ἑξάκις
7 ζ'	ἐπτά	ἑβδομος	ἐπτάκις
8 η'	ὀκτώ	ὀγδοος	ὀκτάκις
9 θ'	ἐννέα	ἐνατος	ἐνάκις
10 ι'	δέκα	δέκατος	δεκάκις
11 ια'	ἐνδεκα	ἐνδέκατος	ἐνδεκάκις
12 ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13 ιγ'	τρῆς καὶ δέκα (or τρεῖσκαίδεκα)	τρίτος καὶ δέκατος	

<i>Sign.</i>	<i>Cardinal.</i>	<i>Ordinal.</i>	<i>Adverb.</i>
14	ιδ' τέσσαρες καὶ δέκα (ὅγ τεσσαρεσκαίδεκα)	τέταρτος καὶ δέκατος	
15	ιε' πεντεκαίδεκα	πέμπτος καὶ δέκατος	
16	ις' ἑκκαίδεκα	ἕκτος καὶ δέκατος	
17	ιζ' ἐπτακαίδεκα	ἑβδομος καὶ δέκατος	
18	ιη' ὀκτωκαίδεκα	ὀγδοος καὶ δέκατος	
19	ιθ' ἑννεακαίδεκα	ἕνατος καὶ δέκατος	
20	κ' εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
21	κα' εἰς καὶ εἴκοσι(ν) ὅγ εἴκοσι (καὶ) εἰς	πρῶτος καὶ εἰκοστός	
30	λ' τριάκοντα	τριᾶκοστός	τριᾶκοντάκις
40	μ' τεσσαράκοντα	τεσσαρακοστός	τεσσαρακοντάκις
50	ν' πενήτηκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ' ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο' ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π' ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ρ' ἐνενήκοντα	ἐννηκοστός	ἐννηκοντάκις
100	ρ' ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ' διακόσιοι, αἱ, α	διακοσιοστός	διακοσιᾶκις
300	τ' τριᾶκόσιοι, αἱ, α	τριᾶκοσιοστός	
400	ν' τετρακόσιοι, αἱ, α	τετρακοσιοστός	
500	φ' πεντακόσιοι, αἱ, α	πεντακοσιοστός	
600	χ' ἑξακόσιοι, αἱ, α	ἑξακοσιοστός	
700	ψ' ἑπτακόσιοι, αἱ, α	ἑπτακοσιοστός	
800	ω' ὀκτακόσιοι, αἱ, α	ὀκτακοσιοστός	
900	θ' ἑνακόσιοι, αἱ, α	ἑνακοσιοστός	
1000	,α χίλιοι, αἱ, α	χιλιοστός	χιλιάκις
2000	,β δισχίλιοι, αἱ, α	δισχίλιοστός	
3000	,γ τρισχίλιοι, αἱ, α	τρισχίλιοστός	
10000	,ι μύριοι, αἱ, α	μῦριοστός	μῦριᾶκις
20000	,κ δισμύριοι		
100000	,ρ δεκακισμύριοι		

373. Above 10,000, δύο μῦριάδες, 20,000, τρεῖς μῦριάδες, 30,000, etc., may be used.

374. The dialects have the following peculiar forms:—

1—4. See 377.

5. Aeolic πέμπε for πέντε.

9. Herod. εἵνατος for ἕνατος; also εἰνάκις, etc.

12. Doric and Ionic δυῶδεκα; Poetic δυοκαίδεκα.

20. Epic εἰέκοσι; Doric εἴκατι.

30, 80, 90, 200, 300. Ionic *τρίηκοντα, ὀγδῶκοντα, ἐννήκοντα* (Hom.), *διηκόσιοι, τριηκόσιοι*.

40. Herod. *τεσσαεράκοντα*.

Homer has *τρίτατος, τέττατος, ἑβδόματος, ὀγδόατος, εἵνατος, δυωδέκατος, ἑικοστός*, and also the Attic form of each.

375. The cardinal numbers *εἷς, one, δύο, two, τρεῖς, three*, and *τέσσαρες* (or *τέτταρες*), *four*, are thus declined:—

Nom.	εἷς	μία	ἓν		
Gen.	ένός	μιάς	ένός	N. A.	δύο
Dat.	ένί	μῇ	ένί	G. D.	δυοῖν
Acc.	ένα	μίαν	έν		

Nom.	τρεις	τρία	τέσσαρες	τέσσαρα
Gen.	τριῶν		τεσσάρων	
Dat.	τρισί		τέσσαρσι	
Acc.	τρεις	τρία	τέσσαρας	τέσσαρα

376. N. *Δύο, two*, with a plural noun, is sometimes indeclinable.

377. N. Homer has fem. *ἴα, ἱῆς, ἱῆ, ἴαν*, for *μία*; and *ἰῶ* for *ένί*. Homer has *δύο* and *δύω*, both indeclinable; and *δοιῶ* and *δοιοί*, declined regularly. Herodotus has *δυῶν, δυοῖσι*, and other forms; see the Lexicon. Homer sometimes has *πίσυρες* for *τέσσαρες*. Herodotus has *τέσσερες*, and the poets have *τέτταρα*.

378. The compounds *οὐδεῖς* and *μηδεῖς, no one, none*, are declined like *εἷς*. Thus, *οὐδεῖς, οὐδεμία, οὐδέν*; gen. *οὐδενός, οὐδεμιάς*; dat. *οὐδενί, οὐδεμῇ*; acc. *οὐδένα, οὐδεμίαν, οὐδέν*, etc. Plural forms sometimes occur; as *οὐδένες, οὐδένων, οὐδέσι, οὐδένας, μηδένες*, etc. When *οὐδέ* or *μηδέ* is written separately or is separated from *εἷς* (as by a preposition or by *άν*), the negative is more emphatic; as *ἐξ οὐδενός, from no one*; *οὐδ' ἐξ ενός, from not even one*; *οὐδὲ εἷς, not a man*.

379. *Both* is expressed by *ἄμφω, ambo, ἀμφοῖν*; and by *ἀμφότερος*, generally plural, *ἀμφότεροι, ai, a*.

380. The cardinal numbers from 5 to 100 are indeclinable. The higher numbers in *ιοι* and all the ordinals are declined regularly, like other adjectives in *ος*.

381. In *τρεις (τρία) καὶ δέκα* and *τέσσαρες (τέσσαρα) καὶ δέκα* for 13 and 14, the first part is declined. In ordinals (13th to 19th) the forms *τρεισκαδέκατος* etc. are Ionic, and are rarely found in the best Attic.

382. 1. In compound expressions like 21, 22, etc., 31, 32, etc., the numbers can be connected by *καί* in either order; but if *καί* is omitted, the larger precedes. Thus, *εἷς καὶ ἑκοσι*, *one and twenty*, or *ἑκοσι καὶ εἷς*, *twenty and one*; but (without *καί*) only *ἑκοσιν εἷς*, *twenty-one*.

2. In ordinals we have *πρῶτος καὶ εἰκοστός*, *twenty-first*, and also *εἰκοστός καὶ πρῶτος*, etc.; and for 21 *εἷς καὶ εἰκοστός*.

3. The numbers 18 and 19, 28 and 29, 38 and 39, etc., are often expressed by *ένος* (or *δυνὸν*) *δέοντες* *ἑκοσι* (*τριάκοντα*, *τεσσαράκοντα*, etc.); as *ἔτη ένος δέοντα τριάκοντα*, *29 years*.

383. 1. With collective nouns in the singular, especially *ἡ ἵππος*, *cavalry*, the numerals in *ιοι* sometimes appear in the singular; as *τὴν διακοσίαν ἵππον*, *the (troop of) 200 cavalry* (200 horse); *ἀσπὶς μῦρία καὶ τετρακοσία* (X. An. i, 7¹⁰), *10,400 shields* (i.e. *men with shields*).

2. *Μύριοι* means *ten thousand*; *μῦριοι*, *innumerable*. *Μῦριος* sometimes has the latter sense; as *μῦριος χρόνος*, *countless time*; *μῦριά πενιά*, *incalculable poverty*.

384. N. The Greeks often expressed numbers by letters; the two obsolete letters *Vau* (in the form *ς*) and *Koppa*, and the character *San*, denoting 6, 90, and 900. (See 3.) The last letter in a numerical expression has an accent above. Thousands begin anew with *α*, with a stroke below. Thus, *αωξή'*, 1868; *βχκε'*, 2625; *δκε'*, 4025; *βγ'*, 2003; *φμ'*, 540; *ρδ'*, 104. (See 372.)

385. N. The letters of the ordinary Greek alphabet are often used to number the books of the Iliad and Odyssey, each poem having twenty-four books. A, B, Γ, etc. are generally used for the Iliad, and α, β, γ, etc. for the Odyssey.

THE ARTICLE.

386. The definite article *ὁ* (stem *το-*), *the*, is thus declined:—

SINGULAR.				DUAL.			PLURAL.			
Nom.	ὁ	ἡ	τό				Nom.	οἱ	αἱ	τά
Gen.	τοῦ	τῆς	τοῦ	N. A.	τῶ	τῶ	Gen.	τῶν		
Dat.	τῷ	τῇ	τῷ	G. D.	τοῖν	τοῖν	Dat.	τοῖς	ταῖς	τοῖς
Acc.	τόν	τήν	τό				Acc.	τούς	τάς	τά

387. N. The Greek has no indefinite article; but often the indefinite *τις* (415, 2) may be translated by *a* or *an*; as *ἄνθρωπός τις*, *a certain man*, often simply *a man*.

388. N. The regular feminine dual forms *τά* and *ταῖν* (espe

cially *τά*) are very rare, and *τώ* and *τοῖν* are generally used for all genders (303). The regular plural nominatives *τοί* and *ταί* are epic and Doric; and the article has the usual dialectic forms of the first and second declensions, as *τοῖο*, *τοῖν*, *τάων*, *τοῖσι*, *τῇσι*, *τῆς*. Homer has rarely *τοῖσδεσσι* or *τοῖσδεσι* in the dative plural.

PRONOUNS.

PERSONAL AND INTENSIVE PRONOUNS.

389. The *personal* pronouns are *ἐγώ*, *I*, *σύ*, *thou*, and *οὐ* (genitive), *of him*, *of her*, *of it*. *Αὐτός*, *himself*, is used as a personal pronoun for *him*, *her*, *it*, etc. in the oblique cases, but never in the nominative.

They are thus declined: —

SINGULAR.					
Nom.	<i>ἐγώ</i> , <i>I</i>	<i>σύ</i> , <i>thou</i>	—	<i>αὐτός</i>	<i>αὐτή</i> <i>αὐτό</i>
Gen.	<i>ἐμοῦ</i> , <i>μου</i>	<i>σου</i>	<i>οὗ</i>	<i>αὐτοῦ</i>	<i>αὐτῆς</i> <i>αὐτοῦ</i>
Dat.	<i>ἐμοί</i> , <i>μοί</i>	<i>σοί</i>	<i>οἱ</i>	<i>αὐτῷ</i>	<i>αὐτῇ</i> <i>αὐτῷ</i>
Acc.	<i>ἐμέ</i> , <i>μέ</i>	<i>σέ</i>	<i>ἐ</i>	<i>αὐτόν</i>	<i>αὐτήν</i> <i>αὐτό</i>
DUAL.					
N. A.	<i>νῶ</i>	<i>σφώ</i>		<i>αὐτώ</i>	<i>αὐτά</i> <i>αὐτώ</i>
G. D.	<i>νῶν</i>	<i>σφῶν</i>		<i>αὐτοῖν</i>	<i>αὐταῖν</i> <i>αὐτοῖν</i>
PLURAL.					
Nom.	<i>ἡμεῖς</i> , <i>we</i>	<i>ὑμεῖς</i> , <i>you</i>	<i>σφεῖς</i> , <i>they</i>	<i>αὐτοί</i>	<i>αὐταί</i> <i>αὐτά</i>
Gen.	<i>ἡμῶν</i>	<i>ὑμῶν</i>	<i>σφῶν</i>	<i>αὐτῶν</i>	<i>αὐτῶν</i> <i>αὐτῶν</i>
Dat.	<i>ἡμῖν</i>	<i>ὑμῖν</i>	<i>σφίσι</i>	<i>αὐτοῖς</i>	<i>αὐταῖς</i> <i>αὐτοῖς</i>
Acc.	<i>ἡμᾶς</i>	<i>ὑμᾶς</i>	<i>σφᾶς</i>	<i>αὐτούς</i>	<i>αὐτάς</i> <i>αὐτά</i>

390. N. The stems of the personal pronouns in the first person are *ἐμε-* (cf. Latin *me*), *νω-* (cf. *nos*), and *ἡμε-*, *ἐγώ* being of distinct formation; in the second person, *σε-* (cf. *te*), *σφω-*, *ὑμε-*, with *σύ* distinct; in the third person, *ἐ-* (cf. *se*) and *σφε-*.

391. *Αὐτός* in all cases may be an intensive adjective pronoun, like *ipse*, *self* (989, 1).

392. For the uses of *οὐ*, *οἱ*, etc., see 987; 988. In Attic prose, *οἱ*, *σφεῖς*, *σφῶν*, *σφίσι*, *σφᾶς*, are the only common forms; *οὐ* and *ἐ* never occur in ordinary language. The orators seldom use this pronoun at all. The tragedians use chiefly *σφίν* (not *σφί*) and *σφέ* (394).

393. 1. The following is the Homeric declension of *ἐγώ*, *σύ*, and *οὐ*. The forms not in () are used also by Herodotus. Those with *αμμ-* and *υμμ-* are Aeolic.

SINGULAR.			
Nom.	ἐγὼ (ἐγών)	σύ (σύνη)	—
Gen.	ἐμέο, ἐμεῦ, μεῦ (ἐμεῖο, ἐμέθεν)	σέο, σεῦ (σεῖο, σέθεν)	(ἐο) εἶ εἶο (ἐθεν)
Dat.	ἐμοί, μοί	σοί, τοί (τεῖν)	οἷ (έοῖ)
Acc.	ἐμέ, μέ	σέ	(ξ) (έέ) μίν
DUAL.			
N. A.	(νῶϊ, νώ)	(σφῶϊ, σφώ)	(σφωέ)
G. D.	(νῶϊν)	(σφῶϊν, σφῶν)	(σφωῖν)
PLURAL.			
Nom.	ἡμεῖς (ἄμμες)	ὑμεῖς (ὑμμες)	σφεῖς (not in Hom.)
Gen.	ἡμέων (ἡμελῶν)	ὑμέων (ὑμελῶν)	σφέων (σφελῶν)
Dat.	ἡμῖν (ἄμμι)	ὑμῖν (ὑμμι)	σφίσι, σφί(ν)
Acc.	ἡμέας (ἄμμε)	ὑμέας (ὑμμε)	σφέας, σφέ

2. Herodotus has also σφέα in the neuter plural of the third person, which is not found in Homer.

394. The tragedians use σφέ and σφίν as personal pronouns, both masculine and feminine. They sometimes use σφέ and rarely σφίν as singular.

395. 1. The tragedians use the Doric accusative νίν as a personal pronoun in all genders, and in both singular and plural.

2. The Ionic μίν is used in all genders, but only in the singular.

396. N. The penult of ἡμῶν, ἡμῖν, ἡμᾶς, ὑμῶν, ὑμῖν, and ὑμᾶς is sometimes accented in poetry, when they are not emphatic, and ῖν and ᾶς are shortened. Thus ἡμῶν, ἡμῖν, ἡμᾶς, ὑμῶν, ὑμῖν, ὑμᾶς. If they are emphatic, they are sometimes written ἡμῖν, ἡμᾶς, ὑμῖν, ὑμᾶς. So σφᾶς is written for σφᾶς.

397. N. Herodotus has αὐτέων in the feminine for αὐτῶν (188, 5). The Ionic contracts ὁ αὐτός into ὠτός or ὠτός, and τὸ αὐτό into τωτό (7).

398. N. The Doric has ἐγών; ἐμέος, ἐμοῦς, ἐμεῦς (for ἐμοῦ); ἐμν for ἐμοί; ἀμέος, ἀμέων, ἀμν, ἀμέ (for ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς); τν for σύ; τεῦ (for τέος), τέος, τεοῦ, τεοῦς, τεῦς (for σοῦ); τοί, τίν (for σοί); τέ, τν (enclitic) for σέ; ὑμέος and ὑμέ (for ὑμεῖς and ὑμᾶς); ῖν for οἱ; ψέ for σφέ. Pindar has only ἐγών, τν, τοί, τίν.

399. Αὐτός preceded by the article means *the same* (*idem*); as ὁ αὐτὸς ἀνὴρ, *the same man*. (See 989, 2.)

400. Αὐτός is often united by crasis (44) with the article; as ταῦτοῦ for τοῦ αὐτοῦ; ταῦτῳ for τῷ αὐτῷ; ταῦτῃ for τῇ αὐτῇ (not to be confounded with ταύτῃ from οὗτος). In the contracted form the neuter singular has ταυτό or ταυτόν.

REFLEXIVE PRONOUNS.

401. The *reflexive* pronouns are ἐμαυτοῦ, ἐμαυτῆς, *of myself*; σεαυτοῦ, σεαυτῆς, *of thyself*; and ἑαυτοῦ, ἑαυτῆς, *of himself, herself, itself*. They are thus declined:—

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>		<i>Masc.</i>	<i>Fem.</i>
Gen.	ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ	σεαυτῆς		σαυτοῦ	σαυτῆς
Dat.	ἐμαυτῷ	ἐμαυτῇ	σεαυτῷ	σεαυτῇ	OR	σαυτῷ	σαυτῇ
Acc.	ἐμαυτόν	ἐμαυτήν	σεαυτόν	σεαυτήν		σαυτόν	σαυτήν

PLURAL.

	<i>Masc.</i>	<i>Fem.</i>		<i>Masc.</i>	<i>Fem.</i>
Gen.	ἡμῶν αὐτῶν			ὕμῶν αὐτῶν	
Dat.	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς		ὕμῖν αὐτοῖς	ὕμῖν αὐταῖς
Acc.	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς		ὕμᾶς αὐτούς	ὕμᾶς αὐτάς

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>		<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Gen.	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ		αὐτοῦ	αὐτῆς	αὐτοῦ
Dat.	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ	OR	αὐτῷ	αὐτῇ	αὐτῷ
Acc.	ἑαυτόν	ἑαυτήν	ἑαυτό		αὐτόν	αὐτήν	αὐτό

PLURAL.

Gen.	ἑαυτῶν	ἑαυτῶν	ἑαυτῶν		αὐτῶν	αὐτῶν	αὐτῶν
Dat.	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς	OR	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	ἑαυτούς	ἑαυτάς	ἑαυτά		αὐτούς	αὐτάς	αὐτά

also

Gen.	σφῶν αὐτῶν	
Dat.	σφίσιν αὐτοῖς	σφίσιν αὐταῖς
Acc.	σφᾶς αὐτούς	σφᾶς αὐτάς

402. The reflexives are compounded of the stems of the personal pronouns (390) and αὐτός. But in the plural the two pronouns are declined separately in the first and second persons, and often in the third.

403. N. In Homer the two pronouns are always separated in all persons and numbers; as σοὶ αὐτῷ, οἱ αὐτῷ, ἐ' αὐτήν. Herodotus has ἐμεωυτοῦ, σεωυτοῦ, ἑωυτοῦ.

RECIPROCAL PRONOUN.

404. The reciprocal pronoun is ἀλλήλων, *of one another*, used only in the oblique cases of the dual and plural. It is thus declined:—

	DUAL.			PLURAL.		
Gen.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλων	ἀλλήλων	ἀλλήλων
Dat.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
Acc.	ἀλλήλω	ἀλλήλᾱ	ἀλλήλω	ἀλλήλους	ἀλλήλᾱς	ἀλλήλα

405. The stem is ἀλληλο- (for ἀλλ-αλλο-).

POSSESSIVE PRONOUNS.

406. The *possessive* pronouns ἐμός, *my*, σός, *thy*, ἡμέτερος, *our*, ὑμέτερος, *your*, σφέτερος, *their*, and the poetic ὅς, *his*, are declined like adjectives in ος (298).

407. Homer has dual possessives νῶτερος, *of us two*, σφώτερος, *of you two*; also τεός (Doric and Aeolic, = *tuus*) for σός, ἐός for ὅς, ἀμός for ἡμέτερος, ὑμός for ὑμέτερος, σφός for σφέτερος. The Attic poets sometimes have ἀμός or ἀμός for ἐμός (often as *our* for *my*).

408. Ὅς not being used in Attic prose, *his* is there expressed by the genitive of αὐτός, as ὁ πατήρ αὐτοῦ, *his father*.

DEMONSTRATIVE PRONOUNS.

409. The *demonstrative* pronouns are οὗτος and ὅδε, *this*, and ἐκεῖνος, *that*. They are thus declined:—

	SINGULAR.			PLURAL.		
Nom.	οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
Gen.	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
Dat.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
Acc.	τούτον	ταύτην	τοῦτο	τούτους	ταύτᾱς	ταῦτα
DUAL.						
N. A.	τούτῳ	τούτῳ	τούτῳ	τούτῳ	τούτῳ	τούτῳ
G. D.	τούτοιν	τούτοιν	τούτοιν	τούτοιν	τούτοιν	τούτοιν
SINGULAR.						
Nom.	ὅδε	ἥδε	τόδε	ἐκεῖνος	ἐκείνη	ἐκεῖνο
Gen.	τοῦδε	τῆσδε	τοῦδε	ἐκείνου	ἐκείνης	ἐκείνου
Dat.	τῷδε	τῇδε	τῷδε	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
Acc.	τόνδε	τήνδε	τόδε	ἐκεῖνον	ἐκείνην	ἐκεῖνο
DUAL.						
N. A.	τῷδε	τῷδε	τῷδε	ἐκείνῳ	ἐκείνῳ	ἐκείνῳ
G. D.	τοῖνδε	τοῖνδε	τοῖνδε	ἐκείνοιν	ἐκείνοιν	ἐκείνοιν
PLURAL.						
Nom.	οἷδε	αἷδε	τάδε	ἐκεῖνοι	ἐκείναι	ἐκεῖνα
Gen.	τῶνδε	τῶνδε	τῶνδε	ἐκείνων	ἐκείνων	ἐκείνων
Dat.	τοῖσδε	ταῖσδε	τοῖσδε	ἐκείνοις	ἐκείναις	ἐκείνοις
Acc.	τούσδε	τάσδε	τάδε	ἐκείνους	ἐκείνᾱς	ἐκεῖνα

410. Feminine dual forms in $\bar{a}$ and $\alpha\upsilon\eta$ are very rare (303).

411. Ἐκεῖνος is regular except in the neuter ἐκεῖνο. Κεῖνος is Ionic and poetic. Ὅδε is formed of the article ὁ and -δε (141, 4). For its accent, see 146.

412. N. The demonstratives, including some adverbs (436), may be emphasized by adding $\acute{\iota}$, before which a short vowel is dropped. Thus οὐτοσί, αὐτηί, τουτί; ὁδί, ἡδί, τοδί; τουτουί, ταυτί, τουτωνί. So τοσουτοσί (429), ὠδί, οὐτωσί. In comedy γέ (rarely δέ) may precede this $\acute{\iota}$, making γί or δί; as τουτογί, τουτοδί.

413. N. Herodotus has τουτέων in the feminine for τούτων (cf. 397). Homer has τοῖσδεσσι or τοῖσδεσι for τοῖσδε.

414. N. Other demonstratives will be found among the pronominal adjectives (429).

INTERROGATIVE AND INDEFINITE PRONOUNS.

415. 1. The *interrogative* pronoun τίς, τί, *who? which? what?* always takes the acute on the first syllable.

2. The *indefinite* pronoun τις, τι, *any one, some one*, is enclitic, and its proper accent belongs on the last syllable.

416. 1. These pronouns are thus declined:—

	<i>Interrogative.</i>		<i>Indefinite.</i>	
	SINGULAR.			
Nom.	τίς	τί	τίς	τι
Gen.	τίνος, τοῦ		τινός, του	
Dat.	τίνι, τῷ		τινί, τῷ	
Acc.	τίνα	τί	τινά	τι
	DUAL.			
N. A.	τίνε		τινέ	
G. D.	τίνοιν		τινοῖν	
	PLURAL.			
Nom.	τίνες	τίνα	τινές	τινά
Gen.	τίνων		τινῶν	
Dat.	τίσι		τισί	
Acc.	τίνας	τίνα	τινάς	τινά

2. For the indefinite plural τινά there is a form ἄττα (Ionic ἄσσα).

417. Οὔτις and μήτις, poetic for οὐδείς and μηδείς, *no one*, are declined like τίς.

418. 1. The acute accent of τίς is never changed to the grave (115, 2). The forms τίς and τι of the indefinite pronoun very rarely occur with the grave accent, as they are enclitic (141, 2).

2. The Ionic has τέο and τεῦ for τοῦ, τέω for τῷ, τέων for τίνων, and τέοισι for τίσι; also these same forms as enclitics, for του, τω, etc.

419. ἄλλος, *other*, is declined like αὐτός (389), having ἄλλο in the neuter singular.

420. 1. The indefinite δείνα, *such a one*, is sometimes indeclinable, and is sometimes declined as follows:—

	SINGULAR. (All Genders).	PLURAL. (Masculine).
Nom.	δείνα	δείνες
Gen.	δείνος	δείνων
Dat.	δείνι	—
Acc.	δείνα	δείνας

2. Δείνα in all its forms always has the article.

RELATIVE PRONOUNS.

421. The *relative* pronoun ὅς, ἥ, ὅ, *who*, is thus declined:—

SINGULAR.				DUAL.			PLURAL.				
Nom.	ὅς	ἥ	ὅ	N. A.	ὡ	ὡ	ὡ	Nom.	οἳ	αἵ	ἑ
Gen.	οὗ	ῆς	οὗ					Gen.	ῶν	ῶν	ῶν
Dat.	ῷ	ῇ	ῷ	G. D.	οἷν	οἷν	οἷν	Dat.	οἷς	αἷς	οἷς
Acc.	ὅν	ῆν	ὅ					Acc.	οὓς	ἅς	ἅ

422. Feminine dual forms αἶ and αἷν are very rare and doubtful (303).

423. N. For ὅς used as a demonstrative, especially in Homer, see 1023. For the article (τ- forms) as a relative in Homer and Herodotus, see 935 and 939.

424. N. Homer has ὅου (ὅο) and ῆς for οὗ and ῆς.

425. The indefinite relative ὅστις, ἥτις, ὅ τι, *whoever whatever*, is thus declined:—

SINGULAR.

Nom.	ὅστις	ἥτις	ὅ τι
Gen.	οὗτινος, ὅτου	ἥστινος	οὗτινος, ὅτου
Dat.	ᾧτινι, ὅτῳ	ἧτινι	ᾧτινι, ὅτῳ
Acc.	ὄντινα	ἦντινα	ὅ τι

DUAL.

N. A.	ᾧτινε	ᾧτινε	ᾧτινε
G. D.	οἷντινοιν	οἷντινοιν	οἷντινοιν

PLURAL.

Nom.	οἷτινες	αἷτινες	ἅτινα, ἅττα
Gen.	ᾧντινων, ὅτων	ᾧντινων	ᾧντινων, ὅτων
Dat.	οἷστισι, ὅτοις	αἷστισι	οἷστισι, ὅτοις
Acc.	οὗστινας	ἄστινας	ἅτινα, ἅττα

426. N. Ὅστις is compounded of the relative ὅς and the indefinite τὶς, each part being declined separately. For the accent, see 146. The plural ἅττα (Ionic ἄσσα) for ἅτινα must not be confounded with ἄττα (416, 2). Ὅ τι is thus written (sometimes ὅ, τι) to distinguish it from ὅτι, *that*.

427. N. The shorter forms ὅτου, ὅτῳ, ὅτων, and ὅτοις, which are genuine old Attic forms, are used by the tragedians to the exclusion of οὗτινος, etc.

428. 1. The following are the peculiar Homeric forms of ὅστις:—

	SINGULAR.		PLURAL.
Nom.	ὅτις	ὅ τι	ἄσσα
Gen.	ὅτεν, ὅττεο, ὅττεν		ὅτεων
Dat.	ὅτῳ		ὀτέοισι
Acc.	ὄτινα	ὅ τι	ὄτινας ἄσσα

2. Herodotus has ὅτεν, ὀτῳ, ὀτεων, ὀτέοισι, and ἄσσα (426).

PRONOMINAL ADJECTIVES AND ADVERBS.

429. There are many *pronominal adjectives* which correspond to each other in form and meaning. The following are the most important:—

INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	RELATIVE.
πόσος; <i>how much?</i> how many? quantus?	ποσός, <i>of some</i> quantity.	(τόσος), τοσόσδε, τοσοῦτος, <i>so</i> much, tantus, <i>as, as many.</i>	ὅσος, ὁπόσος, (<i>as</i> much, <i>as many</i>) as, quantus.
ποῖος; <i>of what</i> kind? qualis?	ποιός, <i>of some</i> kind.	(τοῖος), τοιόσδε, τοιούτος, <i>such,</i> talis.	οἷος, ὁποῖος, <i>of</i> which kind, (<i>such</i>) as, qualis.
πῆλικος; <i>how old?</i> how large?		(τῆλικος), τῆλι- κόσδε, τηλικού- τος, <i>so old or so</i> large.	ἡλικος, ὁπῆλικος, <i>of which age or</i> size, (<i>as old</i>) as, (<i>as large</i>) as.
πότερος; <i>which of</i> the two?	πότερος (OR ποτε- ρός), <i>one of two</i> (rare).	ἕτερος, <i>the one OR</i> the other (<i>of</i> two).	ὁπότερος, <i>which-</i> ever of the two.

430. The pronouns τίς, τις, etc. form a corresponding series:—

τίς; <i>who?</i>	τις, <i>any one.</i>	ὅδε, οὗτος, <i>this,</i> <i>this one.</i>	ὅς, ὅστις, <i>who,</i> <i>which.</i>
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431. Τίς may be added to οἷος, ὅσος, ὁπόσος, ὁποῖος, and ὁπότερος, to make them more indefinite; as ὁποῖός τις, *of what kind soever*.

432. 1. Οὖν added to indefinite relatives gives them a purely indefinite force; as ὅστισοῦν, ὅτιοῦν, *any one, anything, soever*, with no relative character. So sometimes δῆ; as ὅτου δῆ.

2. N. Rarely ὁπότερος (without οὖν) has the same meaning, *either of the two*.

433. N. Homer doubles π in many of these relative words; as ὁππότερος, ὁπποῖος. So in ὅππως, ὁππότε, etc. (436). Herodotus has ὁκότερος, ὁκόσος, ὅκου, ὁκόθεν, ὁκότε, etc., for ὁπότερος, etc.

434. N. Τόσος and τοῖος seldom occur in Attic prose, τῆλικος never. Τοσόσδε, τοιόσδε, and τηλικόσδε are declined like τόσος and τοῖος; as τοσόσδε, τοσήδε, τοσόνδε, etc., — τοιόσδε, τοιάδε, τοιονδε. Τοσοῦτος, τοιούτος, and τηλικούτος are declined like οὗτος (omitting the first τ in τούτου, τούτο, etc.), except that the neuter singular has ο or ον; as τοιοῦτος, τοιαύτη, τοιοῦτο or τοιοῦτον; gen. τοιούτου, τοιαύτης, etc.

435. There are also negative pronominal adjectives; as οὐτίς, μήτις (poetic for οὐδεῖς, μηδεῖς), οὐδέτερος, μηδέτερος, *neither of two*. (For adverbs, see 440.)

436. Certain *pronominal adverbs* correspond to each other, like the adjectives given above. Such are the following:—

INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	RELATIVE.
ποῦ; <i>where?</i>	πού, <i>somewhere.</i>	(ἐνθα), ἐνθάδε, ἐνταῦθα, ἐκεῖ, <i>there.</i>	οὗ, ὅπου, <i>where.</i>
πῇ; <i>which way?</i> <i>how?</i>	πῇ, <i>some way,</i> <i>somehow.</i>	(τῇ), τῇδε, ταύτῃ, ἥ, ὅπῃ, <i>which way.</i> <i>this way, thus.</i>	ὅς, ὅπου, <i>as.</i>
ποῖ; <i>whither?</i>	ποῖ, <i>to some</i> <i>place.</i>	ἐκεῖσε, <i>thither.</i>	οἷ, ὅποι. <i>whither.</i>
πόθεν; <i>whence?</i>	ποθεν, <i>from</i> <i>some place.</i>	(ἐνθεν), ἐνθενδε, ἐντεῦθεν, ἐκεῖθεν, <i>thence.</i>	θεν, ὁπόθεν, <i>whence.</i>
πῶς; <i>how?</i>	πῶς, <i>in some way,</i> <i>somehow.</i>	(τῶς), (ὥς), ὥδε, οὕτως, <i>thus.</i>	ὥς, ὅπως, <i>in which</i> <i>way, as.</i>
πότε; <i>when?</i>	ποτέ, <i>at some</i> <i>time.</i>	τότε, <i>then.</i>	δτε, ὁπότε, <i>when.</i>
πηνίκα; <i>at what</i> <i>time?</i>		(τηνίκα), τηνικά- δε, τηνικαῦτα, <i>at that time.</i>	ήνίκα, ὁπηνίκα, <i>at</i> <i>which time,</i> <i>when.</i>

437. The indefinite adverbs are all enclitic (141, 2).

438. Forms which seldom or never occur in Attic prose are in (). Ἐνθα and ἐνθεν are relatives in prose, *where, whence*; as demonstratives they appear chiefly in a few expressions like ἐνθα καὶ ἐνθα, *here and there*, ἐνθεν καὶ ἐνθεν, *on both sides*. For ὥς, *thus*, in Attic prose, see 138, 3. Τῶς (from το-), like οὕτως (from οὗτος), *thus*, is poetic.

439. 1. The poets have κείθι, κείθεν, κείσε for ἐκεῖ, ἐκεῖθεν, and ἐκεῖσε, like κείνος for ἐκείνος (411).

2. Herodotus has ἐνθαῦτα, ἐνθεῦτεν for ἐνταῦθα, ἐντεῦθεν.

3. There are various poetic adverbs; as πόθι, ποθί, ὅθι (for πού, οὗ), τόθι, *there*, τόθεν, *thence*.

440. There are negative adverbs of *place, manner, etc.*; as οὐδαμοῦ, μηδαμοῦ, *nowhere*, οὐδαμῇ, μηδαμῇ, *in no way*, οὐδαμῶς, μηδαμῶς, *in no manner*. (See 435.)

VERBS.

441. The Greek verb has three *voices*, the active, middle, and passive.

442. 1. The middle voice generally signifies that the subject performs an action *upon himself* or *for his own benefit* (1242), but sometimes it is not distinguished from the active voice in meaning.

2. The passive differs from the middle *in form* in only two tenses, the future and the aorist.

443. Deponent verbs are those which have no active voice, but are used in the middle (or the middle and passive) forms with an active sense.

444. N. Deponents generally have the aorist and future of the middle form. A few, which have an aorist (sometimes a future) of the passive form, are called *passive* deponents; while the others are called *middle* deponents.

445. There are four *moods* (properly so called), the indicative, subjunctive, optative, and imperative. To these are added, in the conjugation of the verb, the infinitive, and participles of the chief tenses. The verbal adjectives in *τος* and *τεος* have many points of likeness to participles (see 776).

446. The four proper moods, as opposed to the *infinitive*, are called *finite* moods. The subjunctive, optative, imperative, and infinitive, as opposed to the *indicative*, are called *dependent* moods.

447. There are seven *tenses*, the present, imperfect, future, aorist, perfect, pluperfect, and future perfect. The imperfect and pluperfect are found only in the indicative. The future and future perfect are wanting in the subjunctive and imperative. The future perfect belongs regularly to the passive voice, but sometimes has the meaning of the active or middle.

448. The present, perfect, future, and future perfect indicative are called *primary* (or *principal*) tenses; the imperfect, pluperfect, and aorist indicative are called *secondary* (or *historical*) tenses.

449. Many verbs have tenses known as the *second* aorist (in all voices), the *second* perfect and pluperfect (active), and the *second* future (passive). These tenses are generally of more simple formation than the *first* (or ordinary) aorist, perfect, etc. Few verbs have both forms in any tense; when this occurs, the two forms generally differ in meaning (for example, by the first being transitive, the second intransitive), but not always.

450. The aorist corresponds generally to the *indefinite* or *his-*

torical perfect in Latin, and the perfect to the English perfect or the *definite* perfect in Latin.

451. N. No Greek verb is in use in all these tenses, and the full paradigm of the regular verb must include parts of three different verbs. See 470.

452. There are three *numbers*, as in nouns, the singular, dual, and plural.

453. In each tense of the indicative, subjunctive, and optative, there are three *persons* in each number, the first, second, and third; in each tense of the imperative there are two, the second and third.

454. N. The first person dual is the same as the first person plural, except in a very few poetic forms (556. 2). This person is therefore omitted in the paradigms.

TENSE SYSTEMS AND TENSE STEMS.

455. The tenses are divided into nine classes or *tense systems*, each with its own *tense stem*.

456. The tense systems are the following:—

SYSTEMS.	TENSES.
I. <i>Present</i> ,	including <i>present</i> and <i>imperfect</i> .
II. <i>Future</i> ,	“ <i>future active</i> and <i>middle</i> .
III. <i>First-aorist</i> ,	“ <i>first aorist active</i> and <i>middle</i> .
IV. <i>Second-aorist</i> ,	“ <i>second aorist active</i> and <i>middle</i> .
V. <i>First-perfect</i> ,	“ <i>first perfect</i> and <i>pluperfect active</i> .
VI. <i>Second-perfect</i> ,	“ <i>second perfect</i> and <i>pluperfect active</i> .
VII. <i>Perfect-middle</i> ,	“ <i>perfect</i> and <i>pluperfect middle</i> and <i>future perfect</i> .
VIII. <i>First-passive</i> ,	“ <i>first aorist</i> and <i>future passive</i> .
IX. <i>Second-passive</i> ,	“ <i>second aorist</i> and <i>future passive</i> .

457. 1. The last five tense stems are further modified to form special stems for the two pluperfects, the future perfect, and the two passive futures.

2. As few verbs have both the first and the second forms of any tense (449), most verbs have only six tense stems, and many have even less.

458. The various tense stems are almost always formed from one fundamental stem, called the verb stem. These formations will be explained in 568–622.

459. Before learning the paradigms, it is important to distinguish between verbs in which the verb stem appears without change in all the tense systems, and those in which it is modified more or less in different systems (154).

Thus in λέγω, *speak*, the verb stem λεγ- is found in λέξω (λεγ-σω), ἔλεξα, λέ-λεγμαι, ἐ-λέχ-θην (71), and all other forms. But in φαίνω, *show*, the verb stem φαν- is seen pure in the second aorist ἐ-φάν-ην and kindred tenses, and in the futures φανῶ and φανοῦμαι; while elsewhere it appears modified, as in present φαίν-ω, first aorist ἔφην-α, second perfect πέφην-α. In λείπ-ω the stem λειπ- appears in all forms except in the second-aorist system (ἔ-λιπ-ον, ἐ-λιπ-όμην) and the second-perfect system (λέ-λοιπ-α).

460. Verb stems are called *vowel stems* or *consonant stems*, and the latter are called *mute stems* (including *labial*, *palatal*, and *lingual stems*) or *liquid stems*, according to their final letter. Thus we may name the stems of φιλέω (φιλε-), λείπω (λειπ-, λιπ-), τρίβω (τριβ-), γράφω (γραφ-), πλέκω (πλεκ-), φεύγω (φευγ-, φυγ-), πείθω (πειθ-, πιθ-), φαίνω (φαν-), στέλλω (στελ-).

461. A verb which has a vowel verb stem is called a *pure verb*; and one which has a mute stem or a liquid stem is called a *mute* or a *liquid verb*.

462. 1. The *principal parts* of a Greek verb are the first person singular of the present, future, first aorist, and (first or second) perfect, indicative active; the perfect middle, and the (first or second) aorist passive; with the second aorist (active or middle) when it occurs. These generally represent all the tense systems which the verb uses. *E.g.*

Λύω, λύσω, ἐλύσα, λέλυκα, λέλυμαι, ἐλύθην (471).

Λείπω (λειπ-, λιπ-), λείψω, λέλοιπα, λέλειμμαι, ἐλείφθην, ἔλιπον.

Φαίνω (φαν-), φανῶ, ἔφηνα, πέφαγκα (2 pf. πέφηνα), πέφασμαι, ἐφάνθην (and ἐφάνην).

Πράσσω (πράγ-), do, πράξω, ἔπραξα, 2 perf. πέπραχα and πέπραγα, ἐπέραμαι, ἐπράχθην.

Στέλλω (στελ-), send, στελῶ, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἐστάλην.

2. If a verb has no future active, the future middle may be given among the principal parts; as σκώπτω, *jeer*, σκώψομαι, ἔσκωψα, ἐσκώφθην.

463. In deponent verbs the principal parts are the present, future, perfect, and aorist (or aorists) indicative. *E.g.*

(Ἠγέομαι) ἡγοῦμαι, *lead*, ἡγήσομαι, ἡγησάμην, ἡγημαι, ἡγήθην (in compos.).

Βούλομαι, *wish*, βουλήσομαι, βεβούλημαι, ἐβουλήθην.

Γίγνομαι (γεν-), *become*, γενήσομαι, γεγέννημαι, ἐγενόμην.

(Αἰδέομαι) αἰδοῦμαι, *respect*, αἰδέσομαι, ᾔδεσμαι, ᾔδέσθην.

Ἔργάζομαι, *work*, ἐργάσομαι, ἐργασάμην, ἐργασμαι, ἐργάσθην.

CONJUGATION.

464. To *conjugate* a verb is to give all its voices, moods, tenses, numbers, and persons in their proper order.

465. These parts of the verb are formed as follows:—

1. By modifying the verb stem itself to form the different tense stems. (See 568–622; 660–717.)

2. By affixing certain syllables called *endings* to the tense stem; as in λέγο-μεν, λέγε-τε, λέγε-ται, λεγόμεθα, λέγονται, λέξε-ται, λέξε-σθε. (See 551–554.)

3. In the secondary tenses of the indicative, by also prefixing *ε* to the tense stem (if this begins with a consonant), or lengthening its initial vowel (if it begins with a short vowel); as in ἔ-λεγο-ν, ἔ-λεξε, ἐ-φῆνα-το; and in ἤκουο-ν and ἤκουσα, imperfect and aorist of ἀκούω, *hear*. This prefix or lengthening is confined to the indicative.

4. A prefix, seen in λε- of λέλυκα and λέλειμαι, in πε- of πέφασμαι, and ε of ἔσταλμαι (487, 1), for which a lengthening of the initial vowel is found in ἡλλαγμαι (ἀλλαγ-) from ἀλλάσσω (487, 2), belongs to the perfect tense stem, and remains in all the moods and in the participle.

466. These prefixes and lengthenings, called *augment* (3) and *reduplication* (4), are explained in 510–550.

467. There are two principal forms of conjugation of Greek verbs, that of verbs in *ω* and that of verbs in *μι*.

468. Verbs in *μι* form a small class, compared with those in *ω*, and are distinguished in their inflection almost exclusively in the present and second-aorist systems, generally agreeing with verbs in *ω* in the other systems.

CONJUGATION OF VERBS IN Ω.

469. The following synopses (474–478) include—

I. All the tenses of λύω (λῦ-), *loose*, representing tense systems I., II., III., V., VII., VIII.

II. All the tenses of *λείπω* (λειπ-, λιπ-), *leave*; the second perfect and pluperfect active and the second aorist active and middle, representing tense systems IV. and VI., being in heavy-faced type.

III. All the tenses of *φαίνω* (φαν-), *show*; the future and aorist active and middle (liquid form) and the second aorist and second future passive, representing tense systems II., III., and IX., being in heavy-faced type.

470. The full synopsis of *λύω*, with the forms in heavier type in the synopses of *λείπω* and *φαίνω*, will thus show the full conjugation of the verb in ω, with the nine tense systems; and all these forms are inflected in 480–482. For the peculiar inflection of the perfect and pluperfect middle and passive of verbs with consonant stems, see 486 and 487.

471. N. *Δύω* in the present and imperfect generally has *ū* in Attic poetry and *ũ* in Homer; in other tenses, it has *ū* in the future and aorist active and middle and the future perfect, elsewhere *ũ*.

472. The paradigms include the perfect imperative active, although it is hardly possible that this tense can actually have been formed in any of these verbs. As it occurs, however, in a few verbs (748), it is given here to complete the illustration of the forms. For the rare perfect subjunctive and optative active, see 720 and 731.

473. Each tense of *λύω* is translated in the synopsis of 474, except rare untranslatable forms like the future perfect infinitive and participle, and the tenses of the subjunctive and optative. The meaning of these last cannot be fully understood until the constructions are explained in the Syntax. But the following examples will make them clearer than any possible translation of the forms, some of which (*e.g.* the future optative) cannot be used in independent sentences.

Λύωμεν (or *λύσωμεν*) *αὐτόν*, *let us loose him*; *μὴ λύσῃς αὐτόν*, *do not loose him*. *Ἐὰν λύω* (or *λύσω*) *αὐτόν*, *χαρήσει*, *if I (shall) loose him, he will rejoice*. *Ἔρχομαι ἵνα αὐτὸν λύω* (or *λύσω*), *I am coming that I may loose him*. *Ἐἴθε λύοιμι* (or *λύσαιμι*) *αὐτόν*, *O that I may loose him*. *Εἰ λύοιμι* (or *λύσαιμι*) *αὐτόν*, *χαίροι ἄν*, *if I should loose him, he would rejoice*. *Ἦλθον ἵνα αὐτὸν λύοιμι* (or *λύσαιμι*), *I came that I might loose him*. *Εἶπον ὅτι αὐτὸν λύοιμι*, *I said that I was loosing him*; *εἶπον ὅτι αὐτὸν λύσαιμι*, *I said that I had loosed him*; *εἶπον ὅτι αὐτὸν λύσοιμι*, *I said that I would loose him*. For the difference between the present and aorist in these moods, see 1272, 1; for the perfect, see 1273.

ῶ (λῶ-), *loose*.

V. FIRST-PERFECT SYSTEM.	VII. PERFECT-MIDDLE SYSTEM.	
1 <i>Perfect & Pluperfect Active.</i> λυκα <i>I have loosed</i> ἐλελύκη <i>I had loosed</i> λύκω or λελυκῶς ᾧ λύκοιμι or λελυκῶς εἶην ἐλύκε] (472) λυκέναι <i>to have loosed</i> λυκῶς <i>having loosed</i>	<i>Perfect & Pluperfect Middle.</i> λέλυμαι <i>I have loosed (for myself)</i> ἐλελύμην <i>I had loosed (for myself)</i> λελυμένος ᾧ λελυμένος εἶην ἐλύσο (750) λελύσθαι <i>to have loosed (for one's self)</i> λελυμένος <i>having loosed (for one's self)</i>	
	<i>Perf. & Pluperf. Passive.</i> λέλυμαι <i>I have</i> { <i>been</i> ἐλελύμην <i>I had</i> { <i>loosed</i> etc. with same forms as the Middle	<i>Future Perfect Passive.</i> λελύσομαι <i>I shall have been loosed</i> λελύσοίμην λελύσεσθαι (1283) λελύσόμενος (1284)

475. The middle of λῶ commonly means *to release for one's self*, or *to release some one belonging to one's self*, hence *to ransom* (a captive) or *to deliver* (one's friends from danger). See 1242, 3.

476. SYNOPSIS OF λείπω (λείπ-, λιπ-), *leave*.

TENSE SYSTEM: I.		II.	IV.	VI.
ACTIVE VOICE.	Pres. & Impf. Active.	Future Active.	2 Aorist Active.	2 Perf. & Plup. Active.
Indic.	λείπω ἐλείπων	λείψω	ἔλιπον λίπω	ἔλειπα ἐλελοίπη λελοίπω or λελοιπῶς ὦ
Subj.	λείπω			λελοίποιμι or λελοιπῶς εἴην
Opt.	λείποιμι	λείβοιμι	λίποιμι	[ἔλειπε] λελοιπέναι λελοιπῶς
Imper.	λείπε		λίπε	
Infin.	λείπειν	λείψειν	λιπεῖν	
Part.	λείπων	λείψων	λιπών	
MIDDLE VOICE.	Pres. & Impf. Middle.	Future Middle.	2 Aorist Middle.	VII.
Indic.	λείπομαι ἐλείπομην	λείβομαι	ἔλιπόμην λίπομαι λιποῖμην λιποῦ	Perf. & Plup. Mid. ἔλειμμαι ἐλελείμην λελειμμένος ὦ
Subj.	λείπωμαι			λελειμμένος εἴην
Opt.	λείποίμην	λειψοίμην		λελείψο
Imper.	λείπου	λείψεσθαι	λιπέσθαι	λελειφθαι
Infin.	λείπεσθαι	λειψόμενος	λιπόμενος	λελειφόμενος
Part.	λειπόμενος			
PASSIVE VOICE.	Pres. & Impf. Passive.	VIII.		Perf. & Plup. Passive same as the Middle
Indic.		1 Fut. Pass. λειφθήσομαι	1 Aor. Pass. ἔλειφθην λειφθῶ (for λειφθέω)	Future Perfect. λελειψομαι
Subj.	same forms		λειφθεῖν λειφθῇ λειφθῆναι	
Opt.	as the	λειφθοίμην		λελειψοίμην
Imper.	Middle			
Infin.		λειφθήσθαι	λειφθῆναι	λελειψεσθαι
Part.		λειφθησόμενος	λειφθεὶς	λελειψόμενος

VERBAL ADJECTIVES: λειπτός, λειπτέος

477. 1. The active of λείπω in the various tenses means *I leave* (or *am leaving*), *I left* (or *was leaving*), *I shall leave*, etc. The second perfect means *I have left*, or *I have failed* or *am wanting*. The first aorist ἔλειψα is not in good use.

2. The middle of λείπω means properly *to remain* (*leave one's self*), in which sense it differs little (or not at all) from the passive. But the second aorist ἐλιπόμην often means *I left for myself* (e.g. a memorial or monument): so the present and future middle in composition. Ἐλιπόμην in Homer sometimes means *I was left behind* or *was inferior*, like the passive.

3. The passive of λείπω is used in all tenses, with the meanings *am left*, *I was left*, *I have been left*, *I had been left*, *I shall have been left*, *I was left*, *I shall be left*. It also means *I am inferior* (*left behind*).

91

TENSE-SYSTEM : I.		II.		III.		V.		VI.	
ACTIVE VOICE.	<i>Pres. & Imperf. Active.</i>	<i>Future Active.</i>	<i>I Aorist Active.</i>	<i>1 Perf. & Plup. Active.</i>	<i>2 Perf. & Plup. Active.</i>				
Indic.	φαίνω ἐφαίνομαι	(φανέω) φανῶ	ἔφηνα φῆνω	πέφαγκα ἐπέφαγκα	πέφηνα ἐπέφηνα				
Subj.	φαίνω			πεφάγκωσσι	πεφήνωσσι				
Opt.	φαίνομαι	(φανέσθαι) φανέσθαι (φανέσθαι) φανέσθαι	φήναμι	πεφάγκωσιν	πεφήνωσιν				
Imper. Infin. Part.	φαίνε φαίνεσθαι φαινόμενος	(φανέειν) φανέειν (φανέων) φανέων	φήνον φήναι φήνας	πεφάγκωνται πεφάγκωνται πεφάγκωνται	πεφηνέσθαι πεφηνέσθαι πεφηνέσθαι				
MIDDLE VOICE.	<i>Pres. & Imperf. Middle.</i>	<i>Future Middle.</i>	<i>I Aorist Middle.</i>	VII. <i>Perf. & Plup. Middle.</i> πέφασμαι ἐπέφασμαι πεφασμένος ᾧ πεφασμένος ἔην [πέφασσο] πεφάσθαι πεφασμένος					
Indic.	φαίνομαι ἐφάνομαι	(φανέομαι) φανούμαι	ἔφηνάμην φήνωμαι						
Subj.	φαίνομαι	(φανέσθαι) φανέσθαι	φήναίμην						
Opt.	φαίνομαι	(φανέσθαι) φανέσθαι	φήναι						
Imper. Infin. Part.	φαίνεσθαι φαινόμενος	(φανέσθαι) φανέσθαι (φανεύμενος) φανεύμενος	φήνασθαι φήνάμενος						
PASSIVE VOICE.	<i>Pres. & Imperf. Passive.</i>	IX.		VIII. <i>1 Aorist Passive.</i> ἐφάμην φανθῶ (for φανθέω) φανθελίην φανθῆναι φανθήναι φανθῆναι					
Indic.	same forms as the Middle Part.	<i>2 Future Passive.</i> φανήσομαι	<i>2 Aorist Passive.</i> ἐφάνην φανῶ (for φανέω) φανέλην φάνηθι φανήναι φανῆναι						
				<i>1 Future Passive wanting</i>					

2. The passive of φαίνω means properly *to be shown* or *made evident*; the middle, *to appear* (*show one's self*). The second future passive φανήσομαι, *I shall appear* or *be shown*, does not differ in sense from φανοῦμαι; but ἐφάνθην is generally passive, *I was shown*, while ἐφάνην is *I appeared*. The aorist middle ἐφηνάμην means *I showed*; the simple form is rare and poetic; but ἀπ-εφηνάμην, *I declared*, is common.

480.

1. ACTIVE VOICE OF λύω.

		<i>Present.</i>	<i>Imperfect.</i>	<i>Future.</i>
INDICATIVE.	S.	1. λύω	ἔλυον	λύσω
		2. λύεις	ἔλυες	λύσεις
		3. λύει	ἔλυε	λύσει
	D.	2. λύετον	ἐλύετον	λύσετε
		3. λύετον	ἐλύετην	λύσετον
	P.	1. λύομεν	ἐλύομεν	λύσομεν
		2. λύετε	ἐλύετε	λύσετε
		3. λύουσι	ἐλύον	λύσουσι
SUBJUNCTIVE.	S.	1. λύω		
		2. λύῃς		
		3. λύῃ		
	D.	2. λύητον		
		3. λύητον		
	P.	1. λύωμεν		
		2. λύητε		
		3. λύωσι		
OPTATIVE.	S.	1. λύοιμι		λύσοιμι
		2. λύοις		λύσοις
		3. λύοι		λύσοι
	D.	2. λύοιτον		λύσοιτον
		3. λύοίτην		λύσοίτην
	P.	1. λύοιμεν		λύσοιμεν
		2. λύοιτε		λύσοιτε
		3. λύοιεν		λύσοιεν
IMPERATIVE.	S.	2. λύε		
		3. λύέτω		
	D.	2. λύετον		
		3. λύέτων		
	P.	2. λύετε		
		3. λυόντων οἱ		
		λυέτωσαν		
INFINITIVE.		λύειν		λύσειν
PARTICIPLE.		λύων, λύουσα,		λύσων, λύσουσα
		λύον (335)		λύσον (335)

		1 Aorist.	1 Perfect.	1 Pluperfect.
INDICATIVE.	S.	1. ἔλυσα	λέλυκα	ἐλελύκη
		2. ἔλυσας	λέλυκας	ἐλελύκης
		3. ἔλυσε	λέλυκε	ἐλελύκει
	D.	2. ἐλύσατον	λελύκατον	ἐλελύκετον
		3. ἐλύσατήν	λελύκατον	ἐλελυκέτην
	P.	1. ἐλύσαμεν	λελύκαμεν	ἐλελύκεμεν
		2. ἐλύσατε	λελύκατε	ἐλελύκετε
		3. ἔλυσαν	λελύκασι	ἐλελύκεσαν
				(See 683, 2)
SUBJUNCTIVE.	S.	1. λύσω	λελύκω (720)	
		2. λύσης	λελύκης	
		3. λύσῃ	λελύκῃ	
	D.	2. λύσητον	λελύκητον	
		3. λύσητον	λελύκητον	
	P.	1. λύσωμεν	λελύκωμεν	
		2. λύσητε	λελύκητε	
		3. λύσωσι	λελύκωσι	
OPTATIVE.	S.	1. λύσαιμι	λελύκοιμι (733)	
		2. λύσαις, λύσειας	λελύκοις	
		3. λίσαι, λύσειε	λελύκοι	
	D.	2. λύσαιτον	λελύκοιτον	
		3. λύσαίτην	λελυκοίτην	
	P.	1. λύσαιμεν	λελύκοιμεν	
		2. λύσαιτε	λελύκοιτε	
		3. λύσαιεν, λύσειαν	λελύκοιεν	
IMPERATIVE.	S.	2. λύσον	[λέλυκε (472)]	
		3. λύσάτω	λελυκέτω	
	D.	2. λύσατον	λελύκετον	
		3. λύσάτων	λελυκέτων	
	P.	2. λύσατε	λελύκετε	
		3. λύσάντων or λύσάτωσαν	λελυκέτωσαν]	
INFINITIVE.		λύσαι	λελυκέναι	
PARTICIPLE.		λύσᾱς, λύσᾱσα, λύσαν (335)	λελυκώς, λελυκυῖα, λελυκός (335)	

2. MIDDLE VOICE OF λύω.

		<i>Present.</i>	<i>Imperfect.</i>	<i>Future.</i>
INDICATIVE.	S.	1. λύομαι	ἐλύόμην	λύσομαι
		2. λύει, λύῃ	ἐλύου	λύσει, λύσῃ
		3. λύεται	ἐλύετο	λύσεται
	D.	2. λύεσθον	ἐλύεσθον	λύσεσθον
		3. λύεσθον	ἐλύεσθην	λύσεσθον
	P.	1. λῡόμεθα	ἐλῡόμεθα	λῡσόμεθα
		2. λύεσθε	ἐλύεσθε	λύσεσθε
		3. λύονται	ἐλύοντο	λύσονται
SUBJUNCTIVE.	S.	1. λύωμαι		
		2. λύῃ		
		3. λύῃται		
	D.	2. λύῃσθον		
		3. λύῃσθον		
	P.	1. λῡόμεθα		
		2. λύῃσθε		
		3. λύωνται		
OPTATIVE.	S.	1. λῡοίμην		λῡσοίμην
		2. λύοιο		λύσοιο
		3. λύοιτο		λύσοιτο
	D.	2. λύοισθον		λύσοισθον
		3. λῡοίσθην		λῡσοίσθην
	P.	1. λῡοίμεθα		λῡσοίμεθα
		2. λύοισθε		λύσοισθε
		3. λύοιντο		λύσοιντο
IMPERATIVE.	S.	2. λύου		
		3. λῡέσθω		
	D.	2. λύεσθον		
		3. λῡέσθων		
	P.	2. λύεσθε		
		3. λῡέσθων or λῡέσθωσαν		
INFINITIVE.		λύεσθαι		λύσεσθαι
PARTICIPLE.		λῡόμενος, λῡομένη, λῡόμενον (301)		λῡσόμενος, -η, -ον (301)

		1 Aorist.	Perfect.	Pluperfect.
INDICATIVE.	S.	1. ἐλύσαμην	λέλυμαι	ἐλελύμην
		2. ἐλύσω	λέλυσαι	ἐλέλυσο
		3. ἐλύσατο	λέλυσται	ἐέλυτο
	D.	2. ἐλύσασθον	λέλυσθον	ἐλέλυσθον
		3. ἐλύσασθην	λέλυσθον	ἐλελύσθην
	P.	1. ἐλύσαμεθα	λελύμεθα	ἐλελύμεθα
		2. ἐλύσασθε	λέλυσθε	ἐέλυσθε
		3. ἐλύσαντο	λέλυνται	ἐέλυντο
	SUBJUNCTIVE.	S.	1. λύσωμαι	λελυμένος ᾧ
2. λύσῃ			λελυμένος ᾧς	
3. λύσῃται			λελυμένος ᾧ	
D.		2. λύσῃσθον	λελυμένω ᾧτον	
		3. λύσῃσθον	λελυμένω ᾧτον	
P.		1. λῦσώμεθα	λελυμένοι ᾧμεν	
		2. λύσῃσθε	λελυμένοι ᾧτε	
		3. λύσωνται	λελυμένοι ᾧσι	
OPTATIVE.		S.	1. λῦσαίμην	λελυμένος εἶην
	2. λύσαιο		λελυμένος εἶης	
	3. λύσαιτο		λελυμένος εἶη	
	D.	2. λύσαισθον	λελυμένω εἶτον οἱ εἶητον	
		3. λῦσαίσθην	λελυμένω εἶτην οἱ εἶήτην	
	P.	1. λῦσαίμεθα	λελυμένοι εἶμεν οἱ εἶημεν	
		2. λύσαισθε	λελυμένοι εἶτε οἱ εἶητε	
		3. λύσαιντο	λελυμένοι εἶεν οἱ εἶησαν	
	IMPERATIVE.	S.	2. λύσαι	λέλυσο (750)
3. λῦσάσθω			λελύσθω (749)	
D.		2. λύσασθον	λέλυσθον	
		3. λῦσάσθων	λελύσθων	
P.		2. λύσασθε	λέλυσθε	
		3. λῦσάσθων or λῦσάσθωσαν	λελύσθων or λελύσθωσαν	
INFINITIVE.		λύσασθαι	λελύσθαι	
PARTICIPLE.		λῦσάμενος, -η, -ον (301)	λελυμένος, -η, -ον (301)	

3. PASSIVE VOICE OF λύω.

		<i>Future Perfect.</i>	<i>1 Aorist.</i>	<i>1 Future.</i>	
INDICATIVE.	S.	1. λελύσομαι	ἐλύθην	λυθήσομαι	
		2. λελύσει, λελύση	ἐλύθης	λυθήσει, λυθήσῃ	
		3. λελύσεται	ἐλύθη	λυθήσεται	
	D.	2. λελύσεσθον	ἐλύθητον	λυθήσεσθον	
		3. λελύσεσθον	ἐλυθήτην	λυθήσεσθον	
	P.	1. λελύσόμεθα	ἐλύθημεν	λυθησόμεθα	
		2. λελύσεσθε	ἐλύθητε	λυθήσεσθε	
		3. λελύσονται	ἐλύθησαν	λυθήσονται	
	SUBJUNCTIVE.	S.	1.	λυθῶ	
			2.	λυθῇς	
3.			λυθῇ		
D.		2.	λυθῇτον		
		3.	λυθῇτον		
P.		1.	λυθῶμεν		
		2.	λυθῇτε		
		3.	λυθῶσι		
OPTATIVE.		S.	1. λελῦσοίμην	λυθείην	λυθησοίμην
	2. λελῦσοιο		λυθείης	λυθήσοιο	
	3. λελῦσοιτο		λυθείη	λυθήσοιτο	
	D.	2. λελῦσοίσθον	λυθείτον or λυθείητον	λυθήσοίσθον	
		3. λελῦσοίσθην	λυθείτην or λυθείήτην	λυθησοίσθην	
	P.	1. λελῦσοίμεθα	λυθείμεν or λυθείημεν	λυθησοίμεθα	
		2. λελῦσοίσθε	λυθείτε or λυθείητε	λυθήσοίσθε	
		3. λελῦσοίντο	λυθείεν or λυθείησαν	λυθήσοίντο	
	IMPERATIVE.	S.	2.	λύθητι	
			3.	λυθήτω	
D.		2.	λύθητον		
		3.	λυθήτων		
P.		2.	λύθητε		
		3.	λυθέντων or λυθήτωσαν		
INFINITIVE.		λελύσεσθαι	λυθῆναι	λυθήσεσθαι	
PARTICIPLE.		λελύσόμενος, -η, -ον (301)	λυθείς, λυθείσα, λυθέν (335)	λυθησόμενος, -η, -ον (301)	

481. SECOND AORIST (ACTIVE AND MIDDLE) AND SECOND PERFECT AND PLUPERFECT OF λείπω.

		2 Aorist Active.	2 Aorist Middle.	2 Perfect.	2 Pluperfect.
INDICATIVE.	S.	1. ἔλιπον	ἐλιπόμην	λέλοιπα	ἐλελοίπη
		2. ἔλιπες	ἐλίπου	λέλοιπας	ἐλελοίπης
		3. ἔλιπε	ἐλίπετο	λέλοιπε	ἐλελοίπει
	D.	2. ἐλίπετον	ἐλίπεσθον	λελοίπατον	ἐλελοίπετον
		3. ἐλιπέτην	ἐλιπέσθην	λελοίπατον	ἐλελοίπέτην
	P.	1. ἐλίπομεν	ἐλιπόμεθα	λελοίπαμεν	ἐλελοίπεμεν
		2. ἐλίπετε	ἐλίπεσθε	λελοίπατε	ἐλελοίπετε
		3. ἔλιπον	ἐλίποντο	λελοίπασι	ἐλελοίπεσαν
					(See 683, 2)
SUBJUNCTIVE.	S.	1. λίπω	λίπωμαι	λελοίπω	
		2. λίπῃς	λίπῃ	λελοίπῃς	
		3. λίπῃ	λίπῃται	λελοίπῃ	
	D.	2. λίπητον	λίπησθον	λελοίπητον	
		3. λίπητον	λίπησθον	λελοίπητον	
	P.	1. λίπωμεν	λιπώμεθα	λελοίπωμεν	
		2. λίπητε	λίπησθε	λελοίπητε	
		3. λίπωσι	λίπωνται	λελοίπωσι	
OPTATIVE.	S.	1. λίποιμι	λιποίμην	λελοίποιμι	
		2. λίποις	λίποιο	λελοίποις	
		3. λίποι	λίποιτο	λελοίποι	
	D.	2. λίποιτον	λίποισθον	λελοίποιτον	
		3. λιποίτην	λιποίσθην	λελοιποίτην	
	P.	1. λίποιμεν	λιποίμεθα	λελοίποιμεν	
		2. λίποιτε	λίποισθε	λελοίποιτε	
		3. λίποιεν	λίποιντο	λελοίποιεν	
IMPERATIVE.	S.	2. λίπε	λιπού	λέλοιπε	
		3. λιπέτω	λιπέσθω	λελοιπέτω	
	D.	2. λίπετον	λίπεσθον	λελοίπετον	
		3. λιπέτων	λιπέσθων	λελοιπέτων	
	P.	2. λίπετε	λίπεσθε	λελοίπετε	
		3. λιπόντων	λιπέσθων or	λελοιπέτων	
			or λιπέ- λιπέσθωσαν		
			τῶσαν		
INFINITIVE.		λιπεῖν	λιπέσθαι	λελοιπέναι	
PARTICIPLE.		λιπών,	λιπόμενος,	λελοιπώς,	
		λιπούσα,	-η, -ον	λελοιπυῖα,	
		λιπόν	(301)	λελοιπός	
		(335)		(335)	

482. FUTURE AND FIRST AORIST ACTIVE AND MIDDLE (LIQUID FORMS) AND SECOND AORIST AND SECOND FUTURE PASSIVE OF φαίνω.

		<i>Future Active.</i> ¹	<i>Future Middle.</i> ¹	<i>1 Aorist Active.</i>
INDICATIVE.	S.	1. φανῶ	φανοῦμαι	ἔφηνα
		2. φανείς	φανεῖ, φανῇ	ἔφηνας
		3. φανεῖ	φανεῖται	ἔφηνε
	D.	2. φανείτον	φανείσθον	ἔφηνατον
		3. φανείτον	φανείσθον	ἔφηνάτην
	P.	1. φανοῦμεν	φανούμεθα	ἔφηναμεν
		2. φανείτε	φανείσθε	ἔφηνατε
		3. φανοῦσι	φανοῦνται	ἔφηναν
SUBJUNCTIVE.	S.	1.		φῆνω
		2.		φῆνης
		3.		φῆνῃ
	D.	2.		φῆνητον
		3.		φῆνητον
	P.	1.		φῆνωμεν
		2.		φῆνητε
		3.		φῆνωσι
OPTATIVE.	S.	1. φανοίην or φανοίμι	φανοίμην	φῆναιμι
		2. φανοίης or φανοῖς	φανοῖο	φῆναις or φῆνειας
		3. φανοίῃ or φανοῖ	φανοῖτο	φῆναι or φῆνείε
	D.	2. φανοίτον	φανοῖσθον	φῆναιτον
		3. φανοίτην	φανοῖσθην	φῆναίτην
	P.	1. φανοίμεν	φανοίμεθα	φῆναιμεν
		2. φανοῖτε	φανοῖσθε	φῆναιτε
		3. φανοίεν	φανοῖντο	φῆναιεν or φῆναιαν
IMPERATIVE.	S.	2.		φῆνον
		3.		φῆνάτω
	D.	2.		φῆνατον
		3.		φῆνάτων
	P.	2.		φῆνατε
		3.		φῆνάντων or φῆνάτωσαι
INFINITIVE.		φαίνειν	φανείσθαι	φῆναι
PARTICIPLE.		φανῶν, φανοῦσα,	φανούμενος,	φῆνās, φῆνāσα,
		φανοῦν (340)	-η, -ον (301)	φῆναν (335)

¹ The uncontracted futures, φανέω and φανέομαι (478; 483), are inflected like φιλέω and φιλέομαι (492).

		1 Aor. Mid.	2 Aor. Pass.	2 Fut. Pass
INDICATIVE.	S.	1. ἐφηνάμην	ἐφάνην	φανήσομαι
		2. ἐφήνω	ἐφάνης	φανήσῃ, φανήσῃ
		3. ἐφήνατο	ἐφάνη	φανήσεται
	D.	2. ἐφήνασθον	ἐφάνητον	φανήσεσθον
		3. ἐφηνάσθην	ἐφάνητην	φανήσεσθον
	P.	1. ἐφηνάμεθα	ἐφάνημεν	φανησόμεθα
		2. ἐφήνασθε	ἐφάνητε	φανήσεσθε
		3. ἐφήναντο	ἐφάνησαν	φανήσονται
SUBJUNCTIVE.	S.	1. φήνωμαι	φανῶ	
		2. φήνῃ	φανῆς	
		3. φήνηται	φανῇ	
	D.	2. φήνησθον	φανήτον	
		3. φήνησθον	φανήτον	
	P.	1. φηνώμεθα	φανώμεν	
		2. φήνησθε	φανήτε	
		3. φήνωνται	φανῶσι	
OPTATIVE.	S.	1. φηναίμην	φανείην	φανησοίμην
		2. φήναιο	φανείης	φανήσοιο
		3. φήναιτο	φανείη	φανήσοιτο
	D.	2. φήναισθον	φανείτον or φανείητον	φανήσοισθον
		3. φηνάισθην	φανείτην or φανείήτην	φανησοίσθην
	P.	1. φηναίμεθα	φανείμεν or φανείημεν	φανησοίμεθα
		2. φήναισθε	φανείτε or φανείητε	φανήσοισθε
		3. φήναιντο	φανείεν or φανείησαν	φανήσοιντο
IMPERATIVE.	S.	2. φῆναι	φάνηθι	
		3. φηνάσθω	φάνητω	
	D.	2. φήνασθον	φάνητον	
		3. φηνάσθων	φάνητων	
	P.	2. φήνασθε	φάνητε	
		3. φηνάσθων or φηνάσθωσαν	φανέντων or φάνητωσαν	
INFINITIVE.		φήνασθαι	φανῆναι	φανήσεσθαι
PARTICIPLE.		φηνάμενος, -η, -ον (301)	φανεῖς, φανείσα, φανέν (335)	φανησόμενος, -η, -ον (301)

483. The uncontracted forms of the future active and middle of φαίνω (478) and of other liquid futures are not Attic, but are found in Homer and Herodotus. So with some of the uncontracted forms of the aorist subjunctive passive in εω (474).

484. The tenses of λείπω and φαίνω which are not inflected above follow the corresponding tenses of λύω; except the perfect and pluperfect middle, for which see 486. Δέλειμ-μαι is inflected like τέτριμ-μαι (487, 1), and πέφασ-μαι is inflected in 487, 2.

485. Some of the dissyllabic forms of λύω do not show the accent so well as polysyllabic forms, *e.g.* these of κωλύω, *hinder*:—

Pres. Imper. Act. κώλυε, κωλύετω, κωλύετε. *Aor. Opt. Act.* κωλύσαιμι, κωλύσειας (or κωλύσαις), κωλύσειε (or κωλύσαι). *Aor. Imper. Act.* κώλυσον, κωλύσάτω. *Aor. Inf. Act.* κωλύσαι. *Aor. Imper. Mid.* κώλυσαι, κωλύσασθω.

The three forms κωλύσαι, κωλύσαι, κώλυσαι (cf. λύσαι, λῦσαι, λῦσαι) are distinguished only by accent. See 130; 113; 131, 4.

PERFECT AND PLUPERFECT MIDDLE AND PASSIVE OF VERBS WITH CONSONANT STEMS.

486. 1. In the perfect and pluperfect middle, many euphonic changes (489) occur when a consonant of the tense-stem comes before μ, τ, σ, or θ of the ending.

2. When the stem ends in a consonant, the third person plural of these tenses is formed by the perfect middle participle with εἰσί, *are*, and ἦσαν, *were* (806).

487. 1. These tenses of τρίβω, *rub*, πλέκω, *weave*, πείθω, *persuade*, and στέλλω (σταλ-), *send*, are thus inflected:—

Perfect Indicative.

S.	1.	τέτριμμαι	πέπλεγμαι	πέπεισμαι	ἔσταλμαι
	2.	τέτριψαι	πέπλεξαι	πέπεισαι	ἔσταλσαι
	3.	τέτριπται	πέπλεκται	πέπεισται	ἔσταλται
D.	2.	τέτριφθον	πέπλεχθον	πέπεισθον	ἔσταλθον
	3.	τέτριφθον	πέπλεχθον	πέπεισθον	ἔσταλθον
P.	1.	τετριμμεθα	πεπλέγμεθα	πεπείσμεθα	ἐστάλμεθα
	2.	τέτριφθε	πέπλεχθε	πέπεισθε	ἔσταλθε
	3.	τετριμμένοι	πεπλεγμένοι	πεπεισμένοι	ἐσταλμένοι
		εἰσί	εἰσί	εἰσί	εἰσί

Perfect Subjunctive and Optative.

SUBJ.	τετριμμένος ᾧ	πεπλεγμένος ᾧ	πεπεισμένος ᾧ	ἐσταλμένος ᾧ
OPT.	“	εἶην	“	εἶην
		“	εἶην	“
			“	εἶην

Perfect Imperative.

S.	2.	τέτρίψο	πέπλεξο	πέπεισο	ἔσταλσο
	3.	τετρίφθω	πεπλέχθω	πεπέισθω	ἐστάλθω
D.	2.	τέτρίφθον	πέπλεχθον	πέπεισθον	ἔσταλθον
	3.	τετρίφθων	πεπλέχθων	πεπέισθων	ἐστάλθων
P.	2.	τέτρίφθε	πέπλεχθε	πέπεισθε	ἔσταλθε
	3.	τετρίφθων or τετρίφθωσαν	πεπλέχθων or πεπλέχθωσαν	πεπέισθων or πεπέισθωσαν	ἐστάλθων or ἐστάλθωσαν

Perfect Infinitive and Participle.

INF.	τετρίφθαι	πεπλέχθαι	πεπέισθαι	ἐστάλθαι
PART.	τετριμμένος	πεπλεγμένος	πεπεισμένος	ἐσταλμένος

Pluperfect Indicative.

S.	1.	ἐτετρίμμην	ἐπεπλέγμην	ἐπεπέισμην	ἐστάλμην
	2.	ἐτέτρίψο	ἐπέπλεξο	ἐπέπεισο	ἔσταλσο
	3.	ἐτέτρίπτο	ἐπέπλεκτο	ἐπέπειστο	ἔσταλτο
D.	2.	ἐτέτρίφθον	ἐπέπλεχθον	ἐπέπεισθον	ἔσταλθον
	3.	ἐτετρίφθην	ἐπεπλέχθην	ἐπεπέισθην	ἐστάλθην
P.	1.	ἐτετρίμμεθα	ἐπεπλέγμεθα	ἐπεπέισμεθα	ἐστάλμεθα
	2.	ἐτέτρίφθε	ἐπέπλεχθε	ἐπέπεισθε	ἔσταλθε
	3.	τετριμμένοι ἦσαν	πεπλεγμένοι ἦσαν	πεπεισμένοι ἦσαν	ἐσταλμένοι ἦσαν

2. The same tenses of (τελέω) τελῶ (stem τελε-), *finish*, φαίνω (φαν-), *show*, ἀλλάσσω (ἀλλαγ-), *exchange*, and ἐλέγχω (ἐλεγχ-), *convict*, are thus inflected:—

Perfect Indicative.

S.	1.	τετέλεσμαι	πέφασμαι	ἤλλαγμαι	ἐλήλεγμαι
	2.	τετέλεσαι	[πέφανσαι, 700]	ἤλλαξαι	ἐλήλεγξαι
	3.	τετέλεσται	πέφανται	ἤλλακται	ἐλήλεγκται
D.	2.	τετέλεσθον	πέφανθον	ἤλλαχθον	ἐλήλεγχθον
	3.	τετέλεσθον	πέφανθον	ἤλλαχθον	ἐλήλεγχθον
P.	1.	τετελέσμεθα	πεφάσμεθα	ἡλλάγμεθα	ἐληλέγμεθα
	2.	τετέλεσθε	πέφανθε	ἤλλαχθε	ἐλήλεγχθε
	3.	τετελεσμένοι	πεφασμένοι	ἡλλαγμένοι	ἐληλεγμένοι
		εἰσὶ	εἰσὶ	εἰσὶ	εἰσὶ

Perfect Subjunctive and Optative.

SUBJ.	τετελεσμένος ᾧ	πεφασμένος ᾧ	ἡλλαγμένος ᾧ	ἐληλεγμένος ᾧ
OPT.	“ εἴην	“ εἴην	“ εἴην	“ εἴην

Perfect Imperative.

S.	2.	τετέλεισο	[πέφανσο]	ήλλαξο	έληλεγξο
	3.	τετέλεισθω	πεφάνθω	ήλλάχθω	έληλέγχθω
D.	2.	τετέλεισθον	πέφανθον	ήλλαχθον	έληλέγχθον
	3.	τετέλεισθων	πεφάνθων	ήλλάχθων	έληλέγχθων
P.	2.	τετέλεισθε	πέφανθε	ήλλαχθε	έληλεγχθε
	3.	τετέλεισθων or τετέλεισθωσαν	πεφάνθων or πεφάνθωσαν	ήλλάχθων or ήλλάχθωσαν	έληλέγχθων or έληλέγχθωσαν

Perfect Infinitive and Participle.

INF.	τετέλεισθαι	πεφάνθαι	ήλλάχθαι	έληλέγχθαι
PART.	τετελεσμένος	πεφασμένος	ήλλαγμένος	έληλεγμένος

Pluperfect Indicative.

S.	1.	έτετελέσμην	έπεφάσμην	ήλλάγμην	έληλέγμην
	2.	έτετέλεισο	[έπέφανσο]	ήλλαξο	έληλεγξο
	3.	έτετέλειστο	έπέφαντο	ήλλακτο	έληλεγκτο
D.	2.	έτετέλεισθον	έπέφανθον	ήλλαχθον	έληλέγχθον
	3.	έτετελέσθην	έπεφάνθην	ήλλάχθην	έληλέγχθην
P.	1.	έτετελέσμεθα	έπεφάσμεθα	ήλλάγμεθα	έληλέγμεθα
	2.	έτετέλεισθε	έπέφανθε	ήλλαχθε	έληλεγχθε
	3.	τετελεσμένοι ήσαν	πεφασμένοι ήσαν	ήλλαγμένοι ήσαν	έληλεγμένοι ήσαν

488. N. The regular third person plural here (τετριβ-νται, έπεπλεκ-ντο, etc., formed like λένυ-νται, έλέλυ-ντο) could not be pronounced. The periphrastic form is necessary also when σ is added to a vowel stem (640), as in τετέλεισ-μαι. But when final ν of a stem is dropped (647), the regular forms in νται and ντο are used; as κλίνω, κέκλι-μαι, κέκλινται (not κεκλιμένοι είσί).

489. For the euphonic changes here, see 71-77 and 83.

1. Thus τέτρῑμ-μαι is for τετριβ-μαι (75); τέτρῑψαι for τετριβ-σαι (74); τέτρῑπ-ται for τετριβ-ται, τέτρῑφ-θον for τετριβ-θον (71). So πέπλεγ-μαι is for πεπλεκ-μαι (75); πέπλεχ-θον for πεπλεκ-θον (71). Πέπεισ-ται is for πεπειθ-ται, and πέπεισ-θον is for πεπειθ-θον (71); and πέπεισμαι (for πεπειθ-μαι) probably follows their analogy; πέπει-σαι is for πεπειθ-σαι (74).

2. In τετέλε-σ-μαι, σ is added to the stem before μ and τ (640), the stem remaining pure before σ. Τετέλεισμαι and πέπεισμαι, therefore, inflect these tenses alike, though on different principles. On the other hand, the σ before μ in πέφασμαι (487, 2) is a sub-

stitute for *ν* of the stem (83), which *ν* reappears before other letters (700). In the following comparison the distinction is shown by the hyphens:—

τετέλε-σ-μαι	πέπεισ-μαι	πέφασ-μαι
τετέλε-σαι	πέπει-σαι	[πέφαν-σαι]
τετέλε-σ-ται	πέπεισ-ται	πέφαν-ται
τετέλε-σθε	πέπεισ-θε	πέφαν-θε

3. Under ἡλλαγ-μαι, ἡλλαξαι is for ἡλλαγ-σαι, ἡλλακ-ται for ἡλλαγ-ται, ἡλλαχ-θον for ἡλλαγ-θον (74; 71). Under ἐλήλεγ-μαι, γγμ (for γχμ) drops one *γ* (77); ἐλήλεγξαι and ἐλήλεγκ-ται are for ἐληλεγχ-σαι and ἐληλεγχ-ται (74; 71). See also 529.

490. 1. All perfect-middle stems ending in a labial inflect these tenses like τέτριμ-μαι; as λείπω, λέλειμ-μαι; γράφω (γραφ-), write, γέγραμ-μαι (75); ρίπτω (ρίφ-, ρῖφ-), throw, ἔρριμ-μαι. But when final *μπ* of the stem loses *π* before *μ* (77), the *π* recurs before other consonants; as κάμπτω (καμπ-), bend, κέκαμ-μαι, κέκαμψαι, κέκαμπ-ται, κέκαμφ-θε; πέμπω (πεμπ-), send, πέπεμ-μαι, πέπεμψαι, πέπεμπ-ται, πέπεμφ-θε: compare πέπεμ-μαι from πέσσω (πεπ-), cook, inflected πέπεψαι, πέπεπ-ται, πέπεφ-θε, etc.

2. All ending in a palatal inflect these tenses like πέπλεγ-μαι and ἡλλαγ-μαι; as πράσσω (πρᾶγ-), do, πέπρᾶγ-μαι; ταραύσσω (ταραχ-), confuse, τετάραγ-μαι; φυλάσσω (φυλακ-), πεφύλαγ-μαι. But when *γ* before *μ* represents *γγ*, as in ἐλήλεγ-μαι from ἐλέγχω (489, 3), the second palatal of the stem recurs before other consonants (see 487, 2).

3. All ending in a lingual mute inflect these tenses like πέπεισ-μαι, etc.; as φράζω (φραδ-), tell, πέφρασ-μαι, πέφρα-σαι, πέφρασ-ται; ἐθίζω (ἐθιδ-), accustom, εἴθισ-μαι, εἴθι-σαι, εἴθισ-ται, εἴθισ-θε; pluf. εἰθίσ-μην, εἴθι-σο, εἴθισ-το; σπένδω (σπενδ-), pour, ἔσπεισ-μαι (like πέπεισ-μαι, 489, 1) for ἐσπενδ-μαι, ἔσπει-σαι, ἔσπεισ-ται, ἔσπεισ-θε.

4. Most ending in *ν* (those in *αν*- and *υν*- of verbs in *αινω* or *υνω*) are inflected like πέφασ-μαι (see 489, 2).

5. When final *ν* of a stem is dropped (647), as in κλίνω, bend, κέκλι-μαι, the tense is inflected like λέλν-μαι (with a vowel stem).

6. Those ending in *λ* or *ρ* are inflected like ἔσταλ-μαι; as ἀγγέλλω (ἀγγελ-), announce, ἡγγελ-μαι; αἶρω (ἄρ-), raise, ἡρ-μαι; ἐγείρω (ἐγερ-), rouse, ἐγήγερ-μαι; πείρω (περ-), pierce, πέπαρ-μαι (645).

491. For the full forms of these verbs, see the Catalogue. For φαίνω, see also 478.

CONTRACT VERBS.

492 Verbs in *aw*, *ew*, and *ow* are contracted in the present and imperfect. These tenses of *τιμάω* (*τιμα-*), *honor*, *φιλέω* (*φιλε-*), *love*, and *δηλώω* (*δηλο-*), *manifest*, are thus inflected : —

ACTIVE.

Present Indicative.

S.	1. (τιμάω)	τιμῶ	(φιλέω)	φιλῶ	(δηλώω)	δηλῶ
	2. (τιμάεις)	τιμᾷς	(φιλέεις)	φιλεῖς	(δηλόεις)	δηλοῖς
	3. (τιμάει)	τιμᾷ	(φιλέει)	φιλεῖ	(δηλόει)	δηλοῖ
D.	2. (τιμάετον)	τιμᾶτον	(φιλέετον)	φιλεῖτον	(δηλόετον)	δηλοῦτον
	3. (τιμάετον)	τιμᾶτον	(φιλέετον)	φιλεῖτον	(δηλόετον)	δηλοῦτον
P.	1. (τιμάομεν)	τιμῶμεν	(φιλέομεν)	φιλοῦμεν	(δηλόομεν)	δηλοῦμεν
	2. (τιμάετε)	τιμᾶτε	(φιλέετε)	φιλεῖτε	(δηλόετε)	δηλοῦτε
	3. (τιμάουσι)	τιμῶσι	(φιλέουσι)	φιλοῦσι	(δηλόουσι)	δηλοῦσι

Present Subjunctive.

S.	1. (τιμάω)	τιμῶ	(φιλέω)	φιλῶ	(δηλώω)	δηλῶ
	2. (τιμάῃς)	τιμᾷς	(φιλέῃς)	φιλῇς	(δηλόῃς)	δηλοῖς
	3. (τιμάῃ)	τιμᾷ	(φιλέῃ)	φιλῇ	(δηλόῃ)	δηλοῖ
D.	2. (τιμάητον)	τιμᾶτον	(φιλέητον)	φιλῇτον	(δηλόητον)	δηλώτον
	3. (τιμάητον)	τιμᾶτον	(φιλέητον)	φιλῇτον	(δηλόητον)	δηλώτον
P.	1. (τιμάωμεν)	τιμῶμεν	(φιλέωμεν)	φιλῶμεν	(δηλόωμεν)	δηλώμεν
	2. (τιμάητε)	τιμᾶτε	(φιλέητε)	φιλῇτε	(δηλόητε)	δηλώτε
	3. (τιμάωσι)	τιμῶσι	(φιλέωσι)	φιλῶσι	(δηλόωσι)	δηλώσι

Present Optative (see 737).

S.	1. (τιμάοιμι)	[τιμῶμι]	(φιλέοιμι)	[φιλοῖμι]	(δηλόοιμι)	[δηλοῖμι]
	2. (τιμάοις)	τιμῶς	(φιλέοις)	φιλοῖς	(δηλόοις)	δηλοῖς
	3. (τιμάοι)	τιμῶ]	(φιλέοι)	φιλοῖ]	(δηλόοι)	δηλοῖ]
D.	2. (τιμάοιτον)	τιμῶτον	(φιλέοιτον)	φιλοῖτον	(δηλόοιτον)	δηλοῖτον
	3. (τιμάοιτην)	τιμῶτην	(φιλεοιήτην)	φιλοῖτην	(δηλοοιήτην)	δηλοῖτην
P.	1. (τιμάοιμεν)	τιμῶμεν	(φιλέοιμεν)	φιλοῖμεν	(δηλόοιμεν)	δηλοῖμεν
	2. (τιμάοιτε)	τιμῶτε	(φιλέοιτε)	φιλοῖτε	(δηλόοιτε)	δηλοῖτε
	3. (τιμάοιεν)	τιμῶεν	(φιλέοιεν)	φιλοῖεν	(δηλόοιεν)	δηλοῖεν
OR		OR	OR	OR	OR	OR
S.	1. (τιμαοίην)	τιμῶην	(φιλεοίην)	φιλοίην	(δηλοοίην)	δηλοίην
	2. (τιμαοίης)	τιμῶης	(φιλεοίης)	φιλοίης	(δηλοοίης)	δηλοίης
	3. (τιμαοίῃ)	τιμῶῃ	(φιλεοίῃ)	φιλοίῃ	(δηλοοίῃ)	δηλοίῃ
D.	2. (τιμαοίητον)	[τιμῶῃητον]	(φιλεοίητον)	[φιλοίητον]	(δηλοοίητον)	[δηλοίητον]
	3. (τιμαοιήτην)	τιμῶήτην]	(φιλεοιήτην)	φιλοιήτην]	(δηλοοιήτην)	δηλοιήτην]
P.	1. (τιμαοίημεν)	[τιμῶῃημεν]	(φιλεοίημεν)	[φιλοίημεν]	(δηλοοίημεν)	[δηλοίημεν]
	2. (τιμαοιήτητε)	τιμῶήτητε	(φιλεοιήτητε)	φιλοιήτητε	(δηλοοιήτητε)	δηλοιήτητε
	3. (τιμαοίησαν)	τιμῶῃησαν]	(φιλεοίησαν)	φιλοίησαν]	(δηλοοίησαν)	δηλοίησαν]

Present Imperative.

S.	2. (τίμαε)	τίμᾱ	(φίλεε)	φίλει	(δήλοε)	δήλου
	3. (τίμαέτω)	τιμάτω	(φιλέέτω)	φιλείτω	(δηλοέτω)	δηλούτω
D.	2. (τιμάετον)	τιμάτον	(φιλέέτον)	φιλείτον	(δηλόετον)	δηλούτον
	3. (τιμαέτων)	τιμάτων	(φιλεέτων)	φιλείτων	(δηλοέτων)	δηλούτων
P.	2. (τιμάετε)	τιμάτε	(φιλέετε)	φιλείτε	(δηλόετε)	δηλούτε
	3. (τιμαόντων)	τιμώντων	(φιλεόντων)	φιλούντων	(δηλοόντων)	δηλούντων
	or	or	or	or	or	or
	(τιμαέτωσαν)	τιμάτωσαν	(φιλεέτωσαν)	φιλείτωσαν	(δηλοέτωσαν)	δηλούτωσαν

Present Infinitive.

(τιμάειν)	τιμᾶν	(φιλέειν)	φιλεῖν	(δηλόειν)	δηλοῦν
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Present Participle (see 340).

(τιμάων)	τιμών	(φιλέων)	φιλών	(δηλόων)	δηλών
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Imperfect.

S.	1. (ἐτίμαον)	ἐτίμων	(ἐφίλεον)	ἐφίλουν	(ἐδήλοον)	ἐδήλουν
	2. (ἐτίμαες)	ἐτίμας	(ἐφίλεες)	ἐφίλεις	(ἐδήλοες)	ἐδήλους
	3. (ἐτίμαε)	ἐτίμᾱ	(ἐφίλεε)	ἐφίλει	(ἐδήλοε)	ἐδήλου
D.	2. (ἐτιμάετον)	ἐτιμάτον	(ἐφιλέετον)	ἐφιλείτον	(ἐδηλόετον)	ἐδηλούτον
	3. (ἐτιμαέτην)	ἐτιμάτην	(ἐφιλεέτην)	ἐφιλείτην	(ἐδηλοέτην)	ἐδηλούτην
P.	1. (ἐτιμάομεν)	ἐτιμώνμεν	(ἐφιλέομεν)	ἐφιλούμεν	(ἐδηλόομεν)	ἐδηλούμεν
	2. (ἐτιμάετε)	ἐτιμάτε	(ἐφιλέετε)	ἐφιλείτε	(ἐδηλόετε)	ἐδηλούτε
	3. (ἐτίμαον)	ἐτίμων	(ἐφίλεον)	ἐφίλουν	(ἐδήλοον)	ἐδήλουν

PASSIVE AND MIDDLE.

Present Indicative.

S.	1. (τιμῶμαι)	τιμῶμαι	(φιλέομαι)	φιλοῦμαι	(δηλόομαι)	δηλούμαι
	2. (τιμάει, τιμάη)	τιμᾶ	(φιλέει, φιλέη)	φιλεῖ, φιλή	(δηλόει, δηλόη)	δηλοῖ
	3. (τιμάεται)	τιμάται	(φιλέεται)	φιλείται	(δηλόεται)	δηλούται
D.	2. (τιμάεσθον)	τιμάσθον	(φιλέεσθον)	φιλείσθον	(δηλόεσθον)	δηλούσθον
	3. (τιμάσθον)	τιμάσθον	(φιλέεσθον)	φιλείσθον	(δηλόεσθον)	δηλούσθον
P.	1. (τιμαόμεθα)	τιμώνμεθα	(φιλεόμεθα)	φιλούμεθα	(δηλόόμεθα)	δηλούμεθα
	2. (τιμάεσθε)	τιμάσθε	(φιλέεσθε)	φιλείσθε	(δηλόεσθε)	δηλούσθε
	3. (τιμάονται)	τιμώνται	(φιλέονται)	φιλούνται	(δηλούνται)	δηλούνται

Present Subjunctive.

S.	1. (τιμάωμαι)	τιμῶμαι	(φιλέωμαι)	φιλώμαι	(δηλόωμαι)	δηλώμαι
	2. (τιμάη)	τιμᾶ	(φιλέη)	φιλή	(δηλόη)	δηλοῖ
	3. (τιμάηται)	τιμάται	(φιλέηται)	φιλήται	(δηλόηται)	δηλώται
D.	2. (τιμάησθον)	τιμάσθον	(φιλέησθον)	φιλήσθον	(δηλόησθον)	δηλώσθον
	3. (τιμάησθον)	τιμάσθον	(φιλέησθον)	φιλήσθον	(δηλόησθον)	δηλώσθον
P.	1. (τιμαώμεθα)	τιμώνμεθα	(φιλεώμεθα)	φιλώμεθα	(δηλωώμεθα)	δηλώμεθα
	2. (τιμάησθε)	τιμάσθε	(φιλέησθε)	φιλήσθε	(δηλόησθε)	δηλώσθε
	3. (τιμάωνται)	τιμώνται	(φιλέωνται)	φιλώνται	(δηλόωνται)	δηλώνται

Present Optative.

S.	1. (τῖμασίμην)	τῖμῶμην	(φιλεοίμην)	φιλοίμην	(δηλοοίμην)	δηλοίμην
	2. (τῖμάοιο)	τῖμῶο	(φιλέοιο)	φιλοῖο	(δηλόοιο)	δηλοῖο
	3. (τῖμάοιτο)	τῖμῶτο	(φιλέοιτο)	φιλοῖτο	(δηλόοιτο)	δηλοῖτο
D.	2. (τῖμάοισθον)	τῖμῶσθον	(φιλέοισθον)	φιλοῖσθον	(δηλόοισθον)	δηλοῖσθον
	3. (τῖμαοίσθην)	τῖμῶσθην	(φιλεοίσθην)	φιλοίσθην	(δηλοοίσθην)	δηλοίσθην
P.	1. (τῖμασίμεθα)	τῖμῶμεθα	(φιλεοίμεθα)	φιλοίμεθα	(δηλοοίμεθα)	δηλοίμεθα
	2. (τῖμάοισθε)	τῖμῶσθε	(φιλέοισθε)	φιλοῖσθε	(δηλόοισθε)	δηλοῖσθε
	3. (τῖμάοιντο)	τῖμῶντο	(φιλέοιντο)	φιλοῖντο	(δηλόοιντο)	δηλοῖντο

Present Imperative.

S.	2. (τῖμάου)	τῖμῶ	(φιλέου)	φιλοῦ	(δηλόου)	δηλοῦ
	3. (τῖμάεσθω)	τῖμάσθω	(φιλέεσθω)	φιλείσθω	(δηλόεσθω)	δηλούσθω
D.	2. (τῖμάεσθον)	τῖμᾶσθον	(φιλέεσθον)	φιλείσθον	(δηλόεσθον)	δηλοῦσθον
	3. (τῖμάεσθων)	τῖμᾶσθων	(φιλέεσθων)	φιλείσθων	(δηλόεσθων)	δηλούσθων
P.	2. (τῖμάεσθε)	τῖμᾶσθε	(φιλέεσθε)	φιλείσθε	(δηλόεσθε)	δηλούσθε
	3. (τῖμάεσθων)	τῖμᾶσθων	(φιλέεσθων)	φιλείσθων	(δηλόεσθων)	δηλούσθων
	OR	OR	OR	OR	OR	OR
	(τῖμάεσθωσαν) τῖμᾶσθωσαν (φιλέεσθωσαν) φιλείσθωσαν (δηλόεσθωσαν) δηλούσθωσαν					

Present Infinitive.

(τῖμάεσθαι)	τῖμᾶσθαι	(φιλέεσθαι)	φιλείσθαι	(δηλόεσθαι)	δηλούσθαι
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Present Participle.

(τῖμαδόμενος)	τῖμῶμενος	(φιλεδόμενος)	φιλούμενος	(δηλοδόμενος)	δηλούμενος
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Imperfect.

S.	1. (ἐτῖμαδμην)	ἐτῖμῶμην	(ἐφιλεδμην)	ἐφιλούμην	(ἐδηλοδμην)	ἐδηλούμην
	2. (ἐτῖμάου)	ἐτῖμῶ	(ἐφιλέου)	ἐφιλοῦ	(ἐδηλόου)	ἐδηλοῦ
	3. (ἐτῖμάετο)	ἐτῖμᾶτο	(ἐφιλέετο)	ἐφιλείτο	(ἐδηλόετο)	ἐδηλοῦτο
D.	2. (ἐτῖμάεσθον)	ἐτῖμᾶσθον	(ἐφιλέεσθον)	ἐφιλείσθον	(ἐδηλόεσθον)	ἐδηλοῦσθον
	3. (ἐτῖμαέσθην)	ἐτῖμᾶσθην	(ἐφιλέεσθην)	ἐφιλείσθην	(ἐδηλοέσθην)	ἐδηλούσθην
P.	1. (ἐτῖμαδόμεθα)	ἐτῖμῶμεθα	(ἐφιλεδόμεθα)	ἐφιλούμεθα	(ἐδηλοδόμεθα)	ἐδηλούμεθα
	2. (ἐτῖμάεσθε)	ἐτῖμᾶσθε	(ἐφιλέεσθε)	ἐφιλείσθε	(ἐδηλόεσθε)	ἐδηλοῦσθε
	3. (ἐτῖμάοντο)	ἐτῖμῶντο	(ἐφιλέοντο)	ἐφιλοῦντο	(ἐδηλόοντο)	ἐδηλοῦντο

493. N. The uncontracted forms of these tenses are not Attic (but see 495, 1). Those of verbs in *aw* sometimes occur in Homer; those of verbs in *ew* are common in Homer and Herodotus; but those of verbs in *ow* are never used. For dialectic forms of these verbs, see 784-786.

494. SYNOPSIS of *τιμάω*, *φιλέω*, *δηλόω*, and *θηράω*, *hunt*, in the Indicative of all voices.

ACTIVE.

Pres.	τιμῶ	φιλῶ	δηλῶ	θηρῶ
Impf.	ἐτίμων	ἐφίλουν	ἐδήλουν	ἐθήρων
Fut.	τιμήσω	φιλήσω	δηλώσω	θηράσω
Aor.	ἐτίμησα	ἐφίλησα	ἐδήλωσα	ἐθήρᾱσα
Perf.	τετίμηκα	πεφίληκα	δεδήλωκα	τεθήρᾱκα
Plup.	ἐτετίμηκη	ἐπεφιλήκη	ἐδεδηλώκη	ἐτεθηράκη

MIDDLE.

Pres.	τιμῶμαι	φιλοῦμαι	δηλοῦμαι	θηρῶμαι
Impf.	ἐτιμώμην	ἐφιλούμην	ἐδηλούμην	ἐθηρώμην
Fut.	τιμήσομαι	φιλήσομαι	δηλώσομαι	θηράσομαι
Aor.	ἐτιμήσάμην	ἐφίλησάμην	ἐδηλῶσάμην	ἐθηρᾱσάμην
Perf.	τετίμημαι	πεφίλημαι	δεδήλωμαι	τεθήρᾱμαι
Plup.	ἐτετίμημην	ἐπεφιλήμην	ἐδεδηλώμην	ἐτεθηράμην

PASSIVE.

Pres. and Imp. : same as Middle.

Fut.	τιμηθήσομαι	φιληθήσομαι	δηλωθήσομαι	(θηρᾱθήσομαι)
Aor.	ἐτιμήθην	ἐφιλήθην	ἐδηλώθην	ἐθηράθην

Perf. and Plup. : same as Middle.

Fut. Perf.	τετιμήσομαι	πεφιλήσομαι	δεδηλώσομαι	(τεθηράσομαι)
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495. 1. Dissyllabic verbs in *εω* contract only *εε* and *εει*. Thus *πλέω*, *sail*, has pres. *πλέω*, *πλείς*, *πλεῖ*, *πλείτον*, *πλέομεν*, *πλείτε*, *πλέουσι*; imperf. *ἔπλεον*, *ἔπλεις*, *ἔπλει*, etc.; infin. *πλεῖν*; partic. *πλέον*.

2. *Δέω*, *bind*, is the only exception, and is contracted in most forms; as *δοῦσι*, *δοῦμαι*, *δοῦνται*, *ἔδουν*, partic. *δῶν*, *δοῦν*. *Δέω*, *want*, is contracted like *πλέω*.

496. N. A few verbs in *αω* have *η* for *ᾱ* in the contracted forms; as *διψάω*, *διψῶ*, *thirst*, *διψῆς*, *διψῇ*, *διψῆτε*; imperf. *ἐδίψων*, *ἐδίψης*, *ἐδίψη*; infin. *διψῆν*. So *ζάω*, *live*, *κνάω*, *scrape*, *πεινάω*, *hunger*, *σμάω*, *smear*, *χράω*, *give oracles*, with *χράομαι*, *use*, and *ψάω*, *rub*.

497. N. *Ῥιγώω*, *shiver*, has infinitive *ῤιγῶν* (with *ῤιγοῦν*), and optative *ῤιγῶην*. *Ἰδρώω*, *sweat*, has *ιδρῶσι*, *ιδρώη*, *ιδρῶντι*, etc.

Λούω, *wash*, sometimes drops *υ*, and *λόω* is then inflected like *δηλόω*; as *ἔλου* for *ἔλουε*, *λοῦμαι* for *λούομαι*.

498. N. The third person singular of the imperfect active does

not take *ν* movable in the contracted form; thus ἐφίλεε or ἐφίλεεν gives ἐφίλει (never ἐφίλειν). See 58.

499. For (άειν) ᾄν and (όειν) οὖν in the infinitive, see 39, 5.

CONJUGATION OF VERBS IN ΜΙ.

500. The peculiar inflection of verbs in *μι* affects only the present and second aorist systems, and in a few verbs the second perfect system. Most second aorists and perfects here included do not belong to presents in *μι*, but are irregular forms of verbs in *ω*; as ἔβην (second aorist of βαίνω), ἔγνων (γιννώσκω), ἐπτάμην (πέτομαι), and τέθναμεν, τεθναίην, τεθνάαι (second perfect of θνήσκω). (See 798, 799, 804.)

501. Tenses thus inflected are called *μι*-forms. In other tenses verbs in *μι* are inflected like verbs in *ω* (see the synopses, 509). No single verb exhibits all the possible *μι*-forms, and two of the paradigms, τίθημι and δίδωμι, are irregular and defective in the second aorist active (see 802).

502. There are two classes of verbs in *μι*: —

(1) Those in *ημι* (from stems in *α* or *ε*) and *ωμι* (from stems in *ο*), as ἵστημι (στα-), *set*, τίθημι (θε-), *place*, δί-δω-μι (δο-), *give*.

(2) Those in *νῦμι*, which have the *μι*-form only in the present and imperfect; these add *νν* (after a vowel *ννν*) to the verb stem in these tenses, as δείκ-νῦ-μι (δεικ-), *show*, ῥώ-ννῦ-μι (ῥω-), *strengthen*. For poetic verbs in *νημι* (with *να* added to the stem), see 609 and 797, 2.

503. For a full enumeration of the *μι*-forms, see 793–804.

504. SYNOPSIS of ἵστημι, τίθημι, δίδωμι, and δείκνῦμι in the Present and Second Aorist Systems.

ACTIVE.

	<i>Indic.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Imper.</i>	<i>Infjn.</i>	<i>Part.</i>
Pres. and Impf.	ἵστημι	ἵστώ	ἵσταίην	ἵστη	ἵστάναί	ἱστάς
	ἵστην					
	τίθημι	τιθῶ	τιθείην	τίθει	τιθέναί	τιθείς
	ἐτίθην					
	δίδωμι	διδῶ	διδόίην	δίδου	διδόναί	διδούς
	ἔδιδουν					
	δείκνῦμι	δεικνύω	δεικνύοιμι	δείκνῦ	δεικνύναί	δεικνύς
	ἔδεικνυν					

	<i>Indic.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Imper.</i>	<i>Infín.</i>	<i>Part.</i>
2 Aor.	ἔστην	στῶ	σταίην	στήθι	στῆναι	στάς
	ἔθετον	θῶ	θείην	θές	θεῖναι	θείς
	dual (506)					
	ἔδοτον	δῶ	δοίην	δός	δοῦναι	δούς
	dual (506)					
	ἔδυν (505)	δύω	———	δύθι	δύναι	δύς

PASSIVE AND MIDDLE.

Pres. and Impl.	ἵσταμαι	ἰστώμαι	ἰσταίμην	ἵστασο	ἵστασθαι	ἰστάμενος
	ἵσταμην					
	τίθεμαι	τιθῶμαι	τιθείμην	τίθεσο	τίθεσθαι	τιθέμενος
	ἐτιθέμην					
	δίδομαι	διδῶμαι	διδόμην	δίδοσο	δίδοσθαι	διδόμενος
	ἐδιδόμην					
	δείκνυμαι	δεικνύωμαι	δεικνυόμην	δείκνυσο	δείκνυσθαι	δεικνύμενος
	ἐδείκνυμην					
2 Aor. Mid.	ἐπριάμην	πρίωμαι	πριαίμην	πρίω	πρίασθαι	πριάμενος
	ἐθέμην	θῶμαι	θείμην	θοῦ	θέσθαι	θέμενος
	ἐδόμην	δῶμαι	δοίμην	δοῦ	δόσθαι	δόμενος

505. As ἵστημι wants the second aorist middle, ἐπριάμην, *I bought* (from a stem πρια- with no present), is added here and in the inflection. As δεικνύμι wants the second aorist (502, 2), ἔδυν, *I entered* (from δύω, formed as if from δῦ-μι), is added. No second aorist middle in νμην occurs, except in scattered poetic forms (see λύω, πνέω, σεύω, and χέω, in the Catalogue).

506. INFLECTION of ἵστημι, τίθημι, δίδωμι, and δεικνύμι in the Present and Second Aorist Systems; with ἔδυν and ἐπριάμην (505).

ACTIVE.

Present Indicative.

Sing.	1.	ἵστημι	τίθημι	δίδωμι	δεικνύμι
	2.	ἵστης	τίθης	δίδως	δεικνῦς
	3.	ἵστησι	τίθῃσι	δίδωσι	δεικνῦσι
Dual	2.	ἵστατον	τίθετον	δίδοτον	δείκνυτον
	3.	ἵστατον	τίθετον	δίδοτον	δείκνυτον
Plur.	1.	ἵσταμεν	τιθέμεν	δίδομεν	δείκνυμεν
	2.	ἵστατε	τιθετε	δίδοτε	δείκνυτε
	3.	ἵστάσι	τιθέασι	διδόασι	δεικνύασι

Imperfect.

Sing.	1.	ἴστην	ἔτιθην	ἔδιδουν	ἔδεικνυν
	2.	ἴστης	ἔτιθεις	ἔδιδους	ἔδεικνυς
	3.	ἴσθῃ	ἔτιθει	ἔδιδου	ἔδεικνῦ
Dual	2.	ἴστατον	ἔτιθετον	ἔδιδοτον	ἔδεικνυτον
	3.	ἴσάτην	ἔτιθέτην	ἔδιδότην	ἔδεικνύτην
Plur.	1.	ἴσταμεν	ἔτιθμεν	ἔδιδομεν	ἔδεικνυμεν
	2.	ἴσάτε	ἔτιθετε	ἔδιδοτε	ἔδεικνυτε
	3.	ἴστασαν	ἔτιθεσαν	ἔδιδοσαν	ἔδεικνυσαν

Present Subjunctive.

Sing.	1.	ἴσῳ	τιθῶ	διδῶ	δεικνύω
	2.	ἴσῃς	τιθῇς	διδῷς	δεικνύῃς
	3.	ἴσῃ	τιθῇ	διδῷ	δεικνύῃ
Dual	2.	ἴσῆτον	τιθῆτον	διδῶτον	δεικνύητον
	3.	ἴσῆτον	τιθῆτον	διδῶτον	δεικνύητον
Plur.	1.	ἴσῶμεν	τιθῶμεν	διδῶμεν	δεικνύωμεν
	2.	ἴσῃτε	τιθῇτε	διδῶτε	δεικνύητε
	3.	ἴσῶσι	τιθῶσι	διδῶσι	δεικνύωσι

Present Optative.

Sing.	1.	ἴσταιην	τιθείην	διδόην	δεικνύοιμι
	2.	ἴσταιης	τιθείης	διδόης	δεικνύοις
	3.	ἴσταιῃ	τιθείῃ	διδόῃ	δεικνύοι
Dual	2.	ἴσταιητον	τιθείητον	διδόητον	δεικνύοιτον
	3.	ἴσταιήτην	τιθείήτην	διδοήτην	δεικνυοήτην
Plur.	1.	ἴσταιημεν	τιθείημεν	διδόημεν	δεικνύοιμεν
	2.	ἴσταιητε	τιθείητε	διδόητε	δεικνύοιτε
	3.	ἴσταιησαν	τιθείησαν	διδόησαν	δεικνύοιεν

Commonly thus contracted: —

Dual	2.	ἴσταίτον	τιθείτον	διδότον	
	3.	ἴσταίτην	τιθείτην	διδότην	
Plur.	1.	ἴσταίμεν	τιθείμεν	διδόμεν	
	2.	ἴσταίτε	τιθείτε	διδότε	
	3.	ἴσταίεν	τιθείεν	διδόεν	

Present Imperative.

Sing.	2.	ἴσθῃ	τίθει	δίδου	δείκνῦ
	3.	ἴσάτω	τιθέτω	διδότω	δεικνύτω
Dual	2.	ἴστατον	τιθετον	δίδοτον	δείκνυτον
	3.	ἴσάτων	τιθέτων	διδότων	δείκνύτων

Plur.	2.	ἴσταντε	τίθετε	δίδοτε	δείκνυτε
	3.	ἱστάντων οἱ	τιθέντων οἱ	διδόντων οἱ	δεικνύντων οἱ
		ἱστάτωσαν	τιθέτωσαν	διδότωσαν	δεικνύτωσαν

Present Infinitive.

ἱστάναι	τιθέναι	διδόναι	δεικνύναι
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Present Participle (335).

ἱστάς	τιθείς	διδούς	δεικνύς
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Second Aorist Indicative (802).

Sing.	1.	ἔστην	_____	_____	ἔδυν
	2.	ἔστης	_____	_____	ἔδυσ
	3.	ἔσθη	_____	_____	ἔδῃ
Dual	2.	ἔστητον	ἔθετον	ἔδοτον	ἔδῡτον
	3.	ἔστήτην	ἔθέτην	ἔδότην	ἔδύτην
Plur.	1.	ἔστημεν	ἔθεμεν	ἔδομεν	ἔδῡμεν
	2.	ἔστητε	ἔθετε	ἔδοτε	ἔδῡτε
	3.	ἔστησαν	ἔθεσαν	ἔδοσαν	ἔδῡσαν

Second Aorist Subjunctive.

Sing.	1.	στώ	θώ	δώ	δύω
	2.	σθῆς	θῆς	δῶς	δύης
	3.	σθῆ	θῆ	δῶ	δύη
Dual	2.	σθήτον	θήτον	δῶτον	δύητον
	3.	σθήτον	θήτον	δῶτον	δύητον
Plur.	1.	στώμεν	θώμεν	δῶμεν	δύωμεν
	2.	σθῆτε	θῆτε	δῶτε	δύητε
	3.	στώσι	θώσι	δῶσι	δύωσι

Second Aorist Optative.

Sing.	1.	σταίην	θείην	δοίην	(See 744)
	2.	σταίης	θείης	δοίης	
	3.	σταίη	θείη	δοίη	
Dual	2.	σταίητον	θείητον	δοίητον	
	3.	σταίητην	θείητην	δοίητην	
Plur.	1.	σταίημεν	θείημεν	δοίημεν	
	2.	σταίητε	θείητε	δοίητε	
	3.	σταίησαν	θείησαν	δοίησαν	

Commonly thus contracted:—

Dual	{ 2.	σταῖτον	θεῖτον	δοῖτον
	3.	σταίτην	θείτην	δοίτην
Plur.	{ 1.	σταῖμεν	θεῖμεν	δοῖμεν
	2.	σταῖτε	θεῖτε	δοῖτε
	3.	σταῖεν	θεῖεν	δοῖεν

Second Aorist Imperative.

Sing.	{ 2.	στήθι	θέε	δός	δύθι
	3.	στήτω	θέτω	δότη	δύτω
Dual	{ 2.	στήτον	θέτον	δότην	δύτον
	3.	στήτων	θέτων	δότην	δύτων
Plur.	{ 2.	στήτε	θέτε	δότε	δύτε
	3.	στάντων or στήτωσαν	θέντων or θέτωσαν	δόντων or δότησαν	δύντων or δύτωσαν

Second Aorist Infinitive.

στήναι	θεῖναι	δοῦναι	δύναι
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Second Aorist Participle (335).

στάς	θείς	δούς	δύς
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PASSIVE AND MIDDLE.

Present Indicative.

Sing.	{ 1.	ἵσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
	2.	ἵστασαι	τίθειςαι	δίδοσαι	δείκνυσαι
	3.	ἵσταται	τίθεται	δίδοται	δείκνυται
Dual	{ 2.	ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
	3.	ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
Plur.	{ 1.	ἱστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
	2.	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
	3.	ἵστανται	τίθενται	δίδονται	δείκνυνται

Imperfect.

Sing.	{ 1.	ἱστάμην	ἐπιθέμην	ἐδιδόμην	ἐδεικνύμην
	2.	ἵστασο	ἐπιθέσο	ἐδίδοσο	ἐδείκνυσσο
	3.	ἵστατο	ἐπιθέτο	ἐδίδοτο	ἐδείκνυτο
Dual	{ 2.	ἵστασθον	ἐπιθέσθον	ἐδίδοσθον	ἐδείκνυσθον
	3.	ἱστάσθην	ἐπιθέσθην	ἐδιδόσθην	ἐδεικνύσθην
Plur.	{ 1.	ἱστάμεθα	ἐπιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
	2.	ἵστασθε	ἐπιθέσθε	ἐδίδοσθε	ἐδείκνυσθε
	3.	ἵσταντο	ἐπιθέντο	ἐδίδοντο	ἐδείκνυντο

Present Subjunctive.

Sing.	1.	ἰστώμαι	τιθῶμαι	διδῶμαι	δεικνύμαι
	2.	ἰσθῆ	τιθῆ	διδῷ	δεικνύη
	3.	ἰσθῆται	τιθῆται	διδῶται	δεικνύηται
Dual	2.	ἰστήσθον	τιθήσθον	διδῶσθον	δεικνύσθον
	3.	ἰστήσθον	τιθήσθον	διδῶσθον	δεικνύσθον
Plur.	1.	ἰστώμεθα	τιθώμεθα	διδώμεθα	δεικνύμεθα
	2.	ἰστήσθε	τιθήσθε	διδῶσθε	δεικνύσθε
	3.	ἰστώνται	τιθώνται	διδώνται	δεικνύωνται

Present Optative.

Sing.	1.	ἰσταίμην	τιθείμην	διδοίμην	δεικνυοίμην
	2.	ἰσταίῳ	τιθείῳ	διδοίῳ	δεικνυόῳ
	3.	ἰσταίῳτο	τιθείῳτο	διδοίῳτο	δεικνυόῳτο
Dual	2.	ἰσταῖσθον	τιθείσθον	διδοῖσθον	δεικνύοισθον
	3.	ἰσταῖσθην	τιθείσθην	διδοῖσθην	δεικνυοῖσθην
Plur.	1.	ἰσταίμεθα	τιθείμεθα	διδοίμεθα	δεικνυοίμεθα
	2.	ἰσταῖσθε	τιθείσθε	διδοῖσθε	δεικνύοισθε
	3.	ἰσταῖντο	τιθείντο	διδοῖντο	δεικνύοιντο

Present Imperative.

Sing.	2.	ἵστασο	τίθεςο	δίδοσο	δείκνυσο
	3.	ἵτάσθω	τιθέσθω	διδόσθω	δεικνύσθω
Dual	2.	ἵτασθον	τιθεςθον	δίδοσθον	δείκνυσθον
	3.	ἵτάσθων	τιθέσθων	διδόσθων	δεικνύσθων
Plur.	2.	ἵτασθε	τιθεςθε	δίδοσθε	δείκνυσθε
	3.	ἵτάσθων or ἵτάσθωσαν	τιθέσθων or τιθέσθωσαν	διδόσθων or διδόσθωσαν	δεικνύσθων or δεικνύσθωσαν

Present Infinitive.

ἵτασθαι	τιθесθαι	δίδοσθαι	δείκνυσθαι
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Present Participle (301).

ἰστάμενος	τιθέμενος	διδόμενος	δεικνύμενος
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Second Aorist Middle Indicative (505).

Sing.	1.	ἐπριάμην	ἐθέμην	ἔδομην
	2.	ἐπρίω	ἔθου	ἔδου
	3.	ἐπρίατο	ἔθετο	ἔδοτο
Dual	2.	ἐπρίασθον	ἐθεςθον	ἔδοσθον
	3.	ἐπριάσθην	ἐθέσθην	ἔδόσθην

Plur.	1.	ἐπριάμεθα	ἐθέμεθα	ἐδόμεθα
	2.	ἐπρίασθε	ἐθεσθε	ἐδοσθε
	3.	ἐπρίαντο	ἐθεντο	ἐδοντο

Second Aorist Middle Subjunctive

Sing.	1.	πρίωμαι	θῶμαι	δῶμαι
	2.	πρίῃ	θῇ	δῷ
	3.	πρίηται	θῇται	δῶται
Dual	2.	πρίησθον	θῇσθον	δῶσθον
	3.	πρίησθον	θῇσθον	δῶσθον
Plur.	1.	πριάμεθα	θῶμεθα	δῶμεθα
	2.	πρίησθε	θῇσθε	δῶσθε
	3.	πρίωνται	θῶνται	δῶνται

Second Aorist Middle Optative

Sing.	1.	πριαίμην	θείμην	δοίμην
	2.	πρίαίω	θείω	δοίω
	3.	πρίαίτω	θείτω	δοίτω
Dual	2.	πρίαίσθον	θείσθον	δοίσθον
	3.	πρίαίσθην	θείσθην	δοίσθην
Plur.	1.	πριαίμεθα	θείμεθα	δοίμεθα
	2.	πρίαίσθε	θείσθε	δοίσθε
	3.	πρίαίντο	θείντο	δοίντο

Second Aorist Middle Imperative

Sing.	2.	πρίω	θοῦ	δοῦ
	3.	πριάσθω	θέσθω	δόσθω
Dual	2.	πρίασθον	θέσθον	δόσθον
	3.	πριάσθων	θέσθων	δόσθων
Plur.	2.	πρίασθε	θέσθε	δόσθε
	3.	πριάσθων or πριάσθωσαν	θέσθων or θέσθωσαν	δόσθων or δόσθωσαν

Second Aorist Middle Infinitive.

πρίασθαι	θέσθαι	δόσθαι
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Second Aorist Middle Participle (301);

πριάμενος	θέμενος	δόμενος
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507. Ἰστημι and a few other verbs have a second perfect and pluperfect of the μι-form. These are never used in the *singular* of the indicative, where the first perfect and pluperfect are the regular forms.

508. These tenses of Ἰστημι are thus inflected:—

SECOND PERFECT.

Sing.	1. ———	ἔστω	ἑσταίην	
	2. ———	ἑστής	ἑσταίης	ἑσταθι
	3. ———	ἑστήῃ	ἑσταίῃ	ἑστάτω
Dual	2. ἑστατον	ἑστήτον	ἑσταίητον	ἑστατον
			OR -αῖτον	
	3. ἑστατον	ἑστήτον	ἑσταίητην	ἑστάτων
Plur.			OR -αίτην	
	1. ἑσταμεν	ἑστώμεν	ἑσταίημεν	
			OR -αῖμεν	
	2. ἑστατε	ἑστήτε	ἑσταίητε	ἑστατε
			OR -αῖτε	
	3. ἑστάσι	ἑστώσι	ἑσταίησαν	ἑστάντων OR ἑστάτωσαν
Infinitive. ἑστάναι		Participle. ἑστώς (342)		

SECOND PLUPERFECT.

Dual. ἑστατον, ἑστάτην

Plur. ἑσταμεν, ἑστατε, ἑστασαν

For an enumeration of these forms, see 804.

509. FULL SYNOPSIS of the Indicative of Ἰστημι, τίθημι, δίδωμι, and δείκνυμι, in all the voices.

ACTIVE.

Pres.	Ἰστημι, set	τίθημι, place	δίδωμι, give	δείκνυμι, show
Imperf.	Ἰστην	ἐτίθην	ἐδίδουν	ἐδείκνυν
Fut.	στήσω	θήσω	δώσω	δείξω
1 Aor.	ἑστησα, set	ἔθηκα	ἔδωκα	ἔδειξα
2 Aor.	ἑστην, stood	ἔθετον etc. in dual and plur.	ἔδοτον etc. in dual and plur.	

1 Perf.	ἕστηκα	τίθηκα	δίδωκα	
2 Perf.	ἕστατον etc. in dual and plur., <i>stand</i> (508)			δέδειχα
1 Plupf.	εἰστήκη or ἑστήκη	ἐτεθήκη	ἐδεδώκη	
2 Plupf.	ἕστατον etc. in dual and plur., <i>stood</i> (508)			ἐδεδείχην
Fut. Perf.	ἑστήξω, <i>shall stand</i> (705)			

MIDDLE.

Pres.	ἵσταμαι, <i>stand</i>	τίθεμαι (trans.)	δίδομαι (simple only in pass.)	δείκνυμαι (trans.)
Impf.	ἑστάμην	ἐτιθέμην	ἑδιδόμην	ἑδεικνύμην
Fut.	στήσομαι	θήσομαι	-δώσομαι	-δείξομαι
1 Aor.	ἑστησάμην (trans.)	ἐθηκάμην (not Attic)		ἑδείξάμην
2 Aor.		ἑθέμην	-ἑδόμην	
Perf.	ἵσταμαι (pass.)	τέθειμαι	δέδομαι	δέδειγμαι
Plupf.	(?)	(?)	ἐδεδόμην	ἐδεδείγμην

PASSIVE.

Present, Imperfect, Perfect, Pluperfect: as in Middle.

Aor.	ἐστάθην	ἐτέθην	ἑδόθην	ἑδείχθην
Fut.	σταθήσομαι	τεθήσομαι	δοθήσομαι	δειχθήσομαι
Fut. Perf.	ἑστήξομαι, <i>shall stand</i>	—	—	(δέδειξομαι, late)

AUGMENT.

510. In the secondary tenses of the indicative, the verb receives an *augment* (i.e. *increase*) at the beginning, which marks these as *past* tenses.

511. Augment is of two kinds:—

1. *Syllabic* augment, which prefixes ε to verbs beginning with a consonant; as λύω, imperfect ἔ-λυον; λείπω, second aorist ἔ-λιπον.

2. *Temporal* augment, which lengthens the first syllable of verbs beginning with a vowel or diphthong; as ἄγω, *lead*, imperf. ἤγον; οἰκέω, οἰκῶ, *dwell*, aor. ᾤκησα.

512. The augment is confined strictly to the indicative, never appearing in the other moods or the participle, even when any of these denote past time.

IMPERFECT AND AORIST INDICATIVE.

513. The imperfect and aorist indicative of verbs beginning with a consonant have the syllabic augment ϵ . *E.g.*

Λύω, ἔλυον, ἔλυσα, ἐλυόμην, ἐλύσάμην, ἐλύθην; γράφω, *write*, ἔγραφον, ἔγραψα, ἐγράφη; ρίπτω, *throw*, ἔρριπτον, ἔρριψεν.

For ρ doubled after the syllabic augment, see 69.

514. In Homer any liquid (especially λ) may be doubled after the augment ϵ ; as ἔλλαχον for ἔλαχον, ἔμμαθε for ἔμαθε. So sometimes σ ; as ἐσσεύοντο from σείω.

515. The imperfect and aorist indicative of verbs beginning with a short vowel have the temporal augment, which lengthens the initial vowel; α and ϵ becoming η , and ι , $ο$, υ becoming $\bar{\iota}$, ω , $\bar{\upsilon}$. *E.g.*

*Αἶγω, *lead*, ἥγον, ἥχθην; ἐλαίνω, *drive*, ἤλαυνον; ἱκετεύω, *implore*, ἱκέτευον, ἱκέτευσα; ὀνειδίζω, *reproach*, ὠνειδίζον; ὑβρίζω, *insult*, ὑβρίσθην; ἀκολουθέω, *accompany*, ἠκολούθησα; ὀρθόω, *erect*, ὥρθωσα.

516. A long initial vowel is not changed, except that $\bar{a}$ generally becomes η ; as ἀθλέω, *struggle*, ἥθλησα. But both $\bar{a}$ and η are found in ἀνᾱλίσκω and ἀνᾱλώω, and ἄτω (poetic), *hear*, has ᾄτον.

517. Βούλομαι, *wish*, δύναμαι, *be able*, and μέλλω, *intend*, often have η for ϵ in the augment, especially in later Attic; as ἐβουλόμην or ἡβουλόμην, ἐβουλήθην or ἡβουλήθην; ἐδυνάμην or ἡδυνάμην, ἐδυνήθην or ἡδυνήθην; ἔμελλον or ἡμελλον.

518. A diphthong takes the temporal augment on its first vowel, $\alpha\iota$ or α becoming η . *E.g.*

Αἰτέω, *ask*, ἤτησα; εἰκάζω, *guess*, ἤκασα; οἰκέω, *dwell*, ὤκησα; αὐξάνω, *increase*, ἠύξησα, ἠύξήθην; ᾄδω, *sing*, ᾄδον.

519. Οὐ is never augmented. Εἰ and εὐ are often without augment, especially in later Attic; but mss. and editors differ in regard to many forms, as εἵκασα or ἤκασα (from εἰκάζω, *liken*), εὐδον or ἠϋδον (from εὖδω, *sleep*), εὐρέθην or ἠϋρέθην (from εὐρίσκω, *find*), εὐξάμην or ἠϋξάμην (from εὖχομαι, *pray*). Editions vary also in the augment of αὐαίνω, *dry*, and of some verbs beginning with $\alpha\iota$, as οἰᾱκοστροφέω, *steer*.

REDUPLICATION.

520. The perfect, pluperfect, and future perfect, in all the moods and in the participle, have a *reduplication*, which is the mark of *completed action*.

PERFECT AND FUTURE PERFECT.

521. Verbs beginning with a single consonant (except ρ) are reduplicated in the perfect and future perfect by prefixing that consonant followed by ϵ . *E.g.*

ἄνω, λέ-λυκα, λέ-λυμαι, λε-λυκέμαι, λε-λυκώς, λε-λυμένος, λε-λύσομαι; λείπω, λέλοιπα, λέλειμμαι, λελείψομαι. So θύω, *sacrifice*, τέθυκα; φαίνω (φαν), *show*, πέ-φασμαι, πε-φάνθαι; χαίνω, *gape*, κέ-χηνα.

For the pluperfect, see 527.

522. N. (a) Five verbs have $\epsilon\iota$ in the perfect instead of the reduplication:—

λαγχάνω (λαχ-), *obtain by lot*, εἴληχα, εἴληγμαι;
λαμβάνω (λαβ-), *take*, εἴληφα, εἴλημμαι (poet. λέλημμαι);
λέγω, *collect*, in composition, -είλοχα, -είλεγμαι with -λέλεγμαι;
διαλέγομαι, *discuss*, has δι-είλεγμαι;
μείρομαι (μερ-), *obtain part*, εἴμαρται, *it is fated*;
from stem (ῥε-) εἴρηκα, *have said*, εἴρημαι, fut. pf. εἰρήσομαι (see εἶπον).

(b) An irregular reduplication appears in Homeric δειδοῖκα and δειδία, from δίδω, *fear*, and δειδεγμαι (for δέδεγμαι), *greet*, from a stem δεκ- (see δεικνῦμι).

523. In verbs beginning with *two* consonants (except a mute and a liquid), with a double consonant (ζ , ξ , ψ), or with ρ , the reduplication is represented by a simple ϵ , having the same form as the syllabic augment. *E.g.*

Στέλλω, *send*, ἔσταλκα; ζητέω, *seek*, ἐζήτηκα; ψεύδω, *cheat*, ἔψευσμαι, ἐψευσμένος; ῥίπτω, *throw*, ἔρριμμαι, ἐρρίφθαι (69).

524. 1. Most verbs beginning with a mute and a liquid have the full reduplication; as γράφω, *write*, γέγραφα, γέγραμμαι, γεγράφθαι, γεγραμμένος.

2. But those beginning with $\gamma\nu$, and occasionally a few in $\beta\lambda$ or $\gamma\lambda$, have ϵ ; as γνωρίζω, *recognize*, perf. ἐγνώρικα; γιγνώσκω (γνω-), *know*, ἔγνωκα. See βλαστάνω and γλύφω.

525. N. Μιμνήσκω (μνα-), *remind*, has μέμνημαι (*memini*), *remember*, and κτάομαι, *acquire*, has both κέκτημαι and ἔκτημαι, *possess*. See also Homeric perfect passive of ῥίπτω and ῥυπόω.

526. Verbs beginning with a short vowel lengthen the vowel, and those beginning with a diphthong lengthen its first vowel, in all forms of the perfect and future perfect, the reduplication thus having the form of the temporal augment. *E.g.*

Αγω, *lead*, ἦχα, ἦγμαι, ἦγμένος; ἀκολουθέω, *follow*, ἠκολουθήκα, ἠκολουθηκέμαι; ὀρθόω, *erect*, ὠρθωμαι; ὀρίζω, *bound*, ὠρικα, ὠρισμαι; ἀτιμώω, *dishonor*, ἠτίμωκα, ἠτίμωμαι, fut. pf. ἠτιμώσομαι. Αἰρέω, *take*, ἤρηκα, ἤρημαι, ἤρήσομαι; εἰκάζω, *liken*, ἤκασμαι; εὐρίσκω, *find*, ἤρρηκα, ἤρρημαι (or εὕρηκα, εὕρημαι, 519).

Long *a* may become *η* (see 516); as in ἀνᾱλίσκω, pf. ἀνήλωκα or ἀνᾱλωκα.

PLUPERFECT.

527. When the reduplicated perfect begins with a consonant, the pluperfect prefixes the syllabic augment *ε* to the reduplication. In other cases the pluperfect keeps the reduplication of the perfect without change. *E.g.*

Λύω, *λέλυκα*, ἐ-λελύκη, λέλυμαι, ἐ-λελύμην; στέλλω, *ἔσταλκα*, ἐστάλκη, ἔσταλμαι, ἐστάλμην; λαμβάνω, εἵληφα, εἰλήφη; ἀγγέλλω, ἤγγελκα, ἠγγέλεκη, ἠγγελμαι, ἠγγέλμην; αἰρέω, ἤρηκα, ἤρήκη; εὐρίσκω, ἤρρηκα, ἠύρηκη, ἠύρήμην, (or εὕρ-).

528. N. From ἵστημι (στα-), *set*, we have both εἰστήκη (older form) and ἐστήκη (through perf. ἔστηκα); and from perf. ἔοικα, *resemble*, ἐώκη.

ATTIC REDUPLICATION.

529. Some verbs beginning with *a*, *ε*, or *ο*, followed by a single consonant, reduplicate the perfect and pluperfect by prefixing their first two letters, and lengthening the following vowel as in the temporal augment. This is called *Attic reduplication*. *E.g.*

Ἀρόω, *plough*, ἀρ-ήρομαι; ἐμέω, *vomit*, ἐμήμεκα; ἐλέγχω, *prove*, ἐλήλεγμαι; ἐλαίνω (ἐλα-), *drive*, ἐλήλακα, ἐλήλαμαι; ἀκούω, *hear*, ἀκήκοα. For the pluperfect, see 533.

530. N. The *Attic* reduplication (so called by the Greek grammarians) is not peculiarly *Attic*, and is found in *Homer*.

531. N. Other verbs which have the *Attic* reduplication are ἀγείρω, ἀλείφω, ἀλέω, ἐγείρω, ἐρείδω, ἐρχομαι, ἐσθίω, ὀλλῶμι, ὀμνῶμι, ὀρύσσω, φέρω. See also, for *Ionic* or poetic forms, αἰρέω, ἀλάομαι, ἀλукτέω, ἀραρίσκω, ἐρείπω, ἔχω, ἡμύω, (ὀδυ-) ὀδῶδυσμαι, ὄζω, ὀράω (ὄπωπα), ὀρέγω, ὀρνῶμι (ὀρ-).

532. N. Ἐγείρω (ἐγερ-), *rouse*, has 2 perf. ἐγρ-ήγορα (for ἐγ-ηγορ-α, 643), but perf. mid. ἐγ-ήγεμαι.

533. By strict Attic usage, the pluperfect takes a temporal augment in addition to the Attic reduplication. Thus, ἀκούω, *hear*, ἀκήκοα, plup. ἤκηκόη; so ἀπ-ωλώλει (of ἀπ-όλλυμι, ἀπ-όλωλα), ὤμωμόκει (of ὤμνυμι, ὀμώμοκα), and δι-ωρώρυκτο (of δι-ορύσσω, δι-ορώρυγμαι) occur in Attic prose. See also Homeric pluperfects of ἐλαύνω and ἐρείδω.

But the mss. and the editions of Attic authors often omit the additional augment, as in ἐλ-ηλέγμην (487, 2).

REDUPLICATED AORISTS.

534. N. The second aorist active and middle in all the moods and the participle sometimes has a reduplication in Homer; as πέφραδον from φράζω, *tell*; πέπιθον from πείθω (πιθ-), *persuade*; τεταρπόμην (646) from τέρω, *delight*; κεκλόμην and κεκλόμενος (650) from κέλομαι, *command*; ἦραρον from ἀραρίσκω (ἀρ-), *join* (531); ὤρορον from ὀρνύμι (ὀρ-), *rouse*; πεπαλὼν (partic.) from πάλω (παλ-), *shake*; κεκάμω (subj.) from κάμνω (καμ-), so λελάχω from λαγχάνω; πεφιδέσθαι, inf. from φείδομαι (φιδ-), *spare*, so λε-λαθέσθαι, λε-λαβέσθαι. In the indicative a syllabic augment may be prefixed to the reduplication; as ἐκεκλόμην, ἔπεφνον (from φεν-), ἐπέφραδον.

535. N. The second aorist of ἄγω, *lead*, has a kind of Attic reduplication (529), which adds the temporal augment in the indicative. Thus ἤγα-γον (ἀγ-αγ-), subj. ἀγάγω, opt. ἀγάγοιμι, inf. ἀγαγεῖν, part. ἀγαγών; mid. ἤγαγόμην, ἀγάγωμαι, etc., — all in Attic prose. See also the aorists ἤνεγκα and ἤνεγκον (from stem ἐνεκ-, ἐν-ενεκ-, ἐνεγκ-) of φέρω, the Homeric ἀλαλκον (for ἀλ-αλεκ-ον) of ἀλέξω, *ward off*, and ἐνένιπον or ἡνίπ-απ-ον of ἐνίπτω (ἐνιπ-), *chide*. See also ἐρύκω, ἡρύκ-ακ-ον.

REDUPLICATED PRESENTS.

536. A few verbs reduplicate the present by prefixing the initial consonant with ι; as γι-γνώσκω (γνο-), *know*, τί-θηναι (θε-), *put*, γί-γνομαι (for γι-γεν-ομαι), *become*.

For these see 651 and 652, with 794, 2.

E AS AUGMENT OR REDUPLICATION BEFORE A VOWEL.

537. 1. Some verbs beginning with a vowel take the syllabic augment, as if they began with a consonant. These verbs also have a simple ε for the reduplication. When another ε follows, εε is contracted into ει. *E.g.*

reduplicated after the preposition, like compound verbs; as ὑποπτεύω (from ὑποπτος), *suspect*, ὑπώπτειον, as if the verb were from ὑπό and ὀπτεύω; ἀπολογέομαι, *defend one's self*, ἀπ-ελογησάμην; see also ἐκκλησιάζω. Παρανομέω, *transgress law*, παρηνόμουν, etc., is very irregular. Κατηγορέω (from κατήγορος), *accuse*, has κατηγοροῦν (not ἐκατηγόρουν). See διαιτάω and διαϊκονέω in the Catalogue of Verbs.

Such verbs are called *indirect compounds* (882, 2).

544. N. A few verbs take the augment before the preposition, and others have both augments; as καθέζομαι, *sit*, ἐκαθέζετο; καθίζω, ἐκάθιζον; καθεύδω, *sleep*, ἐκάθευδον and καθηύδον (epic καθεύδον); ἀνέχω, ἡνειχόμεν, ἡνεσχόμεν (or ἡνσχόμεν); ἀφίημι, ἀφίην or ἡφίην. See also ἀμφιέννυμι, ἀμφιγνοέω, ἀμπίσχομαι, ἐνοχλέω, and ἀμφισβητέω, *dispute*, imperf. ἡμφισβήτουν and ἡμφεσβήτουν (as if the last part were -σβητεω).

545. 1. Indirect compounds of δυσ-, *ill*, and occasionally those of εὖ, *well*, are augmented or reduplicated after the adverb, if the following part begins with a short vowel. *E.g.*

Δυσαρεστέω, *be displeased*, δυσηρέστουν; εὐεργετέω, *do good*, εὐηργέτουν or εὐεργέτουν.

2. In other cases, compounds of δυσ- have the augment or reduplication at the beginning, as δυστυχέω (from δυσ-τυχής, *unfortunate*), ἐδυστύχουν, δεδυστύχηκα; and those of εὖ generally omit the augment.

546. Other indirect compounds are augmented or reduplicated at the beginning; as οἰκοδομέω, *build* (from οἰκοδόμος, *house-builder*), ᾠκοδόμουν, ᾠκοδόμησα, ᾠκοδόμηται. See, however, ὀδοποιέω.

OMISSION OF AUGMENT AND REDUPLICATION.

547. Homer and the lyric poets often omit both the syllabic and the temporal augment; as ὀμίλεον, ἔχον, δῶκε (for ὠμίλουν, εἶχον, ἔδωκε).

548. Herodotus often omits the temporal augment of the imperfect and aorist, and the syllabic augment of the pluperfect. He never adds the temporal augment to the Attic reduplication in the pluperfect (533). He always omits the augment in the iterative forms in σκον and σκομην; as λάβεσκον, ἔχεσκον (778).

549. The Attic tragedians sometimes omit the augment in (lyric) choral passages, seldom in the dialogue.

550. The reduplication is very rarely omitted. But Homer has δέχεται, from δέχομαι, for δεδέχεται, *receive*, and a few other cases. Herodotus occasionally fails to lengthen the initial vowel in the perfect; as in καταρῶδης (for κατ-ῆρρ-).

ENDINGS.

551. The verb is inflected by adding certain *endings* to the different tense stems. Those which mark the persons in the finite moods are called *personal endings*. There is one class of endings for the active voice, and another for the middle and passive; but the passive aorists have the active endings.

There is also one set of endings in each class for primary tenses, and one for secondary tenses.

552. The personal endings of the indicative, subjunctive, and optative, which are most distinctly preserved in verbs in *μι* and other primitive forms, are as follows:—

ACTIVE.			MIDDLE AND PASSIVE.		
	Primary Tenses.	Secondary Tenses.		Primary Tenses.	Secondary Tenses.
Sing. 1.	μι	ν		μαι	μην
2.	ς (σι), (θα)	ς		σαι	σο
3.	σι (τι)	—		ται	το
Dual 2.	τον	τον		σθον (θον)	σθον (θον)
3.	τον	την		σθον (θον)	σθην (θην)
Plur. 1.	μεν (μες)	μεν (μες)		μεθα	μεθα
2.	τε	τε		σθε (θε)	σθε (θε)
3.	νσι (ντι), ᾶσι	ν, σαν		νται	ντο

553. The personal endings of the imperative are as follows:—

ACTIVE.			MIDDLE AND PASSIVE.		
Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
2. θι	τον	τε	σο	σθον (θον)	σθε (θε)
3. τω	των	ντων or τωσαν	σθω (θω)	σθων (θων)	σθων (θων)
					or σθωσαν (θωσαν)

554. The endings of the infinitive are as follows:—

ACTIVE: **εν** (contracted with preceding **ε** to **ειν**),
ναι, sometimes **εναι** (probably for **φεναι**).

MIDDLE AND PASSIVE: **σθαι** (primitive **θαι**).

555. For the formation of the participles and the verbals in **τος** and **τεος**, see 770–776.

REMARKS ON THE ENDINGS.

556. 1. Only verbs in **μι** have the primary endings **μι** and **σι** in the indicative active. For **μι** in the optative, see 731. The original **σι** of the second person singular is found only in the epic **ἔσ-σί**, *thou art* (807, 1). **θα** (originally perfect ending) appears in **οἶσθα** (for **οἶδ-θα**) from **οἶδα** (820) and in **ῆσ-θα** from **εἰμί** (806); whence **(σ)θα** in many Homeric forms (780, 4; 787, 4), and rarely in Attic (as **ἔφησθα**). In the third person singular **τι** is Doric, as in **τίθη-τι** for **τίθη-σι**; and it is preserved in Attic in **ἔσ-τί**, *is*.

2. A first person dual in **μεθον** is found three times in poetry: **περιδόμεθον**, subj. of **περιδίδωμι**, *Il.* 23, 485; **λελείμεθον**, from **λείπω**, *S. El.* 950; **ὀρμώμεθον**, from **ὀρμάω**, *S. Ph.* 1079. Generally the first person plural is used also for the dual.

3. In Homer **τον** and **σθον** are sometimes used for **την** and **σθην** in the third person dual of past tenses. This occurs rarely in the Attic poets, who sometimes have **την** for **τον** in the second person. The latter is found occasionally even in prose.

4. In the first person plural **μες** is Doric. The poets often have **μεσθα** for **μεθα** (777, 1).

5. In the third person plural **νσι** always drops **ν** (78, 3) and the preceding vowel is lengthened; as in **λύουσι** for **λῡο-νσι**. The more primitive **ντι** is Doric; as **φέρο-ντι** (Latin *ferunt*) for **φέρουσι**.¹

¹ A comparison of the various forms of the present indicative of the primitive verb *be* (whose original stem is *as-*, in Greek and Latin *es-*), as it appears in Sanskrit, the older Greek, Latin, Old Slavic, and Lithuanian (the most primitive modern language, *still spoken* on the Baltic), will illustrate the Greek verbal endings.

SINGULAR.

Sanskrit.	Older Greek.	Latin.	Old Slavic.	Lithuanian.
1. as-mi	ἐμ-μῖ (for ἔσ-μι)	[e]s-um	yes-m'	es-mi
2. asi	ἔσ-σί	es	yesi	esi
3. as-ti	ἔσ-τί	es-t	yes-t'	es-ti

PLURAL.

1. s-mas	ἐσ-μέν (Dor. εἰμές)	[e]s-u-mus	yes-mi	es-me
2. s-tha	ἔσ-τέ	es-tis	yes-te	es-te
3. s-a-nti	ἐ-ντί (Doric)	[e]s-u-nt	s-u-i'	es-ti

6. $\Theta\iota$ seldom appears in the imperative, except in the second aorist active of μ -forms (755), and in the aorist passive, which has the active forms (551).

In the third person plural of the imperative the endings $\nu\tau\omega\upsilon\upsilon$ and $\sigma\theta\omega\upsilon\upsilon$ ($\theta\omega\upsilon\upsilon$) are used in the older and better Attic.

7. The primitive middle forms $\theta\omicron\upsilon$, $\theta\eta\nu$, $\theta\epsilon$, $\theta\alpha\iota$, etc. appear in the perfect and pluperfect after consonants; as $\tau\acute{\epsilon}\tau\rho\iota\phi\text{-}\theta\epsilon$ ($\tau\rho\acute{\iota}\beta\text{-}\omega$). See 489.

TENSE STEMS AND FORMS OF INFLECTION.

SIMPLE AND COMPLEX TENSE STEMS.

557. Tense stems are of two classes, *simple* and *complex*. A simple tense stem is the verb stem (often in a modified form), to which the endings are applied *directly*. A complex tense stem is composed of the verb stem (with its modifications) prolonged by a tense suffix (561, 5), to which the endings are applied. See 458.

558. (*Simple Tense Stems.*) Simple tense stems are found

(a) in the present and imperfect, the second aorist active and middle, and the second perfect and pluperfect, of the conjugation in μ (500), except in the subjunctive;

(b) in the perfect and pluperfect middle of all verbs.
E.g.

(a) From $\phi\eta\mu\acute{\iota}$ (stem $\phi\alpha\text{-}$), say, come $\phi\alpha\text{-}\mu\acute{\epsilon}\nu$, $\phi\alpha\text{-}\tau\acute{\epsilon}$, $\phi\acute{\alpha}\text{-}\nu\alpha\iota$, $\xi\text{-}\phi\alpha\text{-}\tau\epsilon$, etc. From $\tau\acute{\iota}\theta\eta\mu\iota$ (stem $\theta\epsilon\text{-}$), put, come 2 aor. $\xi\text{-}\theta\epsilon\text{-}\tau\epsilon$, $\xi\text{-}\theta\epsilon\text{-}\tau\omicron$, $\theta\acute{\epsilon}\text{-}\sigma\theta\omega$, $\theta\acute{\epsilon}\text{-}\sigma\theta\alpha\iota$, $\theta\acute{\epsilon}\text{-}\mu\epsilon\nu\omicron\varsigma$, etc.; and from the reduplicated $\tau\iota\text{-}\theta\epsilon\text{-}$ (536) come $\tau\acute{\iota}\theta\epsilon\text{-}\mu\epsilon\nu$, $\tau\acute{\iota}\theta\epsilon\text{-}\tau\epsilon$, $\tau\acute{\iota}\theta\epsilon\text{-}\sigma\alpha\iota$, $\tau\acute{\iota}\theta\epsilon\text{-}\tau\alpha\iota$, $\acute{\epsilon}\text{-}\tau\acute{\iota}\theta\epsilon\text{-}\nu\tau\omicron$, $\acute{\epsilon}\text{-}\tau\acute{\iota}\theta\epsilon\text{-}\sigma\theta\epsilon$, $\tau\acute{\iota}\theta\epsilon\text{-}\sigma\omicron$, $\tau\acute{\iota}\theta\epsilon\text{-}\sigma\theta\alpha\iota$, etc.

(b) From $\lambda\epsilon\text{-}\lambda\upsilon\text{-}$ (reduplicated stem of $\lambda\acute{\upsilon}\text{-}\omega$) with the middle endings (552) come $\lambda\acute{\epsilon}\lambda\upsilon\text{-}\mu\alpha\iota$, $\lambda\acute{\epsilon}\lambda\upsilon\text{-}\sigma\alpha\iota$, $\lambda\acute{\epsilon}\lambda\upsilon\text{-}\sigma\theta\epsilon$, $\lambda\epsilon\lambda\acute{\upsilon}\text{-}\sigma\theta\alpha\iota$, $\lambda\epsilon\lambda\upsilon\text{-}\mu\epsilon\nu\omicron\varsigma$; $\acute{\epsilon}\text{-}\lambda\epsilon\lambda\acute{\upsilon}\text{-}\mu\eta\nu$, $\acute{\epsilon}\text{-}\lambda\acute{\epsilon}\lambda\upsilon\text{-}\sigma\omicron$, $\acute{\epsilon}\text{-}\lambda\acute{\epsilon}\lambda\upsilon\text{-}\sigma\theta\epsilon$, $\acute{\epsilon}\text{-}\lambda\acute{\epsilon}\lambda\upsilon\text{-}\nu\tau\omicron$.

559. (*Complex Tense Stems.*) Complex tense stems are found in all other forms of the verb. *E.g.*

$\Lambda\acute{\upsilon}\omega$ (stem $\lambda\bar{\upsilon}\text{-}$), has (pres.) $\lambda\acute{\upsilon}\omicron\text{-}\mu\epsilon\nu$, $\lambda\acute{\upsilon}\epsilon\text{-}\tau\epsilon$, $\lambda\acute{\upsilon}\omicron\text{-}\mu\epsilon\theta\alpha$, $\lambda\acute{\upsilon}\epsilon\text{-}\sigma\theta\epsilon$, $\lambda\acute{\upsilon}\omicron\text{-}\nu\tau\alpha\iota$, etc.; (fut.) $\lambda\acute{\upsilon}\sigma\omicron\text{-}\mu\epsilon\nu$, $\lambda\acute{\upsilon}\sigma\epsilon\text{-}\tau\epsilon$, $\lambda\acute{\upsilon}\sigma\epsilon\text{-}\sigma\theta\alpha\iota$, etc.; (aor.) $\acute{\epsilon}\text{-}\lambda\acute{\upsilon}\sigma\alpha\text{-}\mu\epsilon\nu$, $\acute{\epsilon}\text{-}\lambda\acute{\upsilon}\sigma\alpha\text{-}\tau\epsilon$, $\acute{\epsilon}\text{-}\lambda\acute{\upsilon}\sigma\alpha\text{-}\sigma\theta\epsilon$, $\lambda\acute{\upsilon}\sigma\alpha\text{-}\sigma\theta\alpha\iota$, etc.; (1 aor. pass.) $\acute{\epsilon}\text{-}\lambda\acute{\upsilon}\theta\eta\text{-}\nu$, $\acute{\epsilon}\text{-}\lambda\acute{\upsilon}\theta\eta\text{-}\mu\epsilon\nu$, $\acute{\epsilon}\text{-}\lambda\acute{\upsilon}\theta\eta\text{-}\tau\epsilon$, etc.

560. This distinction will be seen by a comparison of the present indicative middle of τίθημι (τιθε-) with that of φιλέω (φιλε-) in its uncontracted (Homeric) form:—

τιθε-μαι	φιλέ-ο-μαι	τιθέ-μεθα	φιλε-ό-μεθα
τιθε-σαι	φιλέ-ε-(σ)αι	τιθε-σθε	φιλέ-ε-σθε
τιθε-ται	φιλέ-ε-ται	τιθε-νται	φιλέ-ο-νται

561. (*Tense Suffixes.*) 1. In the present, imperfect, and second aorist active and middle of the conjugation in ω, in all futures, and in the future perfect, the tense stem ends in a variable vowel, called the *thematic vowel*, which is ο before μ and ν and in the optative, and is elsewhere ε. This is written %; as λῡ%, present stem of λύ-ω; λιπ%, second aorist stem of λείπ-ω. In the futures and the future perfect the thematic vowel is preceded by σ. To these prolonged tense stems the endings are added. *E.g.*

Λύο-μεν, λύε-τε, λύουσι for λῡο-νσι (78, 3); ἔ-λιπο-ν, ἔ-λιπε-ς, ἔ-λίπο-μεν, ἔ-λίπε-τε; ἔ-λίπε-σθε, ἔ-λίπο-ντο; λύσο-μεν, λύσε-τε, λύσονται. For the terminations ω, εις, ει in the singular, see 623.

2. The subjunctive has a long thematic vowel ω/η, which appears in both conjugations; as λέγω-μεν, λέγη-τε, λέγω-σι for λεγώνσι (78, 3); θῶμεν for θέ-ω-μεν, θῇτε for θέ-η-τε.

3. The first aorist stem has a suffix σα-, the first perfect κα-, and the second perfect α-.

4. The first aorist passive has a suffix θε- (or θη-), and the second aorist passive ε- (or η-); as λείπ-ω, ἐλείφ-θη-ν, λειφ-θῆ-ναι, (λειφ-θέ-ω) λειφθῶ; φαίνω (φαν-), ἐφάν-η-ν, φαν-ῆ-ναι, φαν-έ-ντος; ἐλύ-θη-ν, ἐλύ-θη-ς, ἐλύ-θη-μεν, λυ-θέ-ντων, λυ-θέ-ντες.

The first and second passive futures have θησ%- and ησ%-; as λειφ-θήσο-μαι, λυ-θήσε-σθε, φαν-ήσο-μαι, φαν-ήσε-ται.

5. The thematic vowels, and σ%, σα-, κα- (α-), θε- (θη-) or ε- (η-), θησ%- or ησ%-, (1-4), are called *tense suffixes*.

562. (*Optative Suffix.*) The optative inserts a *mood suffix* ι- or ιη- (ιε-) between both the simple and the complex tense stem and the personal endings. (See 730.)

For the subjunctive, see 718; 561, 2.

TWO FORMS OF INFLECTION.

563. To the two classes of tense stems correspond generally two forms of inflection, — the *simple form* and the *common form*.

I. THE SIMPLE FORM OF INFLECTION.

564. To this form (sometimes called the μ -form) belong all tenses which have simple tense stems (558) and also both passive aorists, — always excepting the subjunctives (561, 2.). It has these peculiarities of inflection: —

1. The first and third persons singular of the present indicative active have the endings μ and σ (552); as $\phi\eta\mu\acute{\iota}$, $\phi\eta\sigma\acute{\iota}$; $\tau\acute{\iota}\theta\eta\mu$, $\tau\acute{\iota}\theta\eta\sigma$.

2. The second aorist imperative active generally retains the ending θ (553); as $\beta\eta\theta$, *go*. So rarely the present; as $\phi\alpha\theta\acute{\iota}$, *say*. (See 752; 755.)

3. The third person plural has the active endings $\bar{\alpha}\sigma$ and $\sigma\alpha\nu$ (552).

4. The infinitive active has the ending $\nu\alpha$ or $\epsilon\nu\alpha$ (554); as $\tau\acute{\iota}\theta\acute{\epsilon}\nu\alpha$, $\acute{\iota}\acute{\epsilon}\nu\alpha$ ($\acute{\iota}\eta\mu$), $\acute{\iota}\acute{\epsilon}\nu\alpha$ ($\acute{\epsilon}\mu$).

5. Participles with stems in $\sigma\nu\tau$ have nominatives in $\sigma\upsilon\varsigma$; as $\delta\acute{\iota}\delta\omicron\upsilon\varsigma$, $\delta\acute{\iota}\delta\omicron\nu\tau\omicron\varsigma$ (see 565, 5).

6. In all forms of this class except the second aorist and the optative, the middle endings $\sigma\alpha$ and $\sigma\omicron$ regularly retain σ ; as $\tau\acute{\iota}\theta\epsilon\sigma\alpha$, $\acute{\epsilon}\tau\acute{\iota}\theta\epsilon\sigma\omicron$; $\lambda\acute{\epsilon}\lambda\upsilon\sigma\alpha$, $\acute{\epsilon}\lambda\acute{\epsilon}\lambda\upsilon\sigma\omicron$. But 2 aorist $\acute{\epsilon}\theta\omicron\nu$ (for $\acute{\epsilon}\theta\epsilon\sigma\omicron$); optative $\acute{\iota}\sigma\tau\alpha\acute{\iota}\omicron$ (for $\acute{\iota}\sigma\tau\alpha\iota\sigma\omicron$).

7. The passive aorists, which belong here although they do not have simple stems (558), have the inflection of the second aorist active of the μ -form; $\lambda\acute{\upsilon}\omega$, $\acute{\epsilon}\lambda\upsilon\theta\eta\nu$; $\phi\alpha\acute{\iota}\nu\omega$ ($\phi\alpha\nu$ -), $\acute{\epsilon}\phi\acute{\alpha}\nu\eta\nu$, $\phi\alpha\nu\hat{\omega}$, $\phi\alpha\nu\acute{\epsilon}\eta\nu$, $\phi\acute{\alpha}\nu\eta\theta$, $\phi\alpha\nu\hat{\eta}\nu\alpha$, $\phi\alpha\nu\acute{\epsilon}\acute{\iota}\varsigma$ (for $\phi\alpha\nu\epsilon\nu\tau\varsigma$), inflected like $\acute{\epsilon}\sigma\tau\eta\nu$, $\sigma\tau\hat{\omega}$, $\theta\acute{\epsilon}\acute{\iota}\eta\nu$, $\sigma\tau\hat{\eta}\theta$, $\sigma\tau\hat{\eta}\nu\alpha$, $\theta\acute{\epsilon}\acute{\iota}\varsigma$ (506).

II. THE COMMON FORM OF INFLECTION.

565. To this form belong all parts of the verb in ω , except the perfect and pluperfect middle and the passive aorists, and also all subjunctives. It has the following peculiarities of inflection.

1. It has the thematic vowel and the other tense suffixes mentioned in 561, 1–3. For the inflection of the present and imperfect indicative, see 623 and 624.

2. The imperfect and second aorist have the ending ν in the third person plural; the pluperfect has $\sigma\alpha\nu$.

3. The imperative active has no ending in the second person singular. For $\sigma\nu$ in the first aorist, see 747.

4. The infinitive active has $\epsilon\nu$ (for $\epsilon\epsilon\nu$) in the present, future, and second aorist; $\epsilon\nu\alpha$ in the perfect; and $\sigma\alpha$ (or α) in the first aorist. See 759–764.

5. Participles with stems in $\sigma\nu\tau$ have nominatives in $\omega\nu$ (564, 5).

6. The middle endings *σαι* and *σο* in the second person singular drop *σ* and are contracted with the thematic vowel; as *λῦσαι*, *λύει*, *λύῃ* or *λύει*; *ἐλῦεσο*, *ἐλύεο*, *ἐλύου* (88, 2). For Ionic uncontracted forms, see 777, 2; 785, 2.

FORMATION AND INFLECTION OF TENSE SYSTEMS.

566. To understand the inflection of the verb, we must know the relation of each tense stem to the verb stem, and also certain internal modifications which the verb stem undergoes in some of the tense systems.

FORMATION OF THE PRESENT STEM FROM THE VERB STEM. — EIGHT CLASSES OF VERBS.

567. When the verb stem does not appear unchanged in the present stem, as it does in *λύ-ω* and *λέγ-ω* (459), it generally appears in a strengthened form; as in *κόπτ-ω* (*κοπ-*), *cut*, *μανθάν-ω* (*μαθ-*), *learn*, *ἀρέσκ-ω* (*ἀρε-*), *please*. In a few very irregular verbs no connection is to be seen between the present stem and the stem or stems of other tenses; as in *φέρω* (*φερ-*), *bear*, fut. *οἶσω*, aor. *ἤνεγκα*.

568. Verbs are divided into eight classes with reference to the relation of the present stem to the verb stem.

569. FIRST CLASS. (*Verb Stem unchanged in Present.*) Here the present stem is formed by adding the thematic vowel % (565, 1) to the verb stem. *E.g.*

Λέγω (*λεγ-*), *say*, present stem *λεγ%*, giving *λέγο-μεν*, *λέγε-τε*, *λέγο-μαι*, *λέγε-ται*, *λέγο-νται*, *ἔ-λεγο-ν*, *ἔ-λεγε-ς*, *ἔ-λέγε-τε*, *ἔ-λέγε-σθε*, *ἔ-λέγο-ντο*, etc. in the present and imperfect. For *ω*, *εις*, *ει* in the present active, see 623.

570. N. Some verbs of this class have the stem variable in quantity in different tenses; as *δύω*, *φύω*, *θλίβω*, *πνίγω*, *τρίβω*, *τύφω*, *ψύχω*. See these in the Catalogue of Verbs. For *λύω*, see 471.

571. N. The pure verbs of the first class which irregularly retain a short vowel in certain tenses are given in 639; those which insert *σ* in certain tenses, in 640. The verbs (of all classes) which add *ε* to the stem in some or all tenses not of the present system (as *βούλομαι*) are given in 657 and 658. Reduplicated presents of all classes are given in 651 and 652. These and others which are peculiar in their inflection are found in the Catalogue of Verbs. For special peculiarities, see *γίγνομαι*, *ἔθω*, *ἔπω*, *ἔχω*, *πίπτω*, *τίκτω*.

572. SECOND CLASS. (*Stems with Strong Forms.*) This class includes verbs with mute stems which have strong forms with ϵ ($\omicron$), $\epsilon\upsilon$, or η (31) in all tenses except in the second aorist and second passive systems, in which they have the weak forms in ι , υ , and α . The present stem adds ϵ - to the strong form of the stem. *E.g.*

$\Lambda\epsilon\acute{\iota}\pi$ - ω , *leave*, 2 aor. ξ - $\lambda\iota\pi$ - $\omicron\nu$, 2 perf. $\lambda\acute{\epsilon}$ - $\lambda\omicron\iota\pi$ - α ; $\phi\epsilon\acute{\upsilon}\gamma$ - ω , *flee*, 2 aor. ξ - $\phi\upsilon\gamma$ - $\omicron\nu$; $\tau\acute{\eta}\kappa$ - ω , *melt*, 2 aor. pass. $\acute{\epsilon}$ - $\tau\acute{\alpha}\kappa$ - $\eta\nu$; with present stems $\lambda\epsilon\iota\pi\epsilon$ %, $\phi\epsilon\upsilon\gamma\epsilon$ %, $\tau\eta\kappa\epsilon$ %.

573. To this class belong $\alpha\lambda\epsilon\acute{\iota}\phi$ - ω , $\epsilon\rho\epsilon\acute{\iota}\pi$ - ω , $\lambda\epsilon\acute{\iota}\pi$ - ω , $\pi\epsilon\acute{\iota}\theta$ - ω , $\sigma\tau\epsilon\acute{\iota}\beta$ - ω , $\sigma\tau\epsilon\acute{\iota}\chi$ - ω , $\phi\epsilon\acute{\iota}\delta$ - $\omicron\mu\alpha\iota$; $\kappa\epsilon\acute{\iota}\theta$ - ω , $\pi\epsilon\acute{\upsilon}\theta$ - $\omicron\mu\alpha\iota$, $\tau\epsilon\acute{\upsilon}\chi$ - ω , $\phi\epsilon\acute{\upsilon}\gamma$ - ω ; $\kappa\acute{\eta}\delta$ - ω , $\lambda\acute{\eta}\theta$ - ω , $\sigma\acute{\eta}\pi$ - ω , $\tau\acute{\eta}\kappa$ - ω ; with Ionic or poetic $\epsilon\rho\epsilon\acute{\iota}\kappa$ - ω , $\epsilon\rho\epsilon\acute{\upsilon}\gamma$ - $\omicron\mu\alpha\iota$, $\tau\mu\acute{\eta}\gamma$ - ω ;—all with weak stems in ι , υ , or α . See also $\theta\alpha\pi$ - or $\tau\alpha\phi$ -, stem of $\tau\acute{\epsilon}\theta\eta\pi\alpha$ and $\acute{\epsilon}\tau\alpha\phi\omicron\nu$, and $\epsilon\acute{\iota}\kappa\omega$ ($\acute{\epsilon}\omicron\iota\kappa\alpha$). $\tau\rho\acute{\omega}\gamma$ - ω , *gnaw*, 2 aor. ξ - $\tau\rho\alpha\gamma$ - $\omicron\nu$, irregularly has ω in the present. For $\rho\acute{\eta}\gamma$ - $\nu\upsilon\mu\iota$ and $\epsilon\acute{\iota}\omega\theta\alpha$ ($\acute{\eta}\theta$ -), see 689.

For exceptions in a few of these verbs, see 642, 2. See 611.

574. Six verbs in $\epsilon\omega$ with weak stems in υ belong by formation to this class. These originally had the strong form in $\epsilon\upsilon$, which became ϵf (90, 2) before a vowel, and finally dropped f , leaving ϵ ; as $\pi\acute{\lambda}\epsilon$ - ω , *sail* (weak stem $\pi\lambda\upsilon$ -), strong stem $\pi\lambda\epsilon\upsilon$ -, $\pi\lambda\epsilon\text{f}$ -, $\pi\lambda\epsilon$ -, present stem $\pi\lambda\epsilon$ %.

These verbs are $\theta\acute{\epsilon}$ - ω (weak stem $\theta\upsilon$ -), *run*, $\nu\acute{\epsilon}$ - ω ($\nu\upsilon$ -), *swim*, $\pi\acute{\lambda}\epsilon$ - ω ($\pi\lambda\upsilon$ -), *sail*, $\pi\acute{\nu}\epsilon$ - ω ($\pi\upsilon\nu$ -), *breathe*, $\rho\acute{\acute{\epsilon}}$ - ω ($\rho\upsilon$ -), *flow*, $\chi\acute{\acute{\epsilon}}$ - ω ($\chi\upsilon$ -), *pour*. The poetic $\sigma\epsilon\acute{\upsilon}\omega$ ($\sigma\upsilon$ -), *urge*, has this formation, with $\epsilon\upsilon$ retained. (See 601.)

575. As verbs of the second class have the strong stem in almost all forms, this stem is here called the verb stem.

576. THIRD CLASS. (*Verbs in $\pi\tau\omega$, or T Class.*) Some labial (π , β , ϕ) verb stems add $\tau\epsilon$ -, and thus form the present in $\pi\tau\omega$; as $\kappa\acute{\omicron}\pi\tau$ - ω ($\kappa\omicron\pi$ -), *cut* (present stem $\kappa\omicron\pi\tau\epsilon$ -), $\beta\lambda\acute{\alpha}\pi\tau$ - ω ($\beta\lambda\alpha\beta$ -), *hurt*, $\rho\acute{\iota}\pi\tau$ - ω ($\rho\acute{\iota}\phi$ -, $\rho\acute{\iota}\phi$ -), *throw* (71).

577. N. Here the exact form of the verb stem cannot be determined from the present. Thus, in the examples above given, the stem is to be found in the second aorists $\acute{\epsilon}\kappa\acute{\omicron}\pi\eta\nu$, $\acute{\epsilon}\beta\lambda\acute{\alpha}\beta\eta\nu$, and $\acute{\epsilon}\rho\rho\acute{\iota}\phi\eta\nu$; and in $\kappa\alpha\lambda\acute{\upsilon}\pi\tau\omega$ ($\kappa\alpha\lambda\upsilon\beta$ -), *cover*, it is seen in $\kappa\alpha\lambda\acute{\upsilon}\beta$ - η , *hut*.

578. The verbs of this class are $\alpha\pi\tau$ - ω ($\alpha\acute{\phi}$ -), $\beta\acute{\alpha}\pi\tau$ - ω ($\beta\alpha\phi$ -), $\beta\lambda\acute{\alpha}\pi\tau$ - ω ($\beta\lambda\alpha\beta$ -), $\theta\acute{\alpha}\pi\tau$ - ω ($\tau\alpha\phi$ -), $\theta\rho\acute{\upsilon}\pi\tau$ - ω ($\tau\rho\upsilon\phi$ -), $\kappa\alpha\lambda\acute{\upsilon}\pi\tau$ - ω ($\kappa\alpha\lambda\upsilon\beta$ -), $\kappa\acute{\alpha}\mu\pi\tau$ - ω ($\kappa\alpha\mu\pi$ -), $\kappa\acute{\lambda}\epsilon\pi\tau$ - ω ($\kappa\lambda\epsilon\pi$ -), $\kappa\acute{\omicron}\pi\tau$ - ω ($\kappa\omicron\pi$ -), $\kappa\rho\acute{\upsilon}\pi\tau$ - ω ($\kappa\rho\upsilon\beta$ - or $\kappa\rho\upsilon\phi$ -), $\kappa\acute{\upsilon}\pi\tau$ - ω ($\kappa\acute{\upsilon}\phi$ -), $\rho\acute{\alpha}\pi\tau$ - ω ($\rho\acute{\alpha}\phi$ -), $\rho\acute{\iota}\pi\tau$ - ω ($\rho\acute{\iota}\phi$ -, $\rho\acute{\iota}\phi$ -), $\sigma\kappa\acute{\alpha}\pi\tau$ - ω ($\sigma\kappa\alpha\phi$ -), $\sigma\kappa\acute{\epsilon}\pi\tau\omicron\mu\alpha\iota$ ($\sigma\kappa\epsilon\pi$ -), $\sigma\kappa\acute{\eta}\pi\tau\omega$ ($\sigma\kappa\eta\pi$ -),

σκόπτω (σκωπ-), τύπτω (τυπ-), with Homeric and poetic γνάμπτω (γναμπ-), ἐνίπτω (ἐνιπ-), and μάρπτω (μαρπ-).

579. FOURTH CLASS. (*Iota Class.*) In this class the present stem is formed by adding ι%- to the verb stem and making the euphonic changes which this occasions. (See 84.) There are four divisions.

580. I. (*Verbs in σσω or ττω.*) Most presents in σσω (ττω) come from palatal stems, κ or χ and generally γ with ι becoming σσ (ττ). These have futures in ξω; as πράσσω (πρᾱγ-), *do*, present stem πρᾱσσ%- (for πρᾱγι%-), fut. πράξω; μαλάσσω (μαλακ-, seen in μαλακός), *soften*, fut. μαλάξω; ταράσσω (ταραχ-, seen in ταραχή), *confuse*, fut. τaráξω; κηρύσσω (κηρῡκ-), *proclaim*, fut. κηρύξω. (See 84, 1.)

581. So also αἰσσω (αἰκ-), ἀλλάσσω (ἀλλαγ-), ἀράσσω (ἀραγ-), βήσσω (βηχ-), δράσσω (δραγ-), ἐλίσσω (ἐλικ-), θράσσω (θραχ-?), μάσσω (μαγ-), μύσσω (μυκ-), ὀρύσσω (ὀρυχ-), πλήσσω (πληγγ-, πλαγ-), πτήσσω (πτηκ-), πτύσσω (πτυγ-), σάττω (σαγ-), τάσσω (ταγ-), φράσσω (φραγ-), φρίσσω (φρικ-), φυλάσσω (φυλακ-). See also epic δειδίσσομαι, Ionic and poetic ἀμύσσω and προῖσσομαι, and poetic ἀφύσσω and νύσσω.¹

582. Some presents in σσω (ττω) are formed from lingual stems, which have futures in σω or aorists in σα; as ἐρέσσω, *row* (from stem ἐρετ-, seen in ἐρέτης, *rower*), aor. ἤρεσα. So also ἀρμόττω (fut. ἀρμόσω), βλίσσω (μελιτ-, 66), λίσσομαι (λιτ-), πάσσω, πλάσσω, πτίσσω, with ἀφάσσω (Hdt.), and poetic ἱμάσσω, κορύσσω (κορυθ-).

Many presents of this kind are formed on the analogy of verbs with real lingual stems (see 587).

583. N. Πέσσω, *cook*, comes from an old stem πεκ-; while the tenses πέψω, ἔπεψα, etc. belong to the stem πεπ-, seen in later πέπτω and Ionic πέπτομαι of Class III.

584. II. (*Verbs in ξω.*) Presents in ξω may be formed in two ways:—

585. (1) From stems in δ, with futures in σω; as κομίζω (κομιδ-, seen in κομιδ-ή), *carry*, fut. κομίσω; φράζω (φραδ-), *say*, fut. φράσω. (See 84, 3.)

¹ The lists of verbs of the fourth class are not complete, while those of the other classes which are given contain all the verbs in common use.

586. So ἀρμόζω (ἀρμοδ-), ἀρπάζω, ἐλπίζω (ἐλπιδ-), ἐρίζω (ἐριδ-), θανμάζω, ἴζω (ιδ-) with ἔζομαι (ἐδ-), κτίζω, νομίζω, ὄζω (ὀδ-), πελάζω, σχάζω, σχίζω (σχιδ-), σφίζω.

587. N. Many verbs in ζω, especially most in αζω, with futures in σω, were formed on the analogy of those with actual stems in δ. (See Meyer, *Gr. Gram.* §§ 521, 522.)

588. (2) From stems in γ (or γγ), with futures in ξω; as σφάζω (σφαγ-), *slay* (σφάττω in prose), fut. σφάξω; ῥέζω (ῥεγ-), *do* (poetic and Ionic), fut. ῥέξω; κλάζω (κλαγγ-), *scream* (cf. *clango*), fut. κλάγξω. (See 84, 3.)

589. So κράζω (κραγ-), σαλπίζω (σαλπιγγ-), στίζω (στιγ-); with poetic ἀλαλάζω, βάζω, βρίζω, γρύζω, ἐλελίζω, κρίζω, μύζω, *grumble*, στάζω.

590. N. Some verbs in ζω have stems both in δ and γ; as παίζω (παιδ-, παιγ-), *play*, fut. παιξοῦμαι (666), aor. ἔπαισα. See also poetic forms of ἀρπάζω and νάσσω. (See 587.)

591. N. Νίζω, *wash*, fut. νύψω, forms its tenses from a stem νιβ-, seen in Homeric νίπτομαι and later νίπτω.

592. III. (*Enlarged Liquid Stems in Present.*) Of these there are three divisions:—

593. (1) Presents in λλω are formed from verb stems in λ with ι%- added, λι becoming λλ; as στέλλω, *send*, for στελ-ι-ω; ἀγγέλλω, *announce*, for ἀγγελ-ι-ω; σφάλλω, *trip up*, for σφαλ-ι-ω; present stems στελλι%-, etc. (See 84, 4.)

See ἄλλομαι (ἀλ-), βάλλω (βαλ-), θάλλω (θαλ-), ὀκέλλω (ὀκελ-), πάλλω (παλ-), τέλλω (τελ-), with poetic δαιδάλλω, ἰάλλω, σκέλλω, τίλλω.

594. (2) Presents in αινω and αιρω are formed from verb stems in ᾱν- and ᾱρ- with ι%- added.

Here the ι is transposed and then contracted with α to αι; as φαίνω (φαν-), *show*, for φαν-ι-ω (present stem φαινι%-), future φανῶ; χαίρω (χαρ-), *rejoice*, for χαρ-ι-ω. (See 84, 5.)

595. So εὐφραίνω (εὐφραν-), κερδαίνω (κερδαν-), μαίνομαι (μαν-), μαιίνω (μιαν-), ξαίνω (ξαν-), ξηραίνω (ξηραν-), ποιμαίνω (ποιμαν-), ῥαίνω (ῥαν-), σαίνω (σαν-), σημαίνω (σημαν-), τετραίνω (τετραν-), ὑφαίνω (ὑφαν-), χραίνω (χραν-); with poetic κραίνω (κραν-), παπταίνω (παπταν-), πιαίνω (πιαν-). Αἴρω (ᾱρ-), καθαίρω (καθαρ-), τεκμαίρομαι (τεκμαρ-), with poetic ἐναίρω (ἐναρ-), ἐχθαίρω (ἐχθαρ-), σαίρω (σαρ-).

596. (3) Presents in *εινω*, *ειρω*, *ινω*, *ιρω*, *υνω*, and *υρω* come from stems in *εν*, *ερ*, *ιν*, *ιρ*, *υν*, and *υρ*, with *ι*%- added.

Here the added *ι* disappears and the preceding *ε*, *ι*, or *υ* is lengthened to *ει*, *ι*, or *υ*; as *τείνω* (*τεν*-), *stretch*, for *τεν-ι-ω*; *κείρω* (*κερ*-), *shear*, for *κερ-ι-ω*; *κρίνω* (*κριν*-), *judge*, for *κριν-ι-ω*; *ἀμύνω* (*ἀμυν*-), *ward off*, for *ἀμυν-ι-ω*; *σύρω* (*συρ*-), *draw*, for *συρ-ι-ω*.

597. So *γείνομαι* (*γεν*-), *κτείνω* (*κτεν*-), and poetic *θείνω* (*θεν*-); *ἀγείρω* (*ἀγερ*-), *δείρω* (*δερ*-), *ἐγείρω* (*ἐγερ*-), *ἡμείρω* (*ἡμερ*-), *μείρομαι* (*μερ*-), *φθείρω* (*φθερ*-), *σπείρω* (*σπερ*-), with poetic *πείρω* (*περ*-). *Κλίνω* (*κλιν*-), *σίνομαι* (*σιν*-), *αἰσχύνω* (*αἰσχυν*-), *θαρσύνω* (*θαρσυν*-), *ὀξύνω* (*ὀξυν*-), *πλύνω* (*πλυν*-), *μαρτύρομαι* (*μαρτυρ*-), *ὀλοφύρομαι* (*ὀλοφυρ*-). *Οἰκτίρω* (*οἰκτιρ*-), *pity* (commonly written *οἰκτείρω*), is the only verb in *ιρω*.

598. N. *Ὀφείλω* (*ὀφελ*-), *be obliged, owe*, follows the analogy of stems in *εν*, to avoid confusion with *ὀφέλλω* (*ὀφελ*-), *increase*; but in Homer it has the regular present *ὀφέλλω*. Homer has *εἵλομαι*, *press*, from stem *ἐλ*-.

599. N. Verbs of this division (III.) regularly have futures and aorists active and middle of the *liquid* form (663). For exceptions (in poetry), see 668.

600. N. Many verbs with liquid stems do not belong to this class; as *δέμω* and *δέρω* in Class I. For *βαίνω* etc. in Class V., see 610.

601. IV. (*Stems in αν*.) Here belong *καίω*, *burn*, and *κλαίω*, *weep* (Attic also *κάω* and *κλάω*). The stems *καν*- and *κλαν*- (seen in *καύσω* and *κλαύσομαι*) became *καφι*- and *κλαφι*-, whence *και*- and *κλαι*- (90, 2). (See 574.)

602. N. The poets form some other presents in this way; as *δαίω* (*δαφ*-), *burn*, *ναίω* (*ναφ*-), *swim*. So, from stems in *ασ*-, *μαίομαι* (*μασ*-, *μασι*-, *μαι*-), *seek*, *δαίομαι* (*δασ*-), *divide*. *Ὀπνίω*, *marry*, has stem *οπν*-, whence fut. *ὀπνίσω*.

603. FIFTH CLASS. (N Class.) (1) Some verb stems are strengthened in the present by adding *ν* before the thematic vowel %;-; as *φθάνω* (*φθα*-), *anticipate* (present stem *φθαν*%-); *φθίνω* (*φθι*-), *waste*; *δάκνω* (*δακ*-), *bite*; *κάμνω* (*καμ*-), *be weary*; *τέμνω* (*τεμ*-), *cut*.

604. So *βαίνω* (*βα*-, *βαν*-, 610), *πίνω* (*πι*-, see also 621), *τίνω* (*τι*-), *δύνω* (with *δύω*), Hom. *θύνω* (with *θύω*), *rush*; for *ἐλαύνω* (*ἐλα*-), see 612.

605. (2) (a) Some consonant stems add *αν*; *ἁμαρτάν-ω* (*ἁμαρτ-*), *err* (present stem *ἁμαρταν%-*); *αἰσθάν-ομαι* (*αἰσθ-*), *perceive*; *βλαστάν-ω* (*βλαστ-*), *sprout*.

(b) Here, if the last vowel of the stem is short, another nasal (*μ* before a labial, *ν* before a lingual, *γ* before a palatal) is inserted after this vowel; as *λανθάν-ω* (*λαθ-*, *λανθ-*), *escape notice* (*λανθαν%-*); *λαμβάν-ω* (*λαβ-*, *λαμβ-*), *take*; *θιγγάνω* (*θιγ-*, *θιγγ-*), *touch*.

606. So *αὐξάν-ω* (with *αὔξ-ω*), *δαρθάν-ω* (*δαρθ-*), *ἀπ-εχθάν-ομαι* (*ἐχθ-*), *ἰζάν-ω* (with *ἰζ-ω*), *οἰδάν-ω* (*οἰδ-*), *ὀλισθάν-ω* (*ὀλισθ-*), *ὀφλι-σκάν-ω* (*ὀφλ-*, *ὀφλισκ-*, 614); with poetic *ἀλιταίν-ομαι* (*ἀλιτ-*, 610), *ἀλφάν-ω* (*ἀλφ-*), *ἐριδαίν-ω* (*ἐριδ-*). With inserted *ν*, *γ*, or *μ*, *ἀνδάν-ω* (*ἀδ-*), *κιγχάνω*, epic *κιχάνω* (*κιχ-*), *λαγχάν-ω* (*λαχ-*), *μανθάν-ω* (*μαθ-*), *πυνθάν-ομαι* (*πυνθ-*), *τυγχάν-ω* (*τυχ-*), with poetic *χανδάν-ω* (*χαδ-*), *ἐρυγγάν-ω* (*ἐρυγ-*).

607. (3) A few stems add *νε*: *βῦνέ-ω* (with *βύ-ω*), *stop up*, *ἰκνέ-ομαι* (with *ἱκ-ω*), *come*, *κυνέ-ω* (*κν-*), *kiss*; also *ἀμπ-ισχνέ-ομαι*, *have on*, and *ὑπ-ισχνέ-ομαι*, *promise*, from *ἰσχ-ω*.

608. (4) Some stems add *νν* or (after a vowel) *ννν*. These form the second class (in *νῦμι*) of verbs in *μι*, as *δείκνῦ-μι* (*δεικ-*), *show*, *κεράνῦ-μι* (*κερα-*), *mix*, and are enumerated in 797, 1. Some of these have also presents in *ννω*. (See 502, 2.)

609. (5) A few poetic (chiefly epic) verbs add *να* to the stem, forming presents in *νημι* (or deponents in *ναμαι*): most of these have presents in *ναω*; as *δάμνημι* (*δαμ-να-*), also *δαμνάω*, *subdue*. These form a third class of verbs in *μι*, and are enumerated in 797, 2.

610. N. *βαίνω* (*βα-*, *βαν-*), *go*, and *ὀσφραίνομαι* (*ὀσφρ-*, *ὀσφραν-*), *smell*, not only add *ν* or *αν*, but lengthen *αν* to *αιν* on the principle of Class IV. (594). They belong here, however, because they do not have the inflection of liquid verbs (599). See also *κερδαίνω*, *ραίνω*, *τετραίνω*, with Homeric *ἀλιταίνομαι* (*ἀλιτ-*, *ἀλιταν-*).

611. N. Some stems of this class lengthen a short vowel (on the principle of Class II.) in other tenses than the present; as *λαμβάνω* (*λαβ-*), fut. *λήψομαι* (*ληβ-*): so *δάκνω*, *λαγχάνω*, *λανθάνω*, *τυγχάνω*. See also *ἐρυγγάνω*, *ἐρχομαι*, and *πυνθάνομαι*.

Three verbs in *νῦμι* (608), *ζεύγνῦμι*, *πήγνῦμι*, *ρήγνῦμι*, belong equally to Class II. and Class V.

612. N. *ἔλαίνω* (*ἐλα-*), *drive*, is irregular in the present stem (probably for *ἐλα-νν-ω*). **Ολ-λῦ-μι* (*ὀλ-*), *destroy*, adds *λυ* (by assimilation) instead of *νν* to the stem *ὀλ-*.

613. SIXTH CLASS. (*Verbs in σκω.*) These add σκ%- or ισκ%- to the verb stem to form the present stem; as γηρά-σκω (γηρα-), *grow old* (present stem γηρασκ%-); εὖρ-ίσκω (εὖρ-), *find* (εὕρισκ%-); ἀρέ-σκω (ἀρε-), *please*, στερ-ίσκω (στερ-), *deprive*.

614. These verbs are, further, ἀλ-ίσκομαι, ἀμβλ-ίσκω, ἀμπλακ-ίσκω (poetic), ἀνᾱλ-ίσκω, ἀπαφ-ίσκω (poet.), ἀραρ-ίσκω (poet.), βᾱ-σκω (poet.), βι-βρώ-σκω (βρο-), ἀναβιώ-σκομαι (βιο-), βλώ-σκω (μολ-, βλο-), γεγων-ίσκω, γι-γνώ-σκω (γνο-), δι-δρά-σκω (δρα-), ἐπαυρ-ίσκω (poet.), ἥβᾱ-σκω, θνή-σκω (θαν-, θνα-), θρώ-σκω (θορ-, θρο-), ἱλά-σκομαι, μεθύ-σκω, κικλή-σκω (κλη-) (poet.), κυ-ίσκομαι (κυ-), μι-μνή-σκω (μνα-), πι-πί-σκω (Ion. and Pind.), πι-πρά-σκω, πιφᾱύ-σκω (φαν-), *declare* (Hom.), τι-τρώ-σκω (τρο-), φά-σκω, χᾱ-σκω. See also the verbs in 617. Ὀφλ-ισκάνω (ὀφλ-) takes ισκ and then adds αν (606).

615. N. Many presents of this class are reduplicated (536); as γι-γνώσκω (γνο-). See 652, 1. Ἀρ-αρ-ίσκω has a form of Attic reduplication (529).

616. N. Final ο of the verb stem becomes ω, and final ᾱ sometimes becomes ᾱ or η; as in γιγνώσκω (γνο-), διδράσκω (δρα-); θνήσκω (θαν-, θνα-), Doric θνᾱ́σκω (for θνᾱ-ισκω).

617. N. Three verbs, ἀλύ-σκω (άλυκ-), *avoid*, διδά-σκω (διδαχ-), *teach*, and λά-σκω (λακ-), *speak*, omit κ or χ before σκω. So Homeric εἶσκω or ἴσκω (εἶκ- or ικ-), *liken*, and τιτύσκομαι (τυχ-, τυκ-), for τι-τυκ-σκομαι, *prepare*. See also μίσγω (for μιγ-σκω) and πάσχω (for παθ-σκω).

618. N. These verbs, from their ending σκω, are called *inceptive*, though few have any inceptive meaning.

619. SEVENTH CLASS. (*Presents in μι with simple stems.*) Here the verb stem, sometimes reduplicated (652), without the thematic vowel, appears as the present stem. *E.g.*

Φημί (φα-), *say*, φα-μέν, φα-τέ; τίθημι (θε-), *put*, τίθε-μεν, τίθε-τε, τίθε-μαι, τίθέ-μεθα, ἐ-τίθε-σθε, ἐ-τίθε-ντο; δίδωμι (δο-), δίδω-μεν.

For the strong form of these stems in the singular of the active, see 627.

620. All verbs in μι, except those in νύμι under 608, and the epic forms in νημι (or ναμαι) with να added to the stem (609), are of this class. They are enumerated in 794. (See 502, 1.)

621. EIGHTH CLASS. (*Mixed Class.*) This includes the few irregular verbs which have any of the tense stems so essentially different from others, or are otherwise so pecul-

iar in formation, that they cannot be brought under any of the preceding classes. They are the following:—

αἰρέω (*αἶρε-, ἐλ-*), *take*, fut. *αἰρήσω*, 2 aor. *εἶλον*.

εἶδον (*φιδ-, ιδ-*), *saw, vidi*, 2 aorist (no present act.); 2 pf. *οἶδα, κινω* (820). Mid. *εἶδομαι* (poet.). *Εἶδον* is used as 2 aor. of *ὁράω* (see below).

εἶπον (*εἶπ-, ἐρ-, ῥε-*), *spoke*, 2 aor. (no pres.); fut. (*ἐρέω*) *ἐρῶ*, pf. *εἷρηκα*. The stem *ἐρ-* (*ῥε-*) is for *φερ-* (*φρε-*), seen in Lat. *ver-bum* (649). So *ἐν-έπω*.

ἔρχομαι (*ἐρχ-, ἐλευθ-, ἐλυθ-, ἐλθ-*), *go*, fut. *ἐλεύσομαι* (poet.), 2 perf. *ἐλήλυθα*, 2 aor. *ἦλθον*. The Attic future is *εἶμι*, *shall go* (808).

ἐσθίω (*ἐσθ-, ἐδ-, φαγ-*), *eat*, fut. *ἔδομαι*, 2 aor. *ἔφαγον*.

ὁράω (*ὄρα-, ὀπ-, φιδ-*), *see*, fut. *ὄψομαι*, pf. *έόρακα*, 2 aor. *εἶδον* (see above).

πάσχω (*παθ-, πειθ-*), *suffer*, fut. *πείσομαι*, 2 pf. *πέπονθα*, 2 aor. *ἔπαθον*. (See 617.)

πίνω (*πι-, πο-*), *drink*, fut. *πίομαι*, pf. *πέπωκα*, 2 aor. *ἔπιον*. (See 604.)

τρέχω (*τρεχ-, δραμ-*), *run*, fut. *δραμοῦμαι*, pf. *δεδράμηνκα* (657), 2 aor. *ἔδραμον*.

φέρω (*φερ-, οἰ-, ἐνεκ-*, by reduplication and syncope *ἐν-ενεκ-, ἐνεγκ-*), *bear, fero*; fut. *οἴσω*, aor. *ἤνεγκα*, 2 p. *ἐν-ήνοχα* (643; 692), *ἐν-ήνεγμαι*, aor. p. *ἠνέχθην*.

For full forms of these verbs, see the Catalogue. See also the irregular verbs in *μι* (805–820).

622. N. Occasional Homeric or poetic irregular forms appear even in some verbs of the first seven classes. See *ἀκαχίζω*, *ἀλέξω*, *γίγνομαι*, and *χανδάνω* in the Catalogue.

INFLECTION OF THE PRESENT AND IMPERFECT INDICATIVE.

623. (*Common Form.*) The present indicative adds the primary endings (552) to the present tense stem in *%-*, except in the singular of the active, where it has the terminations *ω, εις, ει*, the origin of which is uncertain. The first person in *ω* is independent of that in *μι*, and both the forms in *ω* and in *μι* were probably inherited by the Greek from the parent language. For the third person in *ουσι* (for *ονσι*), see 556, 5.

624. Of the two forms of the second person singular middle in *η* and *ει* (565, 6), that in *ει* is the true Attic form, which was

used in prose and in comedy. But the tragedians seem to have preferred the form in η ,¹ which is the regular form in the other dialects, except Ionic, and in the later common dialect. This applies to the future middle and passive and to the future perfect, as well as to the present.

625. Βούλομαι, *wish*, and οἶμαι, *think*, have only βούλει and οἶε, with no forms in η . So ὄψομαι, future of ὁράω, *see*, has only ὄψει.

626. The imperfect adds the secondary endings to the tense stem in $\%$ -. See the paradigm of λύω.

627. (*Μ-form.*) Here the final vowel of the stem is long (with η , ω , υ) in the *singular* of both present and imperfect indicative active, but short (with α or ϵ , $\omicron$, υ) in the dual and plural, and also in most other forms derived from the present stem. This change from the strong stem in the indicative singular to the weak stem in other forms is one of the most important distinctions between the μ -form and that in ω . The endings here include μ , s , σ in the singular of the present, and $\sigma\alpha\nu$ in the third person plural of the imperfect. (See 506.)

628. The third person plural of the present active has the ending $\alpha\sigma\iota$ (552), which is always contracted with α (but never with ϵ , $\omicron$, or υ) of the stem; as ἰστα $\alpha\sigma\iota$ (for ἰστα- $\alpha\sigma\iota$), but τιθέ $\alpha\sigma\iota$, διδ $\alpha\sigma\iota$, δεικν $\alpha\sigma\iota$.

629. The only verbs in μ with consonant stems are the irregular εἰμί (έσ-), *be*, and ἤμαι (ήσ-), *sit*. (See 806 and 814.)

630. Some verbs in $\eta\mu$ and $\omega\mu$ have forms which follow the inflection of verbs in $\epsilon\omega$ and $\omicron\omega$. Thus the imperfect forms ἐτίθεις and ἐτίθει (as if from τιθέω), and ἐδίδουν, ἐδίδους, ἐδίδου (as if from διδώω), are much more common than the regular forms in ηs , η and $\omega\nu$, ωs , ω . So τιθεῖς for τίθης in the present. (See also 741.)

631. Some verbs in $\upsilon\mu$ have also presents in $\nu\omega$; as δεικνύω for δεικνῦμι.

632. Δύναμαι, *can*, and ἐπίσταμαι, *know*, often have ἐδύνω (or ἡδύνω) and ἡπίστω for ἐδύνασο and ἡπίστασο in the imperfect, and occasionally δύνῃ and ἐπίστῃ for δύνασαι and ἐπίστασαι in the present.

633. For the present (with the other tenses) in the dependent moods and the participle, see the account of these (718-775).

¹ Kirchhoff and Wecklein in Aeschylus, and Bergk in Sophocles, give only the form in η .

MODIFICATION OF THE VERB STEM IN CERTAIN TENSE SYSTEMS.

634. Before discussing the other tense systems (II.-IX.), we must mention some modifications which the verb stem regularly undergoes in certain forms. Mere irregularities, such as are found only in verbs of the eighth class (621), are not noticed here.

635. (*Lengthening of Vowels.*) Most stems ending in a short vowel lengthen this vowel before the tense suffix (561, 5) in all tenses formed from them, except the present and imperfect. A and ε become η, and ο becomes ω; but ᾱ after ε, ι, or ρ becomes ᾱ̄ (29). *E.g.*

Τῖμάω (τῖμα-), *honor*, τῖμή-σω, ἐτίμη-σα, τετίμη-κα, τετίμη-μαι, ἐτίμη-θην; φιλέω (φιλε-), *love*, φιλή-σω, ἐφίλη-σα, πεφίλη-κα, πεφίλη-μαι, ἐφίλη-θην; δηλόω (δηλο-), *show*, δηλώ-σω, ἐδήλω-σα, δεδήλω-κα, δακρύνω, δακρύ-σω. But ἑάω, ἑά-σω; ἰάομαι, ἰά-σομαι; δράω, δρά-σω, ἔδρα-σα, δέδρα-κα.

636. This applies also to stems which *become* vowel stems by metathesis (649); as βάλλω (βαλ-, βλα-), *throw*, πf. βέβλη-κα; κάμνω (καμ-, κμα-), *labor*, κέκμη-κα; or by adding ε (657); as βούλομαι (βουλ-, βουλε-), *wish*, βουλή-σομαι, βεβούλη-μαι, ἐβουλή-θην.

637. For the long stem vowel in the singular of the present and imperfect indicative of verbs in μι, see 627.

638. N. Ἀκροόομαι, *hear*, has ἀκροάσομαι etc.; χράω, *give oracles*, lengthens ᾱ to η; as χρή-σω etc. So τρή-σω and ἔτρη-σα from stem τρᾱ-; see τετραίνω, *bore*.

639. Some vowel stems retain the short vowel, contrary to the general rule (635); as γελάω, *laugh*, γελά-σομαι, ἐγέ-λα-σα; ἀρκέω, *suffice*, ἀρκέ-σω, ἤρκε-σα; μάχομαι (μαχε-), *fight*, μαχέ-σομαι (Ion.), ἐμαχεσάμην.

(a) This occurs in the following verbs: (pure verbs) ἄγαμαι, αἰδέομαι, ἀκέομαι, ἀλέω, ἀνύω, ἀρκέω, ἀρώ, ἀρύω, γελάω, ἐλκύνω (see ἔλκω), ἐμέω, ἐράω, ζέω, θλάω, κλάω, *break*, ξέω, πτύω, σπάω, τελέω, τρέω, φλάω, χαλάω; and epic ἀκηδέω, κοτέω, λοέω, νεικέω, and the stems (ᾱ-) and (ᾱε-);—(other verbs with vowel stems) ἀρέσκω (ᾱρε-), ἄχθομαι (ἄχθε-), ἐλαύνω (ἐλα-), ἰλάσκομαι (ἰλα-), μεθύσκω (μεθυ-); also all verbs in αννῦμι and εννῦμι, with stems in α and ε (given in 797, 1), with ὀλλῦμι (ὀλε-) and ὀμνῦμι (ὀμο-).

(b) The final vowel of the stem is variable in quantity in different tenses in the following verbs: (pure verbs) αἰνέω, αἰρέω, δέω,

bind, δύνω (see δύνω), ἐρύω (epic), θύω, *sacrifice*, καλέω, λύω, μύω, ποθέω, πονέω; — (other verbs) βαίνω (βα-), εὐρίσκω (εὐρ-, εὐρε-), μάχομαι (μαχε-), πίνω (πι-, πο-), φθάνω (φθα-), φθίνω (φθι-).

640. (*Insertion of σ.*) Vowel stems which retain the short vowel (639) and some others add σ to the final vowel before all endings *not beginning with σ* in the perfect and pluperfect middle. The same verbs have σ before *θε* or *θη* in the first passive tense system. *E.g.*

Τελέω, *finish*, τετέλε-σ-μαι, ἐτετέλεσμεν, ἐτετέλεσθην, τελεσθήσομαι; γελάω, *laugh*, ἐγελά-σ-θην, γελασθήναι; χράω, *give oracles*, χρήσω, κέχρη-σ-μαι, ἐχρήσθην.

641. This occurs in all the verbs of 639 (*a*), except ἀρώ, so far as they form these tenses; and in the following: ἀκούω, δράω, θραύω, κελεύω, κλείω (κλήω), κνάω, κναίω, κρούω, κυλίω (or κυλίνδω), λεύω, νέω, *hear*, ξύω, παίω, παλαίω, παύω, πλέω, πρίω, σείω, τίνω, ὕω, χόω, χράω, χρίω, and poetic ραίω. Some, however, have forms both with and without σ. See the Catalogue.

642. (*Strong Form of Stem in Second Class.*) 1. Verbs of the second class have the strong form of the stem (572), as λειπ- or λοιπ- in λείπω, τηκ- in τήκω, νεν- in (νεφω) νέω, in all tenses except in the second aorist and second passive tense systems; as φεύγω, φεύξομαι, πέφευγα, ἔφυγον; λείπω, λείψω, λέλοιπα, ἔλιπον; τήκω, τήξω, τέτηκα, ἐτάκην; ῥέω (for ῥεφω), ῥεύσομαι, ἔρρῆναι.

2. Exceptions are the perfect and aorist passive of τεύχω (τυχ-), which are regular in Ionic, and most tenses of χέω (χυ-) and σεύω (συ-). After the Attic reduplication (529) the weak form appears; as in ἀλείφω (ἀλιφ-), ἀλ-ήλιφα: see also ἐρείκω and ἐρείπω. The perfects ἔρρῆναι (ῥέω) and ἐστίβηναι are from stems in ε- (658, 2).

643. (*E changed to o in Second Perfect.*) In the second perfect system, ε of the verb stem is changed to ο. *E.g.*

Στέργω, *love*, ἔστοργα; πέμπω, *send*, πέπομφα; κλέπτω, *steal*, κέκλοφα (576; 692); τρέφω, *nourish*, τέτροφα; τίκτω (τεκ-), *bring forth*, τέτοκα; γίγνομαι (γεν-), *become*, γέγονα, ἐγεγόνη, γεγονένα, γεγονώς.

So ἐγείρω (ἐγερ-), ἐγρήγορα (532); κτείνω (κτεν-), ἔκτονα (in compos.); λέγω, *collect*, εἴλοχα; πάσχω (παθ-, πεινθ-), πέπονθα, πέρδομαι, πέπορδα; τρέπω, τέτροφα; φέρω (ἐνεκ-), ἐνήνοχα; φθείρω (φθερ-), ἔφθορα; χέζω (χεδ-), κέχοδα.

For λείπω, λέλοιπα, and πείθω, πέποιθα, see 31; 642, 1.

644. (A lengthened to η or $\bar{a}$ in Second Perfect.) In some verbs $\bar{a}$ of the stem is lengthened to η or $\bar{a}$ in the second perfect.

These are $\acute{\alpha}\gamma\tilde{\nu}\mu$ ($\acute{\alpha}\gamma$ -), $\xi\bar{a}\gamma\alpha$ (Ionic $\xi\eta\gamma\alpha$); $\theta\acute{\alpha}\lambda\lambda\omega$ ($\theta\alpha\lambda$ -), $\tau\acute{\epsilon}\theta\eta\lambda\alpha$; $\kappa\rho\acute{\alpha}\zeta\omega$ ($\kappa\rho\alpha\gamma$ -), $\kappa\acute{\epsilon}\kappa\rho\bar{\alpha}\gamma\alpha$; $\lambda\acute{\alpha}\sigma\kappa\omega$ ($\lambda\alpha\kappa$ -), $\lambda\acute{\epsilon}\lambda\bar{\alpha}\kappa\alpha$; $\mu\alpha\acute{\iota}\nu\omicron\mu\alpha\iota$ ($\mu\alpha\nu$ -), $\mu\acute{\epsilon}\mu\eta\nu\alpha$; $\sigma\alpha\acute{\iota}\rho\omega$ ($\sigma\alpha\rho$ -), $\sigma\acute{\epsilon}\sigma\eta\eta\alpha$; $\phi\alpha\acute{\iota}\nu\omega$ ($\phi\alpha\nu$ -), $\pi\acute{\epsilon}\phi\eta\nu\alpha$.

645. (E changed to $\bar{a}$.) In monosyllabic liquid stems, ϵ is generally changed to $\bar{a}$ in the first perfect, perfect middle, and second passive tense systems. *E.g.*

$\Sigma\tau\acute{\epsilon}\lambda\lambda\omega$ ($\sigma\tau\epsilon\lambda$ -), *send*, $\xi\sigma\tau\alpha\lambda\kappa\alpha$, $\xi\sigma\tau\alpha\lambda\mu\alpha\iota$, $\epsilon\sigma\tau\acute{\alpha}\lambda\eta\nu$, $\sigma\tau\alpha\lambda\eta\sigma\omicron\mu\alpha\iota$; $\kappa\epsilon\acute{\iota}\rho\omega$ ($\kappa\epsilon\rho$ -), *shear*, $\kappa\acute{\epsilon}\kappa\alpha\rho\mu\alpha\iota$, $\acute{\epsilon}\kappa\acute{\alpha}\rho\eta\nu$ (Ion.); $\sigma\pi\acute{\epsilon}\acute{\iota}\rho\omega$ ($\sigma\pi\epsilon\rho$ -), *sow*, $\xi\sigma\pi\alpha\rho\mu\alpha\iota$, $\epsilon\sigma\pi\acute{\alpha}\rho\eta\nu$. So in $\delta\acute{\epsilon}\rho\omega$, $\kappa\tau\acute{\epsilon}\acute{\iota}\nu\omega$, $\mu\acute{\epsilon}\acute{\iota}\rho\omicron\mu\alpha\iota$, $\tau\acute{\epsilon}\acute{\iota}\nu\omega$, $\tau\acute{\epsilon}\lambda\lambda\omega$, and $\phi\theta\acute{\epsilon}\acute{\iota}\rho\omega$.

646. N. The same change of ϵ to α (after ρ) occurs in $\sigma\tau\rho\acute{\epsilon}\phi\omega$, *turn*, $\xi\sigma\tau\rho\alpha\mu\mu\alpha\iota$, $\epsilon\sigma\tau\rho\acute{\alpha}\phi\eta\nu$, $\sigma\tau\rho\alpha\phi\eta\sigma\omicron\mu\alpha\iota$ (but 1 aor. $\epsilon\sigma\tau\rho\acute{\epsilon}\phi\theta\eta\nu$, rare); $\tau\rho\acute{\epsilon}\phi\omega$, *turn*, $\tau\acute{\epsilon}\tau\rho\alpha\mu\mu\alpha\iota$, $\acute{\epsilon}\tau\rho\acute{\alpha}\phi\eta\nu$ (but $\acute{\epsilon}\tau\rho\acute{\epsilon}\phi\theta\eta\nu$, Ion. $\acute{\epsilon}\tau\rho\acute{\alpha}\phi\theta\eta\nu$); $\tau\rho\acute{\epsilon}\phi\omega$, *nourish*, $\tau\acute{\epsilon}\theta\rho\alpha\mu\mu\alpha\iota$, $\acute{\epsilon}\tau\rho\acute{\alpha}\phi\eta\nu$ (but $\acute{\epsilon}\theta\rho\acute{\epsilon}\phi\theta\eta\nu$); also in the second aorist passive of $\kappa\lambda\acute{\epsilon}\pi\tau\omega$, *steal*, $\pi\acute{\lambda}\acute{\epsilon}\kappa\omega$, *weave*, and $\tau\acute{\epsilon}\rho\pi\omega$, *delight*, $\acute{\epsilon}\kappa\lambda\acute{\alpha}\phi\eta\nu$, $\acute{\epsilon}\pi\lambda\acute{\alpha}\kappa\eta\nu$, and (epic) $\acute{\epsilon}\tau\acute{\alpha}\rho\phi\eta\nu$ (1 aor. $\acute{\epsilon}\kappa\lambda\acute{\epsilon}\phi\theta\eta\nu$, $\acute{\epsilon}\pi\lambda\acute{\epsilon}\chi\theta\eta\nu$, $\acute{\epsilon}\tau\acute{\epsilon}\rho\phi\theta\eta\nu$, rarely epic $\acute{\epsilon}\tau\acute{\alpha}\rho\phi\theta\eta\nu$). It occurs, further, in the second aorist (active or middle) of $\kappa\tau\acute{\epsilon}\acute{\iota}\nu\omega$, *kill*, $\tau\acute{\epsilon}\mu\nu\omega$, *cut*, $\tau\rho\acute{\epsilon}\phi\omega$, and $\tau\acute{\epsilon}\rho\pi\omega$; viz., in $\xi\kappa\tau\alpha\nu\omicron\nu$ (poet.), $\xi\tau\alpha\mu\omicron\nu$, $\acute{\epsilon}\tau\alpha\mu\acute{\omicron}\mu\eta\nu$, $\xi\tau\rho\alpha\pi\omicron\nu$, $\acute{\epsilon}\tau\rho\alpha\pi\acute{\omicron}\mu\eta\nu$, $\tau\epsilon\tau\rho\alpha\pi\acute{\omicron}\mu\eta\nu$ (Hom.); also in several Homeric and poetic forms (see $\delta\acute{\epsilon}\rho\kappa\omicron\mu\alpha\iota$, $\pi\acute{\epsilon}\rho\theta\omega$, and $\pi\tau\eta\sigma\sigma\omega$). For $\tau\acute{\epsilon}\acute{\iota}\nu\omega$, $\acute{\epsilon}\tau\acute{\alpha}\theta\eta\nu$, see 711.

647. (N of stem dropped.) Four verbs in $\nu\omega$ drop ν of the stem in the perfect and first passive systems, and thus have vowel stems in these forms:—

$\kappa\rho\acute{\iota}\nu\omega$ ($\kappa\rho\nu$ -), *separate*, $\kappa\acute{\epsilon}\kappa\rho\iota\kappa\alpha$, $\kappa\acute{\epsilon}\kappa\rho\iota\mu\alpha\iota$, $\acute{\epsilon}\kappa\rho\acute{\iota}\theta\eta\nu$; $\kappa\lambda\acute{\iota}\nu\omega$ ($\kappa\lambda\nu$ -), *incline*, $\kappa\acute{\epsilon}\kappa\lambda\iota\kappa\alpha$, $\kappa\acute{\epsilon}\kappa\lambda\iota\mu\alpha\iota$, $\acute{\epsilon}\kappa\lambda\acute{\iota}\theta\eta\nu$; $\pi\lambda\acute{\upsilon}\nu\omega$ ($\pi\lambda\nu$ -), *wash*, $\pi\acute{\epsilon}\pi\lambda\nu\mu\alpha\iota$, $\acute{\epsilon}\pi\lambda\acute{\iota}\theta\eta\nu$; $\tau\acute{\epsilon}\acute{\iota}\nu\omega$ ($\tau\epsilon\nu$ -), *stretch*, $\tau\acute{\epsilon}\tau\alpha\kappa\alpha$ (645), $\tau\acute{\epsilon}\tau\alpha\mu\alpha\iota$, $\acute{\epsilon}\tau\acute{\alpha}\theta\eta\nu$, $\acute{\epsilon}\kappa\tau\alpha\theta\eta\sigma\omicron\mu\alpha\iota$. So $\kappa\tau\acute{\epsilon}\acute{\iota}\nu\omega$ in some poetic forms; as $\acute{\epsilon}\kappa\tau\acute{\alpha}\theta\eta\nu$, $\acute{\epsilon}\kappa\tau\acute{\alpha}\mu\eta\nu$. See also epic stem $\phi\epsilon\nu$ -, $\phi\alpha$ -. For the regular Homeric $\acute{\epsilon}\kappa\lambda\acute{\iota}\nu\theta\eta\nu$ and $\acute{\epsilon}\kappa\rho\acute{\iota}\nu\theta\eta\nu$, see 709.

648. When final ν of a stem is not thus dropped, it becomes nasal γ before $\kappa\alpha$ (78, 1), and is generally replaced by σ before $\mu\alpha\iota$ (83); as $\phi\alpha\acute{\iota}\nu\omega$ ($\phi\alpha\nu$ -), $\pi\acute{\epsilon}\phi\alpha\gamma\kappa\alpha$, $\pi\acute{\epsilon}\phi\alpha\sigma\mu\alpha\iota$, $\acute{\epsilon}\phi\acute{\alpha}\nu\theta\eta\nu$. (See 700.)

649. (Metathesis.) The stem sometimes suffers *metathesis* (64):
 (1) in the present, as $\theta\eta\eta\sigma\kappa\omega$ ($\theta\alpha\nu$ -, $\theta\upsilon\alpha$ -), *die*, (616);
 (2) in other tenses, as $\beta\acute{\alpha}\lambda\lambda\omega$ ($\beta\alpha\lambda$ -, $\beta\lambda\alpha$ -), *throw*, $\beta\acute{\epsilon}\beta\lambda\eta\kappa\alpha$, $\beta\acute{\epsilon}\beta\lambda\eta\mu\alpha\iota$, $\acute{\epsilon}\beta\lambda\acute{\eta}\theta\eta\nu$; and (poetic) $\delta\acute{\epsilon}\rho\kappa\omicron\mu\alpha\iota$ ($\delta\epsilon\rho\kappa$ -), see, 2 aor. $\acute{\epsilon}\delta\rho\alpha\kappa\omicron\nu$ ($\delta\rho\alpha\kappa$ -, 646).

650. (*Syncope.*) Sometimes *syncope* (65):

(1) in the present, as γίγνομαι (γεν-), *become*, for γι-γεν-ομαι;

(2) in the second aorist, as ἐπτόμην for ἐ-πετ-ομην;

(3) in the perfect, as πετάννυμι (πετα-), *expand*, πέπταμαι for πε-πετα-μαι. See φέρω in 621.

651. (*Reduplication.*) Sometimes *reduplication*, besides the regular reduplication of the perfect stem (520):

(1) in the present, as γι-γνώσκω, *know*, γί-γνομαι, τί-θημι.

(2) in the second aorist, as πείθω (πιθ-), *persuade*, πέ-πιθον (epic); so ἄγω, ἤγαγον (Attic).

652. 1. The following are reduplicated in the present:—

(a) In Class I., γί-γνομαι (for γι-γεν-ομαι); ἴσχω (for σι-σεχ-ω); μίμνω (for μι-μενω), poetic for μένω; πίπτω (for πι-πετ-ω); τίκτω (for τι-τεκ-ω).

(b) In Class VI., βι-βρώσκω (βρο-), γι-γνώσκω (γνο-), δι-δράσκω (δρα-), μι-μνήσκω (μνα-), πι-πράσκω (πρα-), τι-τρώσκω (τρο-), with poetic πι-πίσκω and πι-φαύσκω, and ἀραρίσκω with peculiar Attic reduplication (615).

(c) In Class VII., the verbs in μι which are enumerated in 794, 2.

2. For reduplicated second aorists, see 534 and 535.

653. (*E added to Stem.*) New stems are often formed by adding ε to the verb stem.

654. (1) From this new stem in ε some verbs form the present stem (by adding %), sometimes also other tense stems. *E.g.*

Δοκέ-ω (δοκ-), *seem*, pres. stem (δοκε%-), fut. δόξω; γαμέ-ω (γαμ-), *marry*, fut. γαμῶ, pf. γεγάμηκα; ὠθέω (ὠθ-), *push*, fut. ὤσω (poet. ὠθήσω).

655. These verbs are, further, γεγωνέω, γηθήω, κτυπέω, κυρέω, μαρτυρέω (also μαρτύρομαι), ῥίπτέω (also ῥίπτω), φιλέω (see epic forms); and poetic δονπέω, εἰλέω, ἐπαυρέω, κελαδέω, κεντέω, πατέομαι, ῥιγέω, στυγέω, τορέω, and χραισμέω. See also πεκτέω (πεκ-, πεκτ-).

Most verbs in εω have their regular stems in ε-, as ποιέω (ποιε-), *make*, fut. ποιήσω.

656. N. A few chiefly poetic verbs add α in the same way to the verb stem. See βρῦχάομαι, γοάω, δηριάω, μηκάομαι, μητιάω, μῦκάομαι.

657. (2) Generally the new stem in ε does not appear in

the present. But in some verbs it forms special tenses; in others it forms all the tenses except the present, imperfect, second perfect, and the second aorists. *E.g.*

Βούλομαι (βουλ-), *wish*, βουλήσομαι (βουλε-, 636); αἰσθάνομαι (αἰσθ-), *perceive*, αἰσθήσομαι (αἰσθε-), ἦσθημαι; μένω (μεν-), *remain*, μεμένηκα (μενε-); μάχομαι (μαχ-), *fight*, fut. (μαχέ-ομαι) μαχοῦμαι, ἔμαχεσάμην, μεμάχημαι.

658. 1. The following have the stem in *ε* in all tenses except those mentioned (657): αἰσθάνομαι (αἰσθ-), ἀλέξω, ἄλθομαι (Ion.), ἁμαρτάνω (ἁμαρτ-), ἀνδάνω (ἀδ-), ἀπεχθάνομαι (-εχθ-), αὐξάνω (αὐξ-), ἄχθομαι, βλαστάνω (βλαστ-), βούλομαι, βόσκω, δέω, *want*, ἐθέλω and θέλω, ἔρομαι and εἶρομαι (Ion.), ἔρρω, εὖδω, εὐρίσκω, ἔψω, κέλομαι (poet.), κιχάνω (κιχ-), λάσκω (λακ-), μανθάνω (μαθ-), μάχομαι, μέδομαι, μέλλω, μέλω, μύζω, οἶομαι, οἶχομαι, ὀλισθάνω (ὀλισθ-), ὀλλῶμι, ὀφλισκάνω (ὀφλ-), πέτομαι, στόρνυμι: see poetic ἀμπλακίσκω and ἀπαφίσκω, and the stem *δα*-. See also κερδαίνω.

2. The following have the stem in *ε* in special tenses formed from the verb stem or the weak stem (31): δαρθάνω (δαρθ-), μένω, νέμω, ὀσφραίνομαι (ὀσφρ-), παίω, πέτομαι, πείθω (πιθ-), ῥέω (ῥυ-), στείβω (στιβ-), τυγχάνω (τυχ-), χάζω (χαδ-); with γίγνομαι, ἔχω, τρέχω.

3. The following form certain tenses from a stem made by adding *ε* to the present stem without the thematic vowel: διδάσκω, καθίζω, κήδω, κλαίω, ὄζω, ὀφείλω, τύπτω, χαίρω.

659. N. In ὀμνῶμι, *swear*, the stem ὀμ- is enlarged to ὀμο- in some tenses, as in ὤμο-σα; in αἰλίσκομαι, *be captured*, αἰλ- is enlarged to αἰλο-, as in αἰλώσομαι. So τρύχω (τρῦχ-), *exhaust*, τρυχώσω. So probably οἶχομαι, *be gone*, has stem οἶχο- for οἶχε- in the perfect οἶχω-κα (cf. Ion. οἶχη-μαι).

FORMATION OF TENSE STEMS AND INFLECTION OF TENSE SYSTEMS IN THE INDICATIVE.

I. PRESENT SYSTEM.

660. The formation of the present stem and the inflection of the present and imperfect indicative have been explained in 568-622 and 623-632.

661. The eight remaining tense stems (II.-IX.) are formed from the verb stem. This is the simplest form of the stem in all classes of verbs except the Second, where it is the *strong* form (575; 642).

For special modifications of certain tense stems, see 634-659.

For the inflection of the subjunctive, optative, and imperative in all tenses, see 718-758; for the formation of the infinitive, see 759-769; and for that of the participles and verbals in *-τος* and *-τεος*, see 770-776.

II. FUTURE SYSTEM.

662. (*Future Active and Middle.*) Vowel and mute stems (460) add *σ%-* to form the stem of the future active and middle. The indicative active thus ends in *σω*, and the middle in *σομαι*. They are inflected like the present (see 480). *E.g.*

Τιμάω, *honor*, τιμήσω (τιμησ%-); δράω, *do*, δράσω (635); κόπτω (κοπ-), *cut*, κόψω; βλάπτω (βλαβ-), *hurt*, βλάψω, βλάψομαι (74); γράφω, *write*, γράψω, γράψομαι; πλέκω, *twist*, πλέξω; πράσσω (πρᾱγ-), *do*, πράξω, πράξομαι; τaráσσω (ταραχ-), *confuse*, τaráξω, τaráξομαι; φράζω (φραδ-), *tell*, φράσω (for φραδ-σω); πείθω, *persuade*, πείσω (for πειθ-σω); λείπω, *leave*, λείψω, λείψομαι (642). So σπένδω, *pour*, σπείσω (for σπενδ-σω, 79), τρέφω, *nourish*, θρέψω, θρέψομαι (95, 5).

663. (*Liquid Futures.*) Liquid stems (460) add *ε%-* to form the future stem, making forms in *έω* and *έομαι*, contracted to *ῶ* and *οῦμαι*, and inflected like φιλῶ and φιλοῦμαι (492). See 482. *E.g.*

Φαίνω (φαν-), *show*, fut. (φανέ-ω) φανῶ, (φανέ-ομαι) φανοῦμαι; στέλλω (σ텔-), *send*, (στελέ-ω) στελῶ, (στελέ-ομαι) στελοῦμαι; νέμω, *divide*, (νεμέ-ω) νεμῶ; κρίνω (κριν-), *judge*, (κρινέ-ω) κρινῶ.

664. N. Here *ε%-* is for an original *εσ%-*, the *σ* being dropped between two vowels (88).

665. (*Attic Future.*) 1. The futures of καλέω, *call*, and τελέω, *finish*, καλέσω and τελέσω (639), drop *σ* of the future stem, and contract καλε- and τελε- with *ω* and *ομαι*, making καλῶ, καλοῦμαι, τελῶ and (poetic) τελοῦμαι. These futures have thus the same forms as the presents.

So ὀλλῦμι (ὀλ-, ὀλε-), *destroy*, has future ὀλέσω (Hom.), ὀλέω (Hdt.), ὀλῶ (Attic). So μαχέσομαι, Homeric future of μάχομαι (μαχε-), *fight*, becomes μαχοῦμαι in Attic. Καθέζομαι (ἐδ-), *sit*, has καθεδοῦμαι.

2. In like manner, futures in *ασω* from verbs in αννῦμι, some in *εσω* from verbs in εννῦμι, and some in *ασω* from verbs in αζω, drop *σ* and contract *αω* and *εω* to *ῶ*. Thus σκεδάννυμι (σκεδα-), *scatter*, fut. σκεδάσω, (σκεδάω) σκεδῶ; στορέννυμι (στορε-), *spread*, στορέσω, (στορέω) στορῶ; βιβάζω, *cause to go*, βιβάσω, (βιβάω) βιβῶ. So

ἐλαύνω (ἐλα-), *drive* (612), future ἐλάσω, (ἐλάω) ἐλῶ. For future ἐλόω, ἐλόωσι, etc. in Homer, see 784, 2 (c).

3. Futures in *ισω* and *ισομαι* from verbs in *ιζω* of more than two syllables regularly drop *σ* and insert *ε*; then *ιέω* and *ιέομαι* are contracted to *ιῶ* and *ιῶμαι*; as *κομίζω*, *carry*, *κομίσω*, (*κομιέω*) *κομιῶ*, *κομίσομαι*, (*κομιέομαι*) *κομιῶμαι*, inflected like *φιλῶ*, *φιλοῦμαι* (492). See 785, 1 (end).

4. These forms of future (665, 1-3) are called *Attic*, because the purer Attic seldom uses any others in these tenses; but they are found also in other dialects and even in Homer.

666. (*Doric Future.*) 1. These verbs form the stem of the future middle in *σε%-*, and contract *σέομαι* to *σοῦμαι*: *πλέω*, *sail*, *πλευσοῦμαι* (574); *πνέω*, *breathe*, *πνευσοῦμαι*; *νέω*, *swim*, *νευσοῦμαι*; *κλαίω*, *weep*, *κλαυσοῦμαι* (601); *φεύγω*, *flee*, *φενξοῦμαι*; *πίπτω*, *fall*, *πεσοῦμαι*. See also *παίζω* (590) and *πυνθάνομαι*.

The Attic has these, with the regular futures *πλεύσομαι*, *πνεύσομαι*, *κλαύσομαι*, *φεύξομαι* (but never *πέσομαι*).

2. These are called *Doric* futures, because the Doric forms futures in *σέω*, *σῶ*, and *σέομαι*, *σοῦμαι*.

667. N. A few irregular futures drop *σ* of the stem, which thus has the appearance of a present stem. Such are *χέω* and *χέομαι*, fut. of *χέω*, *pour*; *ἔδομαι*, from *ἐσθίω* (ἐδ-), *eat*; *πίομαι*, from *πίνω* (πι-), *drink* (621).

668. N. A few poetic liquid stems add *σ* like mute stems; *κέλλω* (κελ-), *land*, *κέλσω*; *κύρω*, *meet*, *κύρσω*; *ὄρνυμι* (ὄρ-), *rouse*, *ὄρσω*. So *θέρομαι*, *be warmed*, Hom. fut. *θήρσομαι*; *φθείρω* (φθερ-), *destroy*, Hom. fut. *φθέρσω*. For the corresponding aorists, see 674 (b).

III. FIRST AORIST SYSTEM.

669. (*First Aorist Active and Middle.*) 1. Vowel and mute stems (460) add *σα* to form the stem of the first aorist active and middle. The indicative active thus ends in *σα*, which becomes *σε* in the third person singular; and the middle ends in *σαμην*. *E.g.*

Τιμάω, *ἐτίμησα*, *ἐτίμησάμην* (635); *δράω*, *ἔδρασα*; *κόπτω*, *ἔκοψα*, *ἐκοψάμην*; *βλάπτω*, *ἔβλαψα*; *γράφω*, *ἔγραψα*, *ἔγραψάμην*; *πλέκω*, *ἔπλεξα*, *ἔπλεξάμην*; *πράσσω*, *ἔπραξα*, *ἔπραξάμην*; *ταράσσω*, *ἐτάραξα*; *φράζω*, *ἔφρασα* (for *ἐφραδ-σα*); *πείθω*, *ἔπεισα* (74); *σπένδω*, *ἔσπεισα* (for *ἐσπενδ-σα*); *τρέφω*, *ἔθρεψα*, *ἔθρεψάμην* (95, 5); *τήκω*, *μέλτῃ* *ἔτηξα*; *πλέω*, *sail*, *ἔπλευσα* (574).

For the inflection, see 480.

670. Three verbs in *μι*, *δίδωμι* (*δο-*), *give*, *ἵημι* (*έ-*), *send*, and *τίθημι* (*θε-*), *put*, have *κα* for *σα* in the first aorist active, giving *ἔδωκα*, *ἤκα*, and *ἔθηκα*. These forms are seldom used except in the indicative, and are most common in the singular, where the second aorists are not in use. (See 802.) Even the middle forms *ἠκάμην* and *ἐθηκάμην* occur, the latter not in Attic Greek (810).

671. *N. Χέω*, *pour*, has aorists *ἔχεα* (Hom. *ἔχενα*) and *ἐχεάμην*, corresponding to the futures *χέω* and *χέομαι* (667). *Εἶπον*, *said*, has also first aorist *εἶπα*; and *φέρω*, *bear*, has *ἤνεγκ-α* (from stem *ἐνεγκ-*).

For Homeric aorists like *ἐβήσето*, *ἐδόσето*, *ἔζον*, etc., see 777, 8.

672. (*Liquid Aorists.*) Liquid stems (460) drop *σ* in *σα*, leaving *α*, and lengthen their last vowel, *ᾱ* to *ῃ* (after *ι* or *ρ* to *ᾶ*) and *ε* to *ει* (89). See 482. *E.g.*

Φαίνω (*φαν-*), *ἔφην-α* (for *ἐφανσα*); *στέλλω* (*στελ-*), *ἔστειλ-α* (for *ἐστελ-σα*) *ἔστειλ-άμην*; *ἀγγέλλω* (*ἀγγελ-*), *ἀννounce*, *ἠγγεῖλα*, *ἠγγεῖλάμην*; *περαίνω* (*περαν-*), *finish*, *ἐπεράνα*; *μαίνω* (*μιαν-*), *stain*, *ἐμίᾱνα*; *νέμω*, *divide*, *ἐνειμα*, *ἐνειμάμην*; *κρίνω*, *judge*, *ἔκρινα*; *ἀμύνω*, *keep off*, *ἤμυννα*, *ἤμυνάμην*; *φθείρω* (*φθερ-*), *destroy*, *ἔφθειρα*. Compare the futures in 663, and see 664.

673. *N.* A few liquid stems lengthen *αν* to *ᾶν* irregularly; as *κερδαίνω* (*κερδαν-*), *gain*, *ἐκέρδᾶνα*. A few lengthen *ραν* to *ρην*; as *τετραίνω* (*τετραν-*), *bore*, *ἐτέτρηνα*.

674. *N.* (*a*) *Αἶρω* (*ἄρ-*), *raise*, has *ἤρα*, *ἠράμην* (augmented); but *ᾶ* in other forms, as *ἄρω*, *ἄρον*, *ἄρᾱς*, *ἄρωμαι*, *ἄραίμην*, *ἄράμενος*.

(*b*) The poetic *κέλλω*, *κύρω*, and *ὄρνυμι* have aorists *ἔκελσα*, *ἔκνρσα*, and *ὤρσα*. See the corresponding futures (668). But *ὀκέλλω* (in prose) has *ὤκειλα* (see 89).

IV. SECOND AORIST SYSTEM.

675. (*Second Aorist Active and Middle.*) The stem of the second aorist active and middle of the common form (565) is the verb stem (in the second class, the *weak* stem) with *%*-affixed. These tenses are inflected in the indicative like the imperfect (see 626). *E.g.*

Λαίπω (572), *ἔλιπον*, *ἐλιπόμην* (2 aor. stem *λιπ%-*); *λαμβάνω* (*λαβ-*), *take*, *ἔλαβον*, *ἐλαβόμην* (2 aor. stem *λαβ%-*). See 481.

676. *N.* A few second aorist stems change *ε* to *ᾱ*; as *τέμνω* (*τεμ-*), *cut*, Ionic and poetic *ἔταμον*, *ἐταμόμην*. See 646.

677. *N.* A few stems are syncopated (650); as *πέτομαι* (*πετ-*), *fly*, 2 aor. m. *ἐπτόμην* for *ἐπετ-ομην*; *ἐγείρω* (*ἐγερ-*), *rouse*, *ἠγρόμην*

for ἡγερ-ομην; ἦλθον, *went*, from stem ἐλυθ-, for ἦλυθον (Hom.); ἔπομαι (σεπ-), *follow*, ἐσπόμην, for ἔσεπ-ομην; ἔχω (σεχ-), *have*, ἔσχον for ἐ-σεχ-ον. So the Homeric ἐκεκλόμην, for ἐ-κε-κελ-ομην, or κεκλόμην, from κέλομαι, *command*; ἀλαλκον, for ἀλ-αλεκ-ον, from ἀλέξω (άλεκ-), *ward off*: for these and other reduplicated second aorists, see 534; 535. For ἦγαγον, 2 aor. of ἄγω, see 535.

678. (*Μι-form.*) The stem of the second aorist of the μι-form is the simple verb stem with no suffix. The stem vowel is regularly long (η, ω, or ῡ) throughout the indicative active, and the third person has the ending σαν. (For the long vowel in the imperative and infinitive, see 755; 766, 2.) *E.g.*

ἴστημι (στα-), 2 aor. ἔστην, ἔστης, ἔστη, ἔστησαν, etc. For the inflection, see 506. For δίδωμι, ἵημι, and τίθημι, see 802.

For the great variety of forms in these second aorists, see the complete enumeration (798; 799).

679. The second aorist middle of the μι-form regularly drops σ in σο in the second person singular (564, 6) after a short vowel, and then contracts that vowel with ο; as ἔθου for ἐ-θε-σο (ἐθεο); ἔδου for ἐ-δο-σο (ἐδοο).

680. Verbs in ῡμι form no Attic second aorists from the stem in υ (797, 1).

681. For second aorists middle in ημην, ιμην, and υμην, and some from consonant stems, see 800.

V. FIRST PERFECT SYSTEM.

682. (*First Perfect and Pluperfect Active.*) The stem of the first perfect active is formed by adding κα- to the reduplicated verb stem. It has κα, κας, κε, in the indicative singular, and κασι (for κα-νσι), rarely κα̃σι in poetry, in the third person plural. For the inflection, see 480. *E.g.*

ἄψω, (λελυκ-) λέλυκα; πείθω, *persuade*, πέπεικα (for πε-πειθ-κα); κομίζω (κομιδ-), *carry*, κεκόμικα (for κε-κομιδ-κα, 73).

683. 1. The pluperfect changes final α- of the perfect stem to ε-, to which are added aoristic terminations α, ας, ε (669) in the singular, εα, εας, εε(ν) being contracted to η, ης, ει(ν) in Attic. The dual and plural add the regular secondary endings (552) to the stem in ε-, with σαν in the third person plural. *E.g.*

ἔλελύκη, ἐλελύκης, ἐλελύκει(ν), ἐλελύκε-τον, ἐλελύκε-μεν, ἐλελύκε-τε, ἐλελύκε-σαν; στέλλω, ἔσταλκα, ἐστάλκη, ἐστάλκης, ἐστάλκει(ν), ἐστάλκε-μεν, ἐστάλκε-σαν. For ει(ν), see 58.

2. In the singular, Herodotus has the original *εα*, *εας*, *εε*, and Homer has *εα*, *ης*, *ει(ν)*; later Attic writers, and generally the orators, have *ειν*, *εις*, *ει*. In the dual and plural *ει* for *ε* is not classic.

684. The stem may be modified before *κ* in both perfect and pluperfect, by lengthening its final vowel (635), by changing *ε* to *ᾱ* in monosyllabic liquid stems (645), by dropping *ν* in a few verbs (647), or by metathesis (649); as *φιλέω*, *love*, *πεφίληκα*; *φθείρω* (*φθερ-*), *destroy*, *ἔφθαρκα*; *κρίνω* (*κριν-*), *judge*, *κέκρικα*; *βάλλω* (*βαλ-*), *throw*, *βέβληκα* (636).

685. N. *Ει* of the stem becomes *οι* in (*δεῖδω*) *δέδοικα* (31).

686. N. The first perfect (or perfect in *κα*) belongs especially to vowel stems, and in Homer it is found only with these. It was afterwards formed from many liquid stems, and from some lingual stems, *τ*, *δ*, or *θ* being dropped before *κα*.

VI. SECOND PERFECT SYSTEM.

687. (*Second Perfect Active.*) The stem of the second perfect of the common form is the reduplicated verb stem with *α* affixed; as *γράφ-ω*, *write*, *γέγραφα* (stem *γεγραφα-*); *φεύγω*, *flee*, *πέφενγα* (642).

688. 1. For the change of *ε* to *ο* in the stem, see 643. For *λέλοιπα* and *πέποιθα*, see 642, 1, and 31.

2. For the lengthening of *ᾱ* to *η* or *ᾱ* in some verbs, see 644.

3. For the lengthening of the stem vowel in *λαγχάνω* (*λαχ-*), *λαμβάνω* (*λαβ-*), *λανθάνω* (*λαθ-*), *τυγχάνω* (*τυχ-*), and some other verbs, see 611.

689. N. **Ερρωγα* from *ῥήγνυμι* (*ῥηγ-*) and *ἔωθα* (537, 2) from *ἔθω* (*ἦθ-*) change *η* of the stem to *ω* (31).

690. N. Vowel stems do not form second perfects; *ἀκήκο-α*, from *ἀκού-ω*, *hear* (stem *ἀκου-*, *ἀκοφ-*), is only an apparent exception.

691. N. Homer has many second perfects not found in Attic; as *προ-βέβουλα* from *βούλομαι*, *wish*; *μέμνηλα* from *μέλω*, *concern*; *ἔλοπα* from *ἔλπω*, *hope*; *δέδονπα* from *δονπέω* (*δονπ-*), *resound*.

692. (*Aspirated Second Perfects.*) Most stems ending in *π* or *β* change these to *φ*, and most ending in *κ* or *γ* change these to *χ*, in the second perfect, *if a short vowel precedes*. Those in *φ* and *χ* make no change. *E.g.*

Βλάπτω (*βλαβ-*), *βέβλαφα*; *κόπτω* (*κοπ-*), *κέκοφα*; *ἀλλάσσω* (*ἄλλαγ-*), *ἤλλαχα*; *φυλάσσω* (*φυλακ-*), *πεφύλαχα*.

But *πλήσσω*, *πέπληγα*; *φεύγω*, *πέφενγα*; *στέργω*, *ἔστοργα*; *λάμπω*, *λέλαμπα*. In *ᾱγω* (*ᾱγ-*), *ἦχα*, *η* is lengthened by reduplication.

693. The following verbs form aspirated second perfects: ἄγω, ἀλλάσσω, ἀνοίγω, βλάπτω, δείκνυμι, κηρύσσω, κλέπτω, κόπτω, λαμβάνω, λάπτω, λέγω (*collect*), μᾶσσω, πέμπω, πράσσω, πτήσσω, τάσσω, τρέπω, τρίβω, φέρω, φυλάσσω. Of these δείκνυμι, κηρύσσω, λαμβάνω, πέμπω, and πτήσσω are exceptions to 692. Ἀνοίγω has both ἀνέωγα and ἀνέωχα, and πράσσω has both πέπραχα, *have done*, and πέπραγα, *fare (well or ill)*.

694. N. The aspirated perfect is not found in Homer: only τέτροφα (τρέπω) occurs in tragedy, and only πέπομφα in Herodotus and Thucydides. It is common in comedy and in the subsequent prose.

695. The inflection of the second perfect of the common form is the same as that of the first perfect (see 682).

696. (*Second Pluperfect Active.*) The stem of the second pluperfect changes final α- of the second perfect stem to ε-. It has the same inflection as the first pluperfect (683). *E.g.* Ἐπεφήνη, ἐπεφήνης, ἐπεφήνει(ν), ἐπεφήνεμεν, ἐπεφήνεσαν, etc.

697. (*Mi-forms.*) A few verbs have second perfects and pluperfects of the simple μi-form, which affix the endings directly to the verb stem. They are never found in the singular of the indicative. *E.g.*

Θνήσκω (θνα-, θαν-), *die*, 2 perf. τέθνα-τον, τέθνα-μεν, τέθνασι; 2 plpf. ἐτέθνασαν. (See 508.)

These μi-forms are enumerated in 804.

VII. PERFECT MIDDLE SYSTEM.

698. (*Perfect and Pluperfect Middle.*) The stem of the perfect and pluperfect middle is the reduplicated verb stem, to which the endings are directly affixed. *E.g.*

Λύω, λέλυ-μαι, λέλυ-σαι, λέλυ-ται, λέλυ-σθε, λέλυ-νται; ἐ-λελύ-μην, ἐ-λελύ-μεθα, ἐ-λέλυ-ντο; λείπω (λειπ-), λέλειμ-μαι (75), λέλειψαι, λέλειπ-ται.

For the inflection, see 480.

699. The stem may be modified (in general as in the first perfect active), by lengthening its final vowel (635), by changing ε to α in monosyllabic liquid stems (645), by dropping ν in a few verbs (647), or by metathesis (649); as φιλέω, πεφίλη-μαι, ἐ-πεφιλή-μην; φθείρω (φθερ-), ἔφθαρ-μαι, ἔφθάρ-μην; κρίνω (κριν-), κέκρι-μαι, ἐ-κεκρί-μην; βάλλω (βαλ-, βλα-), βέβλη-μαι, ἐ-βεβλή-μην. (See 684.)

700. When ν is not dropped before $\mu\alpha\iota$ (647), it is generally replaced by σ (83), and it sometimes becomes μ (78, 2); as $\phi\alpha\acute{\iota}\nu\omega$ ($\phi\alpha\nu$ -), $\pi\acute{\epsilon}\phi\alpha\sigma\text{-}\mu\alpha\iota$, $\acute{\epsilon}\text{-}\pi\epsilon\phi\acute{\alpha}\sigma\text{-}\mu\eta\nu$; $\acute{\omicron}\xi\acute{\upsilon}\nu\omega$ ($\acute{\omicron}\xi\nu$ -), *sharpen*, $\acute{\omega}\xi\nu\mu\text{-}\mu\alpha\iota$. Before endings not beginning with μ , the original ν reappears; as $\pi\acute{\epsilon}\phi\alpha\nu\text{-}\tau\alpha\iota$, $\pi\acute{\epsilon}\phi\alpha\nu\text{-}\theta\epsilon$; but forms in $\nu\text{-}\sigma\alpha\iota$ and $\nu\text{-}\sigma\omicron$ (like $\pi\acute{\epsilon}\phi\alpha\nu\text{-}\sigma\alpha\iota$, $\acute{\epsilon}\text{-}\pi\acute{\epsilon}\phi\alpha\nu\text{-}\sigma\omicron$) seem not to occur.

701. In the third person plural of the perfect and pluperfect middle, consonant stems are compelled to use the perfect participle with $\epsilon\acute{\iota}\sigma\acute{\iota}$ and $\eta\acute{\iota}\sigma\alpha\nu$ (486, 2).

Here, however, the Ionic endings $\alpha\tau\alpha\iota$ and $\alpha\tau\omicron$ for $\nu\tau\alpha\iota$ and $\nu\tau\omicron$ (777, 3) are occasionally used even in Attic prose; as $\tau\epsilon\tau\acute{\alpha}\chi\text{-}\alpha\tau\alpha\iota$ and $\acute{\epsilon}\tau\epsilon\tau\acute{\alpha}\chi\text{-}\alpha\tau\omicron$ (Thucyd.) for $\tau\epsilon\tau\alpha\chi\acute{\mu}\epsilon\nu\omicron\iota$ $\epsilon\acute{\iota}\sigma\acute{\iota}$ and $\eta\acute{\iota}\sigma\alpha\nu$.

702. 1. For perfects in $\alpha\mu\mu\alpha\iota$ of $\sigma\tau\acute{\rho}\acute{\epsilon}\phi\omega$, $\tau\acute{\rho}\acute{\epsilon}\pi\omega$, $\tau\acute{\rho}\acute{\epsilon}\phi\omega$, see 646.

2. For the addition of σ to certain vowel stems before endings not beginning with σ , as $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\mu\alpha\iota$, see 640.

703. (*Future Perfect.*) The stem of the future perfect is formed by adding $\sigma\%$ - to the stem of the perfect middle. It ends in $\sigma\mu\alpha\iota$, and has the inflection of the future middle (662). A short final vowel is always lengthened before $\sigma\mu\alpha\iota$. *E.g.*

$\Lambda\acute{\upsilon}\omega$, $\lambda\epsilon\lambda\acute{\upsilon}\text{-}$, $\lambda\epsilon\lambda\acute{\upsilon}\text{-}\sigma\mu\alpha\iota$; $\gamma\rho\acute{\alpha}\phi\text{-}\omega$, $\gamma\epsilon\text{-}\gamma\rho\alpha\phi\text{-}$, $\gamma\epsilon\gamma\rho\acute{\alpha}\phi\omicron\mu\alpha\iota$ (74); $\lambda\epsilon\acute{\iota}\pi\omega$, $\lambda\epsilon\lambda\epsilon\acute{\iota}\pi\text{-}$, $\lambda\epsilon\lambda\epsilon\acute{\iota}\phi\omicron\mu\alpha\iota$; $\delta\acute{\epsilon}\omega$, *bind*, $\delta\acute{\epsilon}\delta\epsilon\mu\alpha\iota$ (639), $\delta\epsilon\delta\acute{\eta}\text{-}\sigma\mu\alpha\iota$; $\pi\rho\acute{\alpha}\sigma\sigma\omega$ ($\pi\rho\acute{\alpha}\gamma\text{-}$), $\pi\epsilon\pi\rho\acute{\alpha}\gamma\text{-}$, $\pi\epsilon\pi\rho\acute{\alpha}\xi\omicron\mu\alpha\iota$.

704. The future perfect is generally passive in sense. But it has a middle meaning in $\mu\epsilon\mu\eta\acute{\nu}\sigma\mu\alpha\iota$, *shall remember*, and $\pi\epsilon\pi\alpha\acute{\upsilon}\sigma\sigma\omicron\mu\alpha\iota$, *shall have ceased*; and it is active in $\kappa\epsilon\kappa\tau\acute{\eta}\sigma\omicron\mu\alpha\iota$, *shall possess*. It is found in only a small number of verbs.

705. N. Two verbs have a special form in Attic Greek for the future perfect active; $\theta\eta\eta\acute{\sigma}\kappa\omega$, *die*, has $\tau\epsilon\theta\eta\acute{\nu}\xi\omega$, *shall be dead*, formed from the perfect stem $\tau\epsilon\theta\eta\eta\kappa\text{-}$; and $\acute{\iota}\sigma\tau\eta\mu\iota$, *set*, has $\acute{\epsilon}\sigma\tau\acute{\eta}\xi\omega$, *shall stand*, from $\acute{\epsilon}\sigma\tau\eta\kappa\text{-}$, stem of perfect $\acute{\epsilon}\sigma\tau\eta\kappa\alpha$, *stand*. In Homer, we have also $\kappa\epsilon\chi\alpha\rho\acute{\eta}\sigma\omega$ and $\kappa\epsilon\chi\alpha\rho\acute{\eta}\sigma\omicron\mu\alpha\iota$, from $\chi\alpha\acute{\iota}\rho\omega$ ($\chi\alpha\rho\text{-}$), *rejoice*; and $\kappa\epsilon\kappa\alpha\delta\acute{\eta}\sigma\omega$ (irreg.), from $\chi\acute{\alpha}\zeta\omega$ ($\chi\alpha\delta\text{-}$), *yield*.

706. N. In most verbs the future perfect active is expressed by the perfect participle and $\acute{\epsilon}\sigma\omicron\mu\alpha\iota$ (future of $\epsilon\acute{\iota}\mu\iota$, *be*); as $\acute{\epsilon}\gamma\kappa\omega\kappa\acute{\omicron}\tau\epsilon\varsigma$ $\acute{\epsilon}\sigma\acute{\omicron}\mu\epsilon\theta\alpha$, *we shall have learnt*. The future perfect passive may also be expressed in this way; as $\acute{\alpha}\pi\eta\lambda\lambda\alpha\gamma\mu\acute{\epsilon}\nu\omicron\iota$ $\acute{\epsilon}\sigma\acute{\omicron}\mu\epsilon\theta\alpha$, *we shall have been freed*.

VIII. FIRST PASSIVE SYSTEM.

707. (*First Aorist Passive.*) The stem of the first aorist passive is formed by adding $\theta\epsilon$ to the stem as it appears in

the perfect middle (omitting the reduplication). In the indicative and infinitive, and in the imperative except before *ντ*, *θε* becomes *θη*. It has the secondary active endings (552), and is inflected (in general) like the second aorist active in *ην* of the *μι*-form (678). *E.g.*

Λύω, λέλυ-μαι, ἐλύθην (λυθη-); λείπω, λέλειμ-μαι, ἐλείφθην (λειπ-θη, 71); πράσσω (πρᾶγ-), ἐπρᾶγμαι, ἐπράχθην (πρᾶγ-θη); πείθω, πέπεισ-μαι, ἐπείσ-θην; φιλέω, πεφίλη-μαι, ἐφιλήθην; πλέω (πλυ-), πέπλευσ-μαι, ἐπλεύσθην (641); τείνω (τεν-), τέτα-μαι, ἐτάθην (647); βάλλω (βαλ-, βλα-), βέβλημαι, ἐβλήθην; τελέω, τετέλεσ-μαι (640), ἐτελέσθην; ἀκούω, ἤκουσμαι, ἤκούσθην. See 480.

708. *N.* Τρέπω has τέτραμμαι (646), but ἐτρέφθην (Ion. ἐτράφθην); τρέφω has τέθραμμαι, ἐθρέφθην; and στρέφω has ἔστραμμαι, with (rare) ἐστρέφθην (Ion. and Dor. ἐστράφθην). Φαίνω has πέφασμαι (700), but ἐφάνθην.

709. *N.* *N* is added in Homer to some vowel stems before *θ* of the aorist passive; as ἰδρύω, erect, ἰδρῦμαι, ἰδρύν-θην, as if from a stem in *υν* (Attic ἰδρῦθην). So Hom. ἐκλίνθην and ἐκρίνθην (647), from original stems in *ν*.

For ἐτέθην from τίθημι (*θε-*), and ἐτύθην from θύω, sacrifice, see 95, 3. For ἐθρέφθην from τρέφω, nourish, and other forms with interchangeable aspirates, see 95, 5.

710. (*First Future Passive.*) The stem of the first future passive adds *σ%-* to the prolonged stem (in *θη*) of the first aorist passive. It ends in *θησομαι*, and is inflected like the future middle (662). *E.g.*

Λύω, ἐλύθην, λυθήσομαι (stem λυθησ%-); λείπω, ἐλείφθην, λειφθήσομαι; πράσσω (πρᾶγ-), ἐπράχθην, πρᾶχθήσομαι; πείθω, ἐπείσθην, πεισθήσομαι; τείνω, ἐτάθην, ταθήσομαι; πλέκω, ἐπλέχθην, πλεχθήσομαι; τῖμάω, ἐτῖμήθην, τῖμηθήσομαι; τελέω, ἐτελέσθην, τελεσθήσομαι; κλίνω, ἐκλίθην, κλιθήσομαι.

711. The first passive system rarely appears in verbs with monosyllabic liquid stems (645). But τείνω (τεν-), stretch (647), has ἐτάθην and ταθήσομαι.

IX. SECOND PASSIVE SYSTEM.

712. (*Second Aorist Passive.*) The stem of the second aorist passive is formed by adding *ε* to the verb stem (in the second class, to the weak stem, 31). In the indicative, infinitive, and imperative, except before *ντ* (707), *ε* becomes *η*. The only regular modification of the stem is the change of *ε* to *α* (645). For the inflection, see 482. *E.g.*

Βλάπτω (βλαβ-), *hurt*, ἐβλάβην; γράφω (γραφ-), *write*, ἐγράφην; ῥίπτω (ρίφ-), *throw*, ἐρρίφην; φαίνω (φαν-), ἐφάνην; στρέφω, *turn*, ἐστράφην (646); τέρπω, *amuse*, ἐτάρπην; στέλλω (στελ-), *send*, ἐστάλην.

713. N. Πλήσσω (πληγ-), *strike*, has 2 aor. pass. ἐπλήγην, but in composition ἐξ-επλάγην and κατ-επλάγην (from stem πλαγ-).

714. N. Some verbs have both passive aorists; as βλάπτω (βλαβ-), *hurt*, ἐβλάβθην and ἐβλάβην; στρέφω, *turn*, ἐστρέφθην (rare) and ἐστράφην (646). Τρέπω, *turn*, has all the six aorists: ἔτρεψα, ἐτρεψάμην, ἔτραπον (epic and lyric), ἐτραπόμην, ἐτρέφθην, ἐτάρπην.

715. (*Second Future Passive*.) The stem of the second future passive adds σ%- to the prolonged stem (in η) of the second aorist passive. It ends in ἡσομαι and is inflected like the first future (710). *E.g.*

Βλάπτω (βλαβ-), ἐβλάβην, βλαβή-σομαι; γράφω, ἐγράφην, γραφή-σομαι; φαίνω (φαν-), ἐφάνην, φανή-σομαι; στέλλω (στελ-), ἐστάλην, σταλή-σομαι; στρέφω, ἐστράφην, στραφή-σομαι.

716. N. The weak stem of verbs of the second class, which seldom appears in other tenses than the second aorists (642), is seen especially in the second passive system; as σήπω (σαπ-), *corrupt*, ἐσάπην, σαπή-σομαι; τήκω (τακ-), *melt*, ἐτάκην; ῥέω (ῥν-), *flow*, ἐρρύην, ῥνή-σομαι; ἐρείπω (ἐριπ-), *throw down*, ἤρίπην (poetic), but 1 aor. ἤρείφθην (ἐρείπ-).

717. The following table shows the nine tense stems (so far as they exist) of λύω, λείπω, πράσσω (πρᾶγ-), φαίνω (φαν-), and στέλλω (στελ-), with their sub-divisions.

TENSE SYSTEM.

<i>Present.</i>	λῦ%-	λείπ%-	πρᾶσσ%-	φαίν%-	στελλ%-
<i>Future.</i>	λῦσ%-	λείψ%-	πρᾶξ%-	φανε%-	στελε%-
<i>1 Aorist.</i>	λῦσα-		πρᾶξα-	φηνα-	στειλα-
<i>2 Aorist.</i>		λιπ%-			
<i>1 Perfect.</i>	λελυκα-			πεφαγκα-	ἑσταλκα-
<i>2 Perfect.</i>		λελοιπα-	{ πεπρᾶγα- πεπρᾶχα-	πεφηνα-	
<i>Perf.</i> {	Perf. λελυ-	λελειπ-	πεπρᾶγ-	πεφαν-	ἑσταλ-
<i>Mid.</i> {	Fut. P. λελῦσ%-	λελειψ%-	πεπρᾶξ%-		
<i>1 Pass.</i> {	Aor. λυθε(η)-	λειφθε(η)-	πρᾶχθε(η)-	φανθε(η)-	
	Fut. λυθησ%-	λειφθησ%-	πρᾶχθησ%-	φανθησ%-	
<i>2 Pass.</i> {	Aor.			φανε(η)-	σταλε(η)-
	Fut.			φανησ%-	σταλησ%-

FORMATION OF THE DEPENDENT MOODS AND THE PARTICIPLE.

SUBJUNCTIVE.

718. The subjunctive has the primary endings (552) in all its tenses. In all forms (even in verbs in μ) it has a long thematic vowel ω/η (561, 2).

719. (*Common Form.*) In the common form of inflection, the present and second aorist tense stems change ϵ/α to ω/η , and the first aorist tense stem changes final α to ω/η . All have ω , $\eta\varsigma$, η in the singular, and $\omega\sigma\iota$ for $\omega\nu\sigma\iota$ (78, 3) in the third person plural, of the active. *E.g.*

$\Lambda\epsilon\acute{\iota}\pi\omega$, pres. subj. $\lambda\acute{\epsilon}\iota\pi\omega$, $\lambda\acute{\epsilon}\iota\pi\omega\mu\alpha\iota$, 2 aor. $\lambda\acute{\iota}\pi\omega$, $\lambda\acute{\iota}\pi\omega\mu\alpha\iota$; $\lambda\acute{\upsilon}\omega$, 1 aor. $\lambda\acute{\upsilon}\sigma\omega$, $\lambda\acute{\upsilon}\sigma\omega\mu\alpha\iota$.

720. A perfect subjunctive active is rarely formed, on the analogy of the present, by changing final α of the tense stem to ω/η ; as $\lambda\acute{\epsilon}\lambda\upsilon\kappa\alpha$, $\lambda\epsilon\lambda\acute{\upsilon}\kappa\omega$; $\epsilon\acute{\iota}\lambda\eta\phi\alpha$, $\epsilon\acute{\iota}\lambda\acute{\eta}\phi\omega$. (See 731.) But the more common form of the tense is the perfect active participle with $\tilde{\omega}$ (subjunctive of $\epsilon\acute{\iota}\mu\acute{\iota}$, *be*); as $\lambda\epsilon\lambda\upsilon\kappa\tilde{\omega}\varsigma$ $\tilde{\omega}$, $\epsilon\acute{\iota}\lambda\eta\phi\tilde{\omega}\varsigma$ $\tilde{\omega}$.

721. The perfect subjunctive middle is almost always expressed by the perfect middle participle and $\tilde{\omega}$; as $\lambda\epsilon\lambda\upsilon\mu\acute{\epsilon}\nu\tilde{\omega}\varsigma$ $\tilde{\omega}$, $\tilde{\eta}\varsigma$, $\tilde{\eta}$, etc.

722. A few verbs with vowel stems form a perfect subjunctive middle directly, by adding ω/η to the tense stem; as $\kappa\tau\acute{\alpha}\text{-}\sigma\mu\alpha\iota$, *acquire*, pf. $\kappa\acute{\epsilon}\kappa\tau\eta\mu\alpha\iota$, *possess*, subj. $\kappa\epsilon\kappa\tau\tilde{\omega}\mu\alpha\iota$ (for $\kappa\epsilon\text{-}\kappa\tau\eta\text{-}\omega\mu\alpha\iota$), $\kappa\epsilon\kappa\tau\tilde{\eta}$, $\kappa\epsilon\kappa\tau\tilde{\eta}\tau\alpha\iota$; so $\mu\mu\nu\acute{\eta}\sigma\kappa\omega$, *remind*, $\mu\acute{\epsilon}\mu\nu\eta\mu\alpha\iota$, *remember* (*memini*), subj. $\mu\epsilon\mu\nu\tilde{\omega}\mu\alpha\iota$, $\mu\epsilon\mu\nu\tilde{\omega}\mu\epsilon\theta\alpha$ (Hdt. $\mu\epsilon\mu\nu\epsilon\tilde{\omega}\mu\epsilon\theta\alpha$). These follow the analogy of $\acute{\iota}\sigma\tau\tilde{\omega}\mu\alpha\iota$, $\text{-}\tilde{\eta}$, $\text{-}\tilde{\eta}\tau\alpha\iota$, etc. (724). (For a similar optative, see 734.)

723. (*Mi-form.*) In all μ -forms, including both passive aorists (564), the final vowel of the stem is contracted with the thematic vowel (ω or η), so that the subjunctive ends in $\tilde{\omega}$ or $\tilde{\omega}\mu\alpha\iota$.

724. 1. Verbs in $\eta\mu$ (with stems in ϵ - and α -) have $\tilde{\omega}$, $\tilde{\eta}\varsigma$, $\tilde{\eta}$, $\tilde{\omega}\mu\alpha\iota$, $\tilde{\eta}$, $\tilde{\eta}\tau\alpha\iota$, etc., in the subjunctive, as if all had stems in ϵ . Thus $\acute{\iota}\sigma\tau\eta\mu$ ($\sigma\tau\alpha$ -) has $\acute{\iota}\sigma\tau\tilde{\eta}\varsigma$, $\acute{\iota}\sigma\tau\tilde{\eta}$, $\acute{\iota}\sigma\tau\tilde{\eta}\tau\alpha\iota$, $\sigma\tau\tilde{\eta}\varsigma$, $\sigma\tau\tilde{\eta}$, etc., as if the uncontracted form were $\acute{\iota}\sigma\tau\epsilon\text{-}\omega$, not $\acute{\iota}\sigma\tau\alpha\text{-}\omega$. These verbs have Ionic stems in ϵ - (see 788, 1).

2. The inflection is that of the subjunctives $\phi\acute{\iota}\lambda\tilde{\omega}$ and $\phi\acute{\iota}\lambda\tilde{\omega}\mu\alpha\iota$ (492).

725. For the inflection of the aorist passive subjunctive, with ϵ of the tense stem contracted with ω or η , as $\lambdaυθ\hat{\omega}$ (for $\lambdaυθ\acute{\epsilon}\text{-}\omega$), $\lambdaυθ\hat{\omega}\mu\epsilon\nu$ (for $\lambdaυθ\acute{\epsilon}\text{-}\omega\mu\epsilon\nu$), etc., $\phi\alpha\nu\hat{\omega}$ (for $\phi\alpha\nu\acute{\epsilon}\text{-}\omega$), etc., see 480, 3.

726. For a few subjunctives of the simple perfect of the μ -form, as $\acute{\epsilon}\sigma\tau\hat{\omega}$ (for $\acute{\epsilon}\sigma\tau\alpha\text{-}\omega$), $\beta\epsilon\beta\hat{\omega}\sigma\iota$ (for $\beta\epsilon\beta\alpha\text{-}\omega\sigma\iota$), see 508.

727. Verbs in $\omega\mu\iota$ (with stem in σ) have by contraction $\hat{\omega}$, $\hat{\phi}\varsigma$, $\hat{\psi}$, etc., $\hat{\omega}\mu\alpha\iota$, $\hat{\phi}$, $\hat{\omega}\tau\alpha\iota$, etc. (for $\sigma\text{-}\omega$, $\sigma\text{-}\eta\varsigma$, $\sigma\text{-}\eta$, $\sigma\text{-}\omega\mu\alpha\iota$, etc.); as $\delta\acute{\iota}\delta\omega\mu\iota$, subj. $\delta\acute{\iota}\delta\hat{\omega}$, $\delta\acute{\iota}\delta\hat{\phi}\varsigma$, $\delta\acute{\iota}\delta\hat{\psi}$; $\delta\acute{\iota}\delta\hat{\omega}\mu\alpha\iota$, $\delta\acute{\iota}\delta\hat{\phi}$, $\delta\acute{\iota}\delta\hat{\omega}\tau\alpha\iota$, etc.

728. Verbs in $\nu\hat{\iota}\mu\iota$ form the subjunctive (as the optative, 743) like verbs in ω ; as $\delta\epsilon\acute{\iota}\kappa\nu\hat{\iota}\mu\iota$, subj. $\delta\epsilon\acute{\iota}\kappa\nu\hat{\iota}\omega$, $\delta\epsilon\acute{\iota}\kappa\nu\hat{\iota}\omega\mu\alpha\iota$.

729. N. $\Delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$, *can*, $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\alpha\mu\alpha\iota$, *understand*, $\kappa\rho\acute{\epsilon}\mu\alpha\mu\alpha\iota$, *hang*, and the second aorist $\acute{\epsilon}\pi\rho\acute{\iota}\alpha\mu\eta\nu$, *bought*, accent the subjunctive (as the optative, 742) as if there were no contraction; thus $\delta\acute{\upsilon}\nu\omega\mu\alpha\iota$, $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\omega\mu\alpha\iota$, $\kappa\rho\acute{\epsilon}\mu\omega\mu\alpha\iota$, $\pi\rho\acute{\iota}\omega\mu\alpha\iota$ (compare $\tau\acute{\iota}\theta\hat{\omega}\mu\alpha\iota$).

OPTATIVE.

730. 1. The optative adds the secondary endings (552) to the tense stem, preceded by the mood suffix (562) ι or $\iota\eta$ ($\iota\epsilon$); as $\lambda\acute{\upsilon}\sigma\iota\tau\epsilon$ (for $\lambda\acute{\upsilon}\sigma\text{-}\iota\text{-}\tau\epsilon$), $\acute{\iota}\sigma\tau\alpha\acute{\iota}\eta\nu$ (for $\acute{\iota}\sigma\tau\alpha\text{-}\iota\eta\text{-}\nu$), $\lambdaυθ\acute{\epsilon}\iota\epsilon\nu$ (for $\lambdaυθ\epsilon\text{-}\iota\epsilon\text{-}\nu$). For the ending $\mu\iota$, see 731.

2. The form $\iota\eta$ appears only before active endings. It is always used in the *singular* of μ -forms with these endings (including the aorist passive, 564, 7) and of contracted presents in $\sigma\iota\eta\nu$ and $\phi\eta\nu$ of verbs in $\alpha\omega$, $\epsilon\omega$, and $\sigma\omega$. After $\iota\eta$ the first person singular always has the ending ν . See examples in 737 and 739.

3. Before the ending ν of the third person plural $\iota\epsilon$ is always used; as $\lambda\acute{\upsilon}\sigma\iota\epsilon\nu$ (for $\lambda\acute{\upsilon}\sigma\text{-}\iota\epsilon\text{-}\nu$).

4. In the second person singular middle, $\sigma\sigma\omega$ drops σ (564, 6); as $\acute{\iota}\sigma\tau\alpha\acute{\iota}\sigma\omega$ (for $\acute{\iota}\sigma\tau\alpha\text{-}\iota\text{-}\sigma\sigma\omega$, $\acute{\iota}\sigma\tau\alpha\text{-}\iota\text{-}\sigma$).

731. (*Verbs in ω .*) Verbs in ω have the ending $\mu\iota$ (for ν) in the first person singular in all tenses of the active voice. In the present, future, and second aorist systems, the thematic vowel (always σ) is contracted with ι to $\sigma\iota$, giving $\sigma\iota\mu\iota$, $\sigma\iota\varsigma$, $\sigma\iota$, etc., $\sigma\iota\mu\eta\nu$, $\sigma\iota\omega$, $\sigma\iota\tau\omega$, etc. In the first aorist system, final α of the tense stem is contracted with ι , giving $\alpha\iota\mu\iota$, $\alpha\iota\varsigma$, $\alpha\iota$, etc. (but see 732), $\alpha\iota\mu\eta\nu$, $\alpha\iota\omega$, $\alpha\iota\tau\omega$, etc. The rare perfect active (like the subjunctive, 720) follows the analogy of the present. *E.g.*

Λέγοιμι (for λεγο-ι-μι), λέγοις (for λεγο-ι-ς), λέγοι (for λεγο-ι), λέγοιτε (for λεγο-ι-τε), λέγοιεν (for λεγο-ι-εν). Δείπω, 2 aor. λίποιμι (for λιπο-ι-μι), λίποιεν (for λιπο-ι-εν). Λύσαιμι (for λῡσα-ι-μι), λύσαιμεν (for λῡσα-ι-μεν), λῡσαίμην (for λῡσα-ι-μην), λύσασθε (for λῡσα-ι-σθε). Perf. εἴληφα, opt. εἴλήφοιμι, etc.

732. The Attic generally uses the so-called Aeolic terminations *εας*, *ειε*, and *ειαν*, for *αις*, *αι*, *αιεν*, in the aorist active; as *λύσειας*, *λύσειε*, *λύσειαν*. See *λύω* and *φαίνω* in 480, 1 and 482.

733. The perfect middle is almost always expressed by the perfect middle participle and *εἶην*; as *λελυμένος εἶην* (see 480, 2). The perfect active is more frequently expressed by the perfect active participle and *εἶην* than by the form in *οιμι* given in the paradigms; as *λελυκώς εἶην*. (See 720; 721.)

734. 1. A few verbs with vowel stems form a perfect optative middle (like the subjunctive, 722) directly, by adding *-μην* or *-οι-μην* to the tense stem; as *κτάομαι*, pf. *κέκτημαι*, opt. *κεκτῆμην*, *κεκτῆο*, *κεκτῆτο* (for *κεκτη-ι-μην*, *κεκτη-ι-ο*, *κεκτη-ι-το*), etc.; also *κεκτώμην*, *κεκτῶο*, *κεκτῶτο* (for *κεκτη-οι-μην*, etc.); so *μυμήσκω*, *μέμνημαι*, opt. *μεμνήμην* or *μεμνώμην*; *καλέω*, *κέκλημαι*, opt. *κεκλήμην*, *κεκλήο*, *κεκλήμεθα*; and *βάλλω*, *βέβλημαι*, opt. *δια-βεβλήσθε*. So Hom. *λελύτο* or *λελύντο* (for *λελυ-ι-το* or *λελυ-ι-ντο*), perf. opt. of *λύω*. Compare *δαινῦτο*, pres. opt. of *δαίνυμι*.

2. The forms in *ωμην* belong to the common form of inflection (with the thematic vowel); those in *ημην*, etc. and *ῦτο* have the *μ*-form (740).

735. A few verbs have *οιην* (737) in the second perfect optative; as *ἐκπέφενγα*, *ἐκπεφενγοίην*.

The second aorist optative of *ἔχω*, *have*, is *σχοίην*, but the regular *σχοίμι* is used in composition.

736. A very few relics remain of an older active optative with *ν* for *μι* in the first person singular; as *τρέφοι-ν* for *τρέφοι-μι*, *ἀμάρτοι-ν* for *ἀμάρτοι-μι* (from *ἀμαρτάνω*).

737. (*Contract Verbs.*) In the present active of contract verbs, forms in *ιη-ν*, *ιη-ς*, *ιη*, etc., contracted with the thematic vowel *ο* to *οιην*, *οιης*, *οιη*, etc., are much more common in the *singular* than the regular forms in *οιμι*, *οις*, *οι*, but they seldom occur in the dual and plural. Both the forms in *οιην* and those in *οιμι* are again contracted with an *α* of the verb stem to *ωην* and *ωμι*, and with an *ε* or *ο* to *οιην* and *οιμι*. *E.g.*

Τίμα-ο-ιη-ν, τίμα-οίην, τίμῳην; φιλε-ο-ιη-ν, φιλε-οίην, φιλοίην; δηλο-ο-ιη-ν, δηλο-οίην, δηλοίην; τίμα-ο-ι-μι, τίμά-οιμι, τίμῳμι; φιλε-ο-ι-μι, φιλέ-οιμι, φιλοίμι; δηλο-ο-ι-μι, δηλο-οιμι, δηλοίμι. (See the inflection in 492.)

It is only the second contraction which makes these *contract* forms.

738. For the optative ῥιγῶην, from ῥιγώω, *shiver*, see 497.

739. (Mi-form.) 1. The present and second aorist active of the *μi*-form, and both aorists passive in all verbs, have the suffix *ιη*, and in the first person singular the ending *ν*. Here α, ε, or ο of the stem is contracted with *ιη* to *αιη*, *ειη*, or *οιη*; as *ἵστα-ιη-ν*, *ἵσταίην*; *στα-ιη-μεν*, *σταίημεν*; *λυθε-ιη-ν*, *λυθείην*; *δο-ιη-ν*, *δοίην*.

2. In the dual and plural, forms with *ι* for *ιη*, and *ιεν* for *ιησαν* in the third person plural, are much more common than the longer forms with *ιη*; as *σταίμεν*, *σταίτε*, *σταίεν* (better than *σταίημεν*, *σταίητε*, *σταίησαν*). See 506.

740. In the present and second aorist middle of verbs in *ημι* and *ωμι*, final α, ε, or ο of the stem is contracted with *ι* into *αι*, *ει*, or *οι*, to which the simple endings *μην*, etc., are added. *E.g.*

Ἰσταίμην (for ἵστα-ι-μην), ἵσταῖο, ἵσταίτο; θείμην (θε-ι-μην), θεῖο (θε-ι-σο, θε-ι-ο), θείτο; δοίμην (δο-ι-μην). See the inflection in 506; and 730, 4. See also the cases of perfect optative middle in *ημην* and *ῥτο* in 734.

741. N. The optatives *τιθοίμην*, *τιθοῖο*, *τιθοῖτο*, etc. (also accented *τίθοιο*, *τίθοιτο*, etc.) and (in composition) *θοίμην*, *θοῖο*, *θοῖτο*, etc. (also accented *σύν-θοιτο*, *πρόσ-θοισθε*, etc.), as if formed from *τιθέω* (or *τιθω*), are found, as well as the regular *τιθείμην* *θείμην*, etc. See also *πρόοιτο* and other forms of *ἵημι* (810, 2).

742. N. Δύναμαι, ἐπίσταμαι, κρέμαμαι, and the second aorists ἐπριάμην (505) and ὠνήμην (from ὀνίημι), accent the optative as if there were no contraction; *δυναίμην*, *δύναιο*, *δύναιτο*; *ἐπίσταιτο*, *ἐπίσταισθε*, *κρέμαιο*, *πρίαιο*, *πρίαιντο*, ὄναισθε. For the similar subjunctives, see 729.

743. Verbs in *νῦμι* form the optative (as the subjunctive, 728) like verbs in *ω*; as *δείκνῦμι*, opt. *δεικνύοιμι*, *δεικνυόμην* (inflected like *λύοιμι*, *λυόμην*).

744. N. Second aorists from stems in ν of the μ -form (as $\xi\delta\upsilon\nu$) have no optative in Attic (see 506). But Homer has a few forms like $\delta\acute{\upsilon}\eta$, $\delta\acute{\upsilon}\mu\epsilon\nu$ (for $\delta\nu\text{-}\eta$, $\delta\nu\text{-}\iota\text{-}\mu\epsilon\nu$), from $\xi\delta\upsilon\nu$.

745. A few second perfect optatives of the μ -form are made by adding $\eta\text{-}\nu$ to stems in α -; as $\tau\epsilon\theta\nu\alpha\acute{\iota}\eta\nu$ (for $\tau\epsilon\theta\nu\alpha\text{-}\eta\text{-}\nu$), $\acute{\epsilon}\sigma\tau\alpha\acute{\iota}\eta\nu$ (508). See the enumeration of μ -forms, 804.

IMPERATIVE.

746. (*Common Form.*) The present and the second aorist active and middle of the common form have the thematic vowel ϵ ($\omicron$ before $\nu\tau\omega\nu$), to which the imperative endings (553) are affixed. But the second person singular in the active has no ending; in the middle it drops σ in $\epsilon\sigma$ and contracts $\epsilon\omicron$ to $\omicron\nu$. *E.g.*

$\Lambda\epsilon\acute{\iota}\pi\epsilon$, $\lambda\epsilon\acute{\iota}\pi\acute{\epsilon}\text{-}\tau\omega$, $\lambda\epsilon\acute{\iota}\pi\epsilon\text{-}\tau\omicron\nu$, $\lambda\epsilon\acute{\iota}\pi\acute{\epsilon}\text{-}\tau\omega\nu$, $\lambda\epsilon\acute{\iota}\pi\epsilon\text{-}\tau\epsilon$, $\lambda\epsilon\acute{\iota}\pi\acute{\omicron}\text{-}\nu\tau\omega\nu$; $\lambda\epsilon\acute{\iota}\pi\omicron\nu$, $\lambda\epsilon\acute{\iota}\pi\acute{\epsilon}\text{-}\sigma\theta\omega$, $\lambda\epsilon\acute{\iota}\pi\epsilon\text{-}\sigma\theta\omicron\nu$, $\lambda\epsilon\acute{\iota}\pi\acute{\epsilon}\text{-}\sigma\theta\omega\nu$, $\lambda\epsilon\acute{\iota}\pi\epsilon\text{-}\sigma\theta\epsilon$, $\lambda\epsilon\acute{\iota}\pi\acute{\epsilon}\text{-}\sigma\theta\omega\nu$. So $\lambda\acute{\iota}\pi\epsilon$ and $\lambda\acute{\iota}\pi\omicron\upsilon$.

747. The first aorist active and middle are also irregular in the second person singular, where the active has a termination $\omicron\nu$ and the middle $\alpha\iota$ for final α of the stem. In other persons they add the regular endings to the stem in $\sigma\alpha\text{-}$ (or $\alpha\text{-}$). *E.g.*

$\Lambda\acute{\upsilon}\sigma\omicron\nu$, $\lambda\acute{\upsilon}\sigma\acute{\alpha}\text{-}\tau\omega$, $\lambda\acute{\upsilon}\sigma\alpha\text{-}\tau\omicron\nu$, $\lambda\acute{\upsilon}\sigma\acute{\alpha}\text{-}\tau\omega\nu$, $\lambda\acute{\upsilon}\sigma\alpha\text{-}\tau\epsilon$, $\lambda\acute{\upsilon}\sigma\acute{\alpha}\text{-}\nu\tau\omega\nu$; $\lambda\acute{\upsilon}\sigma\alpha\iota$, $\lambda\acute{\upsilon}\sigma\acute{\alpha}\text{-}\sigma\theta\omega$, $\lambda\acute{\upsilon}\sigma\alpha\text{-}\sigma\theta\epsilon$, $\lambda\acute{\upsilon}\sigma\acute{\alpha}\text{-}\sigma\theta\omega\nu$. $\Phi\acute{\eta}\nu\omicron\nu$, $\phi\eta\acute{\nu}\acute{\alpha}\text{-}\tau\omega$, etc.; $\phi\acute{\eta}\nu\alpha\iota$, $\phi\eta\acute{\nu}\acute{\alpha}\text{-}\sigma\theta\omega$, $\phi\acute{\eta}\nu\alpha\text{-}\sigma\theta\epsilon$, $\phi\eta\acute{\nu}\acute{\alpha}\text{-}\sigma\theta\omega\nu$.

748. The perfect active is very rare, except in a few cases of the μ -form (508) with a present meaning. But Aristophanes has $\kappa\epsilon\kappa\rho\acute{\alpha}\gamma\epsilon\tau\epsilon$, *screech*, from $\kappa\rho\acute{\alpha}\zeta\omega$ ($\kappa\rho\alpha\gamma\text{-}$), and $\kappa\epsilon\chi\acute{\eta}\nu\epsilon\tau\epsilon$, *gape*, from $\chi\acute{\alpha}\sigma\kappa\omega$ ($\chi\alpha\nu\text{-}$).

749. The third person singular of the perfect passive is the only form of perfect imperative in common use; for this see 1274.

750. N. The second person singular of the middle occasionally occurs as an emphatic form; as $\pi\acute{\epsilon}\pi\alpha\nu\sigma\omicron$, *stop!*

751. N. The perfect imperative in all voices can be expressed by the perfect participle and $\acute{\iota}\sigma\theta\iota$, $\acute{\epsilon}\sigma\tau\omega$, etc. (imperative of $\acute{\epsilon}\mu\acute{\iota}$, *be*); as $\epsilon\acute{\iota}\rho\eta\mu\acute{\epsilon}\nu\omicron\nu$ $\acute{\epsilon}\sigma\tau\omega$, for $\epsilon\acute{\iota}\rho\acute{\eta}\sigma\theta\omega$, *let it have been said* (i.e. *let what has been said stand*), $\pi\epsilon\pi\epsilon\acute{\iota}\sigma\mu\acute{\epsilon}\nu\omicron\iota$ $\acute{\epsilon}\sigma\tau\omega\nu$, *suppose them to have been persuaded*.

752. (*Mt-form.*) The present imperative of the μ -form retains $\theta\iota$ in the second person singular active only in a few primitive

verbs; as in *φα-θί* from *φημί* (*φα-*), *say*, *ἴ-θι* from *εἶμι* (*ι-*), *go*, *ἴσ-θι* from *εἰμί*, *be*, and from *οἶδα*, *know*. (See 806; 808; 812; 820.)

For Homeric forms in *θι*, see 790.

753. The present active commonly omits *θι* in the second person, and lengthens the preceding vowel of the stem (*α*, *ε*, *ο*, or *υ*) to *η*, *ει*, *ου*, or *ῠ*; as *ἴστη*, *τίθει*, *δίδου*, and *δείκνῡ*. The other persons add the regular endings (553) to the short stem; as *ιστά-τω*, *ἴστα-τε*, *ιστά-ντων*; *τιθέ-τω*; *δίδο-τε*; *δείκνύ-ντων*.

754. The present middle of verbs in *ημι* and *ωμι* has the regular form in *σο*, and also poetic forms in *ω* (for *ασο*) and *ου* (for *εσο* and *οσο*), in the second person singular; as *ἴστασο* or *ἴστω*, *τίθεσο* or *τίθου*, *δίδοσο* or *δίδου*. But verbs in *ῡμι* always retain *υσο*; as *δείκνῡμι*, *δείκνυσο*. In the other persons the inflection is regular: see the paradigms (506).

755. 1. In the second aorist active the stem vowel is regularly long (*η*, *ω*, *ῡ*), except before *ντων* (553), and *θι* is retained in the second person singular. *E.g.*

Στῆ-θι (*στα-*), *στή-τω*, *στή-τε*, *στά-ντων*; *βῆ-θι* (*βα-*), *βή-τω*, *βή-τε*, *βά-ντων*; *γνώ-θι*, *γνώ-τω*, *γνώ-τε*, *γνό-ντων*; *δῦ-θι*, *δύ-τω*, *δῦ-τε*, *δύ-ντων*. (See 678 and 766, 2.)

2. But we have *ς* for *θι* in *θές* (from *τί-θηναι*), *δός* (from *διδῶναι*), *ἔς* (from *ἔηναι*), and *σχές* (from *ἔσχον*, 2 aor. of *ἔχω*). These verbs have the short vowel in all persons; as *θές*, *θέ-τω*, *θέ-τε*, *θέ-ντων*; *δός*, *δό-τω*, *δό-τε*, *δό-ντων*.

3. *Στῆθι* and *βῆθι* have poetic forms *στᾶ* and *βᾶ*, used only in composition; as *κατά-βᾶ*, *come down*, *παρά-στᾶ*, *stand near*.

756. 1. In the second aorist middle, *σο* drops *σ* in the second person singular after a short vowel, and contracts that vowel with *ο*. *E.g.*

Ἐπριάμην, *πρίασο* (poet.), *πρίω* (for *πρια-ο*), *ἐθέμην*, *θοῦ* (for *θε-σο*, *θε-ο*); *ἔδομην*, *δοῦ* (for *δο-σο*, *δο-ο*). But epic *δέξο* (*δεχ-σο*), *λέξο* (*λεχ-σο*).

2. The other persons have the regular endings (553); as *πρίασθω*; *θέσθω*, *θέσθων*; *δόσθω*, *δόσθε*, *δόσθων*.

757. 1. The first aorist passive adds the ordinary active endings (*θι*, *τω*, etc.) directly to *θε-* (*θη-*) of the tense stem (707) after which *θι* becomes *τι* (95, 2); as *λύθη-τι*, *λυθή-τω*, etc.

2. The second aorist passive adds the same terminations

to ε- (η-) of the tense stem (712), *θι* being retained; as *φάνη-θι*, *φανή-τω*; *σταλή-θι*, *σταλή-τω*, etc.

3. Both aorists have ε-ντων in the third person plural; as *λυθέ-ντων*, *φανε-ντων*, *σταλέ-ντων*.

758. N. A few second perfects of the *μ*-form have imperatives in *θι*: see *θνήσκω*, *τέθναθι*, and *δίδω*, *δέδιθι*, in 804.

INFINITIVE.

759. (*Common Form.*) The present, second aorist, and future active add εν to the tense stem, the thematic vowel (here always ε-) being contracted with εν to ειν; as *λέγειν* (for *λεγε-ε-εν*), *ιδεῖν* (for *ιδέ-ε-εν*), *λέξιν* (for *λεξ-ε-εν*).

760. N. The ending εν (without preceding ε) appears in Doric; as *γαρύ-εν* in Pindar (Attic *γαρύειν*).

761. N. For contract presents in *ᾶν* (not *ᾱν*) for *άειν*, and *οῦν* for *όειν*, see 39, 5.

762. N. The second aorist in *εῖν* is probably contracted from *έ-εν*, not from *έ-ειν* (759).

763. The first aorist active substitutes αι (of uncertain origin) for final α of the tense stem (669); as *λῦσαι*, *φῆναι*.

764. The perfect active substitutes ε-ναι for final α of the tense stem; as *λελυκ-έ-ναι*, *γεγραφ-έ-ναι*, *πεφην-έ-ναι*, *λελοιπ-έ-ναι*.

765. 1. The infinitive middle adds σθαι to the tense stem in the present, future, and first and second aorists. *E.g.*

Λέγε-σθαι, *λέξε-σθαι*, *φαίνε-σθαι*, *φανεί-σθαι* (for *φανεέ-σθαι*), *φήνα-σθαι*, *λύσα-σθαι*, *λιπέ-σθαι*.

2. Both passive futures likewise add σθαι. *E.g.*

Δυθήσε-σθαι, *λειφθήσε-σθαι*, *φανήσε-σθαι*, *σταλήσε-σθαι*.

3. For the perfect middle and the passive aorists, see 766, 1; 768.

766. (*Μι-forms.*) 1. The present, second aorist, and second perfect active of the *μ*-form, and both passive aorists, add ναι to the tense stem in the infinitive. *E.g.*

Ἰστά-ναι, *τιθέ-ναι*, *διδό-ναι*, *δεικνύ-ναι*, *στῆ-ναι*, *γνώ-ναι*, *δύ-ναι*, *τεθνά-ναι*, *λυθῆ-ναι* (707), *φανῆ-ναι* (712).

2. In the second aorist active the final vowel of the stem is regularly long (678; 755, 1); as *ἵστημι* (*στα-*), *στῆ-ναι*; *ἔβην* (*βα-*), *βῆ-ναι*.

767. Some *μ*-forms have the more primitive ending *ε*ναι (for *φ*εναι) in the infinitive active. Such are *δοῦναι* (from old *δο-φ*εναι, *δο-ε*ναι); *θεῖναι* (for *θε-φ*εναι); *εἶναι*, 2 aor. of *ἔημι* (for *έ-φ*εναι); 2 perf. *δεδιέναι* (for *δε-δ*φι-φεναι).

768. In all the simple forms of the middle voice (the present and second aorist of the *μ*-form, and all perfects), vowel stems add *σθαι* directly to the tense stem. *E.g.*

ἴστα-σθαι, τίθε-σθαι, δίδο-σθαι, θέ-σθαι, δό-σθαι, ἔε-σθαι (from *ἔημι*); *λελύ-σθαι, τετίμη-σθαι, δεδηλώ-σθαι, δεδό-σθαι, πτά-σθαι* (from *πέτο-μαι, πτα-*).

769. Consonant stems here (768) add the more primitive ending *θαι* (554). *E.g.*

ἑσταλ-θαι, λελεῖφ-θαι (71), *πεπλέχ-θαι, τετρῑφ-θαι, πεφάν-θαι*. So *ἦσ-θαι*, pres. inf. of *ἦμαι* (*ἦσ-*), *sit*.

PARTICIPLES AND VERBALS IN *τος* AND *τεος*.

770. All active tenses (except the perfect) and both aorists passive add *ντ* to their tense stem to form the stem of the participle. Stems in *οντ* of the common form have nominatives in *ων*; those of the *μ*-form have nominatives in *ους*. *E.g.*

Λέγω: pres. *λεγο-ντ*, nom. *λέγων*; fut. *λεξο-ντ*, nom. *λέξων*; 1 aor. *λεξα-ντ*, nom. *λέξας*. *Φαίνω*: aor. *φηνά-ντ*, nom. *φηνᾶς*. *Λαίπω*: 2 aor. *λιπο-ντ*, nom. *λιπών*; 1 aor. pass. *λειφθε-ντ*, nom. *λειφθείς* (79). *Στέλλω* (*σταλ-*): 2 aor. pass. *σταλε-ντ*, nom. *στάλεις*. *ἴστημι*: pres. *ἵστα-ντ*, nom. *ἱστάς*, 2 aor. *στα-ντ*, nom. *στάς*. *Τίθημι*: pres. *τιθε-ντ*, nom. *τιθείς*; 2 aor. *θε-ντ*, nom. *θείς*. *Δίδωμι*: pres. *διδο-ντ*, nom. *διδούς*; 2 aor. *δο-ντ*, nom. *δούς*. *Δείκνυμι*: *δεικνυ-ντ*, nom. *δεικνύς*. *Δύνω*: 2 aor. *δυ-ντ*, nom. *δύς*.

771. For the inflection of these participles and the formation of the feminines, see 335–337.

772. The perfect active participle changes final *α* of the tense stem to *οτ* in the stem of the participle. *E.g.*

Αελυκα-, λελυκοτ-, nom. *λελυκώς*; *πεφηνά-, πεφηνοτ-*, nom. *πεφηνώς*.

For the inflection, and for the irregular feminine in *νια*, see 335; 337, 2.

773. N. Homer has many varieties of the second perfect participle of the *μ*-form; in *αώς*, gen. *αῶτος* (sometimes *αῶτος*), fem. *αῶνία*, as *γεγαώς, βεβαώς*; in *ῥώς*, gen. *ῥῶτος* or *ῥότος*, fem. *ῥῶνία*, as *τεθνηώς, τε-*

θνηῶτος or -ότος, τεθνηῖα (804). Herodotus has εῶς, εῶσα, εὐς, gen. εῶτος, εῶσης, as ἐστεῶς, etc., some forms of which (c.g. ἐστεῶτα, τεθνεῶτι) occur in Homer. The Attic contracts αῶς, αῶσα, αὐς, to ὤς, ὠσα, ὄς (or ὤς) (342), gen. ὠτος, ὠσης, etc., but leaves τεθνεῶς (2 perfect of θνήσκω) uncontracted.

774. N. The stem of the feminine of the second perfect participle in Homer often has a short vowel when the other genders have a long one; as ἀρηρῶς, ἀράρυῖα; τεθελῶς, τεθάλυῖα.

775. All tenses of the middle voice add μένο to the tense stem to form the stem of the participle. *E.g.*

Λυόμενος (λῡο-μενο-), λῡσόμενος (λῡσο-μενο-), λῡσάμενος (λῡσα-μενο-), ἰστάμενος (ἰστα-μενο-), θέμενος (θε-μενο-), πριάμενος (πρια-μενο-), λιπόμενος (λιπο-μενο-), λελυμένος (λελυ-μενο-).

For the inflection of participles in μένος, see 301.

776. 1. The stem of the verbals in τος and τεος is formed by adding το or τεο to the verb stem, which generally has the same form as in the first aorist passive (with the change of φ and χ to π and κ, 71); as λυτός, λυτέος (stems λυ-το-, λυ-τεο-), aor. pass. ἐλύθην; τριπτός, πειστέος (stems τριπ-το-, πεισ-τεο-), aor. pass. ἐτρίφθην, ἐπέισθην; τακτός, τακτέος, from τάσσω (stem ταγ-), aor. pass. ἐτάχ-θην; θρεπτός from τρέφω (95, 5).

2. The verbal in τος is sometimes equivalent to a perfect passive participle, as κριτός, *decided*, τακτός, *ordered*; but oftener it expresses *capability*, as λυτός, *capable of being loosed*, ἀκουστός, *audible*; πράκτος, *that may be done*.

3. The verbal in τεος is equivalent to a future passive participle (the Latin participle in *dus*); as λυτέος, *that must be loosed*, solvendus; τίμητέος, *to be honored*, honorandus. (See 1594.)

For the impersonal use of the neuter in τεον in the sense of δεῖ and the infinitive active, see 1597.

DIALECTIC AND POETIC FORMS OF VERBS IN Ω.

777. 1. The Doric has the personal endings τι for σι, μες for μεν, τᾶν for την, σθᾶν for σθην, μᾶν for μην, ντι for νσι. The poets have μεσθα for μεθα.

2. When σ is dropped in σαι and σο of the second person (565, 6), Homer often keeps the uncontracted forms εαι, ηαι, αο, εο. Herodotus has εαι and αο (indic.), but generally η for ηαι (subj.). In Hdt. and sometimes in Homer, εο may become ευ. In Homer σαι and σο sometimes drop σ even in the perf. and pluperf.; as

μέμνηται for μέμνησαι, ἔσσυο for ἔσσυσο. A lingual sometimes becomes σ before σαι; as in κέκασσαι for κεκαδ-σαι (κέκασμαι).

For Ionic contract forms, see 785, 2.

3. The Ionic has αται and ατο for νται and ντο in the third person plural of the perfect and pluperfect, and ατο for ντο in the optative. Before these endings π, β, κ, and γ are aspirated (φ, χ); as κρύπτω (κρυβ-), κεκρύφ-αται; λέγω, λελέχ-αται, λελέχ-ατο. Ildt. shortens η to ε before αται and ατο; as οἰκέ-αται (pf. of οἰκέω), Att. ὤκη-νται; ἐτετίμ-ε-ατο (plpf. of τιμάω), Att. ἐτετίμη-ντο. Hom. rarely inserts δ between the vowel of a stem and αται or ατο; as ἐληλέ-δ-ατο (ἐλαίνω); see also ραίνω.

The forms αται and ατο sometimes occur in Attic (701). Herodotus has them also in the present and imperfect of verbs in μι.

4. Herodotus has εα, εας, εε(ν) in the pluperfect active, as ἐτεθή-π-εα; whence comes the older and better Attic η, ης, ει(ν). Homer has εα, ης, ει(ν), with εε in ᾗδεε (821, 2), and rarely ον, ες, ε

5. Homer and Herodotus generally have the uncontracted forms of the future (in εω and εομαι) of liquid stems; as μενέω, Attic μενῶ. When they are contracted, they follow the analogy of verbs in εω.

6. The Doric has σέω, σέομαι (contracted σῶ, σοῦμαι or σεῦμαι) for σω, σομαι in the future. The Attic has σοῦμαι in the future middle of a few verbs (666).

7. In Homer σ is sometimes doubled after a short vowel in the future and aorist; as τελέω, τελέσσω; καλέω, ἐκάλεσσα. In κομίζω Hom. ἐκόμισσα, ἐκομισάμην, the stem ends in δ (see 777, 2).

8. In Homer aorists with σ sometimes have the inflection of second aorists; as ἴξον, ἴξεις, from ἰκνέομαι, come; ἐβήσετο (more common than ἐβήσατο), from βαίνω, go. These are called *mixed* aorists.

9. In the poets ησαν of the aorist passive indicative often becomes εν; as ὤρμηθεν for ὠρμήθησαν, from ὀρμάω, urge. So ἄν or εν for ησαν or εσαν in the active of verbs in μι (787, 4).

778. Homer and Herodotus have *iterative* forms in σκον and σκομην in the imperfect and second aorist active and middle. Homer has them also in the first aorist. These are added to the tense stem; as ἔχω, impf. ἔχε-σκον; ἐρύω, 1 aor. ἐρύσα-σκε; φεύγω 2 aor. (φνγ-) φύγε-σκον; ἵστημι (στα-), στά-σκε; δίδωμι (δο-), δό-σκε. Verbs in εω have εε-σκον or ε-σκον in the imperfect; as καλέε-σκον; πωλέ-σκετο (dropping one ε). Verbs in αω have αασκον or ασκον; as γοάα-σκε, νικάα-σκομεν. Rarely other verbs have ασκον in the imperfect; as κρύπτασκον from κρύπτω.

These forms are inflected like imperfects, and are confined to the indicative, and denote *repetition*; as *πωλέσκετο*, *he went* (regularly). They generally (in Hdt. always) omit the augment.

For *μ*-forms with these endings see 787, 5.

779. Some verbs have poetic stems, made by adding *θ%*- to the present or the second aorist tense stem, in which *α* or *ε* (rarely *υ*) takes the place of the thematic vowel; as *ἀμῦναθ%*-, *διωκαθ%*-, *φλεγεθ%*-, from *ἀμύνω*, *ward off*, *διώκω*, *pursue*, *φλέγω*, *burn*. From these special forms are derived, — sometimes presents, as *φλεγέθω*; sometimes imperfects, as *ἐδιώκαθον*; sometimes second aorists, as *ἔσχεθον* (*σχεθ%*-); also subjunctives and optatives, as *εἰκάθω*, *εἰκάθοιμι*, *ἀμυνάθοιτο*; imperatives, as *ἀμυνάθατε*, *ἀμυνάθου*; infinitives, as *ἀμυνάθειν*, *διωκάθειν*, *εἰκάθειν*, *σχεθεῖν*; and participles, as *εἰκάθων*, *σχεθών*. As few of these stems form a present indicative, many scholars consider *ἐδιώκαθον*, *ἔργαθον*, etc., with the subjunctives, etc., second aorists, and accent the infinitives and participles *διωκαθεῖν*, *ἀμυναθεῖν*, *εἰκαθεῖν*, *εἰκαθών*, etc., although the traditional accent is on the penult.

See in the Lexicon *ἀλκάθειν*, *ἀμυνάθω*, *διωκάθω*, *εἰκάθειν*, *ἐργάθειν*, *ἡρέεθωμαι*, *ἡγερέεθωμαι*, *μετακιάθω*, *σχέθω*, *φθινύθω*, *φλεγέθω*.

780. (*Subjunctive.*) 1. In Homer the subjunctive (especially in the first aor. act. and mid.) often has the short thematic vowels *ε* and *ο* (Attic *η* and *ω*), yet never in the singular of the active voice nor in the third person plural; as *ἐρύσσομεν*, *ἀλγήσετε*, *μυθήσομαι*, *εὔξειαι*, *δηλήσεται*, *ἀμείψεται*, *ἐγείρομεν*, *ἰμείρεται*. So sometimes in Pindar.

2. In both aorist passive subjunctives Herodotus generally has the uncontracted forms in *εω*, *εωμεν*, *εωσι*, but contracts *εη* and *εη* to *η* and *η*; as *ἀφαιρεθέω* (Att. -θῶ), *φανέωσι* (Att. -ῶσι), but *φανῇ* and *φανῇτε* (as in Attic).

3. In the second aorist passive subjunctive of some verbs, Homer has forms in *ειω*, *ηης*, *ηη*, *ειομεν*, *ηετε* (780, 1), as they are commonly written; as *δαμείω* (from *ἐδάμην*, 2 aor. pass. of *δαμνάω*, *subdue*), *δαμήης*, *δαμήη*, *δαμήετε*; *τραπείομεν* (from *ἐτάρπην*, of *τέρπω*, *amuse*). It is highly probable that *η* should be written for *ει* in all persons. This is more fully developed in the second aorist active of the *μ*-form (see 788, 2).

4. In the subjunctive active Homer often has *ωμι*, *ησθα*, *ησι*: as *ἐθέλωμι*, *ἐθέλῃσθα*, *ἐθέλῃσι*.

781. (*Optative.*) 1. The so-called Aeolic forms of the first aorist optative active in *ειας*, *ειε*, *ειαν* are the common forms in all dialects.

2. Homer sometimes has *οισθα* (556, 1) in the second person for *ας*; as *κλαίοισθα*. For *ατο* (for *ντο*) see 777, 3.

782. (*Infinitive.*) 1. Homer often has *μεναι* and *μεν* for *εν* (759) in the infinitive active; as *ἀμυνέμεναι*, *ἀμυνέμεν* (Attic *ἀμύνειν*); *ἐλθέμεναι*, *ἐλθέμεν* (*ἐλθεῖν*); *ἄξιμεναι*, *ἄξιμεν* (*ἄξειν*). For the perfect (only of the *μι*-form), see 791: the perf. in *έναι* does not occur in Homer. So Hom. *μεναι*, Dor. *μεν* for *ναι* in the aorist passive; as *ὁμοιωθή-μεναι* (*ὁμοιωθῇ-ναι*), *δαή-μεναι* (also *δαῆ-ναι*), Hom.; *αἰσχυνθῇ-μεν* (*αἰσχυνθῇ-ναι*), Pind. (See 784, 5.)

2. The Doric has *εν* (760) and the Aeolic *ην* for *ειν* in the infin.; thus *αἰῖδεν* and *γάρυνεν* (Dor.) for *αἰεῖδεν* and *γῆρύνειν*; *φέρην* and *ἔχην* (Aeol.) for *φέρειν* and *ἔχειν*; *εἴπην* (Aeol.) for *εἰπεῖν*.

783. (*Participle.*) The Aeolic has *οισα* for *ουσα*, and *αις*, *αισα* for *ας*, *ασα*, in the participle; as *ἔχοισα*, *θρέψαις*, *θρέψαισα*.

SPECIAL DIALECTIC FORMS OF CONTRACT VERBS.

784 (*Verbs in aw.*) 1. In Homer verbs in *aw* are often contracted as in Attic. In a few cases they remain uncontracted; sometimes without change, as *ναιετάουσι*, *ναιετάων*, from *ναιετάω*, *dwelt*, sometimes with *ā*, as in *πεινᾶω*, *hunger*, *διψᾶω*, *thirst*; sometimes with *εον* for *ᾶον* in the imperfect, as *μενοίνεον* from *μενοινάω*, *long for*.

2. (a) The Mss. of Homer often give peculiar forms of verbs in *aw*, by which the two vowels (or the vowel and diphthong) which elsewhere are contracted are *assimilated*, so as to give a double A or a double O sound.¹ The second syllable, if it is short by nature or has a diphthong with a short initial vowel, is generally prolonged; sometimes the former syllable; rarely both. We thus have *aā* (sometimes *āa*) for *ae* or *ay* (*aq* for *aei* or *ay*), and *ow* (sometimes *wo* or *ow*) for *ao* or *aw* (*ow* for *aoi*):

ὀράας	for	ὀράεις	ὀρώ	for	ὀράω
ὀράα	“	ὀράει or ὀράη	ὀρώσι	“	ὀράουσι (i.e. ὀραονσι)
ὀράασθε	“	ὀράεσθε	ὀρώσα	“	ὀράουσα (i.e. ὀραοντ-ια)
ὀράασθαι	“	ὀράεσθαι	ὀρώφεν	“	ὀράοιεν
μνάασθαι	“	μνάεσθαι	ὀρώνται	“	ὀράονται
ὀράαν	“	ὀράειν (Dor. ὀράεν)	αἰτιώφο	“	αἰτιάοιο

(b) The lengthening of the *former* vowel occurs only when the word could not otherwise stand in the Homeric verse; as in

¹ Although these forms are found in all editions of Homer, yet most Homeric scholars are agreed that they are not genuine, but are early substitutes for the regular forms in *aw* etc. which they represent. See *Monro, Homeric Grammar* (2 ed.), pp. 50-54.

ἡβώντες for ἡβάοντες, ἡβώοιμι for ἡβάοιμι, μνάσθαι for μνάεσθαι, μνώνοντο for (ἐ)μνάοντο. In this case the second vowel or diphthong is not lengthened. But it may be long in a final syllable, as in μενοινᾶα (for -αι), or when ωσα or ωσι comes from οντια or ονσι, as in ἡβώωσα, δρώωσι, for ἡβα-οντια, δρα-ονσι. The assimilation never occurs unless the second vowel is long either by nature or by position; thus ὀράομεν, ὀράετε, ὀράέτω cannot become ὀρωομεν, ὀραατε, ὀραατο.

(c) These forms extend also to the so-called Attic futures in ᾶσω, ᾶω, ᾶ (665, 2); as ἐλώω, ἐλώωσι, κρεμώω, δαμάα, δαμόωσι, for ἐλάσω (ἐλάω), etc.

3. The Doric contracts αε and αη to η; as ὀρήτε for ὀράετε, ὀρή for ὀράει and ὀράη. A peculiar form (of contraction?) occurs in the dual of a few imperfects in Homer, as προσανδήτην (from προσανδάω), φοιτήτην (φοιτάω), συλήτην (συλάω). So Hom. ὀρηαι (or ὀρήαι) for ὀράεαι (Attic ὀράῃ) in the pres. ind. middle of ὀράω. (See 785, 4.)

4. Herodotus sometimes changes αω, αο, and αου to εω, εο, and εον, especially in ὀράω, εἰρωτάω, and φοιτάω; as ὀρέω, ὀρέοντες, ὀρέουσι, εἰρώτεον, ἐφοίτεον. These forms are generally uncontracted.

In other cases Herodotus contracts verbs in αω regularly.

5. Homer sometimes forms the present infinitive active of verbs in αω and εω in ῥμεναι; as γοήμεναι (γοάω), πεινήμεναι (πεινάω), φιλήμεναι (φιλέω). (See 785, 4.)

785. (*Verbs in εω.*) 1. Verbs in εω generally remain uncontracted in both Homer and Herodotus. But Homer sometimes contracts εε or εει to ει, as τάρβει (τάρβειε). Hdt. has generally δεῖ, *must*, and δεῖν, but impf. ἔδεε. Both Homer and Herodotus sometimes have ευ as a contract form for εο; as ἀγνοεῖντες, διανοεῖντο: so in the Attic futures in ἰσω, ἰσομαι (665, 3), as κομιεύμεθα (Hdt.). Forms in ευ for εον, like οἰχνεῦσι, ποιεῦσι, are of very doubtful authority.

2. Homer sometimes drops ε in εαι and εο (for εσαι, εσο, 777, 2) after ε, thus changing έαι and έο to έαι and έο, as μυθείαι for μυθείαι (from μυθέομαι), ἀποιρέο (for ἀποιρέεο); and he also contracts έαι and έο to εἶαι and εἶο, as μυθείαι, αἰδέο (for αἰδέεο). Herodotus sometimes drops the second ε in έο; as φοβέο, αἰτέο, ἐξηγέο.

3. Homer sometimes has a form in εω for that in εω; as νεικείω (νικέω). So in ἐτελείετο from τελείω (τελέω).

4. For Homeric infinitives in ῥμεναι, see 784, 5. Φορέω, *carry*, has φορήμεναι and φορήναι. Homer has a few dual imperfects like διαρτήτην (διμαρτέω) and ἀπειλήτην (ἀπειλέω). (See 784, 3.)

786. (*Verbs in ow.*) 1. Verbs in *ow* are always contracted in Herodotus, and his Mss. sometimes have *ευ* (for *ov*) from *oo* or *oov*, especially in *δικαίωω*, *think just*.

2. They are always contracted in Homer, except in the few cases in which they have forms in *ow* or *ow* resembling those of verbs in *aw* (784, 2); as *ἀρώωσι* (from *ἀρώω*, *plough*); *δηιόφεν* and (impf.) *δηιόνωντο* (from *δηιόω*).

DIALECTIC FORMS OF VERBS IN MI.

787. 1. Homer and Herodotus have many forms (some doubtful) in which verbs in *ημι* (with stems in *ε*) and *ωμι* have the inflection of verbs in *εω* and *ow*; as *τιθεῖ*, *διδούς*, *διδοῖ*. So in compounds of *ἵημι*, as *ἀνιεύς* (or *ἀνίεις*), *μεθιεύ* (or *-ίει*) in pres., and *προίειν*, *προίεις*, *ἀνίει*, in impf. Hom. has imperat. *καθ-ίστᾱ* (Attic *-η*). Hdt. has *ιστᾱ* (for *ἴστησι*), *ὑπερ-ετίθεα* in impf., and *προσ-θέοιτο* (for *-εῖτο*), etc. in opt. For *ἐδίδουν*, etc. and *ἐτίθεις*, *ἐτίθει* (also Attic), see 630.

2. In the Aeolic dialect most verbs in *aw*, *εω*, and *ow* take the form in *μι*; as *φίλημι* (with *φίλεισθα*, *φίλει*) in Sappho, for *φιλέω*, etc.; *ὄρημι* (for *ὄράω*), *κάλημι*, *αἴνημι*.

3. A few verbs in Hom. and Hdt. drop *σ* in *σαι* and *σο* of the second person after a vowel; as imperat. *παρίσταιο* (for *-ασο*) and impf. *ἐμάρναο* (Hom.); *ἐξεπίσται* (for *-ασαι*) with change of *a* to *ε* (Hdt.). So *θεο*, imperat. for *θεσο* (Att. *θοῦ*) and *ἐνθεο* (Hom.).

4. The Doric has *τι*, *ντι* for *σι*, *νσι*. Homer sometimes has *σθα* (556, 1) for *σ* in 2 pers. sing., as *δίδωσθα* (*δίδουισθα* or *διδούισθα*), *τίθωσθα*. The poets have *ν* for *σαν* (with preceding vowel short) in 3 pers. plur., as *ἔσταν* (for *ἔστησαν*), *ἴεν* (for *ἴεσαν*), *πρότιθεν* (for *προετίθεσαν*); see 777, 9.

5. Herodotus sometimes has *αται*, *ατο* for *νται*, *ντο* in the present and imperfect of verbs in *μι*, with preceding *a* changed to *ε*; as *προτιθέαται* (for *-ενται*), *ἐδυνέατο* (for *-αντο*). For the iterative endings *σκον*, *σκομην*, see 778; these are added directly to the stem of verbs in *μι*, as *ἵστα-σκον*, *δό-σκον*, *ζωννύ-σκετο*, *ἔ-σκον* (*εἰμί*, *δε*).

6. For poetic (chiefly Homeric) second aorists in *ημην*, *ιμην*, *νμην*, and from consonant stems, see 800.

788. 1. Herodotus sometimes leaves *εω* uncontracted in the subjunctive of verbs in *ημι*; as *θέωμεν* (Att. *θῶμεν*), *διαθέωνται* (*-θῶνται*), *ἀπ-ιέωσι* (Att. *ἀφ-ῖωσι*, from *ἀφ-ῆμι*). He forms the subj. with *εω* in the plural also from stems in *a*; as *ἀπο-στέωσι* (*-στώσι*), *ἐπιστέωνται* (for *ἐπιστα-ονται*, Att. *ἐπίστωνται*). Homer sometimes has these forms with *εω*; as *θέωμεν*, *στέωμεν* (724, 1).

2. Generally, when the second aorist subjunctive active is uncontracted in Homer, the final vowel of the stem is lengthened, ϵ (or α) to η or $\epsilon\iota$, $\omicron$ to ω , while the short thematic vowels ϵ and $\omicron$ are used in the dual and plural, except before $\sigma\iota$ (for $\nu\sigma\iota$). Thus we find in Homer:—

(Stems in α .)
 βείω (Attic βῶ)
 στήης
 στήη, βήη, βέη, φθήη
 στήετον
 στήομεν, στείομεν, στέωμεν
 στήωσι, στείωσι, φθέωσι

(Stems in ϵ .)
 θέλω, ἐφ-είω

θήης
 θήη, ἀν-ήη
 θέιομεν

(Stems in $\omicron$.)
 γνώω
 γνώης
 γνώη, δώη, δώησιν
 γνώομεν, δώομεν
 γνώωσι, δώωσι

The editions of Homer retain $\epsilon\iota$ of the Mss. before $\omicron$ and ω ; but probably η is the correct form in all persons (see 780, 3).

3. A few cases of the middle inflected as in 2 occur in Homer; as βλή-εται (βάλλω), ἄλ-εται (ἄλλομαι), ἀπο-θείομαι, κατα-θείομαι; so κατα-θῆαι (Hesiod) for καταθε-ηαι (Att. καταθῆ).

789. For Homeric optatives of δαίνῳμι, δέω, λύω, and φθίνω,— δαινῦτο, δύη and δῦμεν, λελῦτο or λελῦντο, φθίμην (for φθι-ιμην),— see these verbs in the Catalogue, with 734, 1; 744.

790. Homer sometimes retains $\theta\iota$ in the present imperative, as δίδωθι, ὄμνυθι (752). Pindar often has δίδοι.

791. Homer has $\mu\epsilon\alpha\iota$ or $\mu\epsilon\upsilon$ (the latter only after a short vowel) for $\nu\alpha\iota$ in the infinitive. The final vowel of the stem is seldom long in the present; as ἰστιά-μεναι, ἰέ-μεναι, μεθιέ-μεν, ὀρνύ-μεναι, ὀρνύ-μεν, τιθέ-μεν, but τιθή-μεναι. In the second aorist active the vowel is regularly long (766, 2), as στή-μεναι, γνώ-μεναι; but τίθημι, δίδωμι, and ἔημι have θέμεναι and θέμεν, δόμεναι and δόμεν, and (ἔμεν) μεθ-έμεν. (See 802.) In the perfect of the $\mu\iota$ -form we have ἑστά-μεναι, ἑστά-μεν, τεθνά-μεναι, τεθνά-μεν.

792. Homer rarely has $\eta\mu\epsilon\nu\omicron\varsigma$ for $\epsilon\mu\epsilon\nu\omicron\varsigma$ in the participle. For second-perfect participles in $\omega\varsigma$ ($\alpha\omega\varsigma$, $\epsilon\omega\varsigma$, $\eta\omega\varsigma$), see 773.

ENUMERATION OF THE MI-FORMS.

The forms with this inflection are as follows:—

793. I. *Presents in $\mu\iota$* . These belong to the Seventh and the Fifth Class of verbs (see 619 and 608).

794. Those of the Seventh Class are

1. Verbs in *μι* with the simple stem in the present. These are the irregular *εἰμί*, *be*, *εἶμι*, *go*, *φημί*, *say*, *ἦμαι*, *sit*, and *κεῖμαι*, *lie*, which are inflected in 806–818; with *ἡμί*, *say*, and the deponents *ἀγαμαι*, *δύναμαι*, *ἐπίσταμαι*, *ἔραμαι*, *κρέμαμαι*.

See these last in the Catalogue, and also Ionic or poetic (chiefly Homeric) forms under *ἄημι*, *δέαμαι*, *δέεμαι* (stem *διε-*), *δίζηναι*, *ἔδω*, *ἱληναι*, *κιχάνω*, *ὄνομαι*, *ῥύομαι* and *ἐρύομαι*, *σεύω*, *στεύμαι*, *φέρω*.

For *δάμνημι* and other verbs in *νημι*, see 797, 2.

2. Verbs in *μι* with reduplicated present stems (651). These are *ἴστημι*, *τίθημι*, and *δίδωμι*, inflected in 506, *ἔημι*, inflected in 810, *δίδημι* (rare for *δέω*), *bind*, *κίχρημι* (*χρα-*), *lend*, *ὀνίνημι* (*ὄνα-*), *benefit*, *πίμπλημι* (*πλα-*), *fill*, *πίμπρημι* (*πρα-*), *burn*. (For the last five, see the Catalogue.)

See also *ἵπταμαι* (late), and Hom. *βιβάς*, *striding*, present participle of rare *βίβημι*.

795. N. *Πίμπλημι* and *πίμπρημι* insert *μ* before *π*; but the *μ* generally disappears after *μ* (for *ν*) in *ἐμ-πίπλημι* and *ἐμ-πίπρημι*; but not after *ν* itself, as in *ἐν-επίπλασαν*.

796. N. *Ὀνίνημι* (of uncertain formation) is perhaps for *ὀν-ονημι*, by reduplication from stem *ὄνα-*.

797. Those of the Fifth Class are

1. Verbs in *νῦμι*, which add *νν* (after a vowel, *ννν*) to the verb stem in the present (608). These are all inflected like *δείκνῦμι* (506), and, except *σβέννῦμι*, *quench* (803, 1), they have no Attic *μι*-forms except in the present and imperfect. The following belong to this class:—

(Stems in *α*), *κερά-ννῦμι*, *κρεμά-ννῦμι*, *πετά-ννῦμι*, *σκεδά-ννῦμι*;— (stems in *ε* for *εσ*), *ἔ-ννῦμι*, *κορέ-ννῦμι*, *σβέ-ννῦμι*;— (stems in *ω*), *ζώ-ννῦμι*, *ῥώ-ννῦμι*, *στρώ-ννῦμι*;— (consonant stems), *ἄγ-νῦμι*, *ἄρ-ννμαι*, *δείκ-νῦμι*, *εἰργ-νῦμι*, *ξεύγ-νῦμι*, *ἀπο-κτίν-νῦμι* (*κτείνω*), *μίγ-νῦμι*, *οἷγ-νῦμι* (in compos.), *ὀλ-λῦμι*, *ὄμ-νῦμι*, *ὀμόργ-νῦμι*, *ὄρ-νῦμι*, *πήγ-νῦμι* (*παγ-*), *πτάρ-ννμαι*, *ῥήγ-νῦμι* (*ῥηγ-*), *στόρ-νῦμι*, *φράγ-νῦμι*. See these in the Catalogue, and also Ionic or poetic (chiefly Homeric) forms under *αἴννμαι*, *ἄχννμαι*, *γάννμαι*, *δαίνῦμι*, *καίννμαι*, *κίννμαι*, *ὀρέγ-νῦμι*, *τάννμαι* (see *τείνω*), *τίννμαι* (see *τίνω*).

2. Verbs in *νημι* (chiefly epic), which add *να* to the verb stem in the present (609). These are *δάμνημι*, *κίρνημι*, *κρήνημι*, *μάρναμαι*, *πέρνημι*, *πίλναμαι*, *πίτνημι*, *σκίδνημι* or *κίδνημι*. Many of these have also forms in *ναω*. (See the Catalogue.)

798. II. *Second Aorists of the μ-Form.* The only second aorists formed from verbs in μ are those of ἔημι (810), of ἵστημι, τίθημι, and δίδωμι (506), of σβέννυμι (803, 1); with ἐπριάμην (505); also the irregular ὠνήμην (later ὠνάμην), of ὀνίημι, and ἐπλήμην (poetic) of πίμπλημι.

See also Homeric aorist middle forms of μίγνυμι, ὄρνυμι, and πηγνύμι, in the Catalogue.

799. The second aorists of this form belonging to verbs in ω are the following:—

Ἀλίσκομαι (άλ-), *be taken*: ἑάλων or ἦλων, *was taken*, ἀλώ, ἀλοίην, ἀλῶναι, ἀλούς. (See 803, 2.)

Βαίνω (βα-), *go*: ἔβην, βῶ, βαίην, βῆθι (also βᾶ in comp.), βῆναι, βάς. Hom. βάτην for ἐβήτην.

Βιώνω (βιο-), *live*: ἐβίον, βιώ, βιώην (irregular), βιώναι, βιούς. (Hom. imper. βιώτω.)

Γηράσκω (γηρα-), *grow old*, 2 aor. inf. γηράναι (poet.), Hom. part. γηράς.

Γιγνώσκω (γνο-), *know*: ἔγνων, γνῶ, γνοίην, γνῶθι, γνῶναι, γνούς.

Διδράσκω (δρα-), *run*: ἔδραῖν, ἑδράς, ἑδραῖ, etc., subj. δρῶ, δράς, δρᾶ, etc., opt. δραίην, δράναι, δράς. Hdt. ἔδρην, δρήναι, δράς. Only in composition. (See 801.)

Δύω (δυ-), *enter*: ἔδυν, entered (506), δύω, (for opt. see 744), δῦθι, δύναι, δύς.

Κτείνω (κτεν-, κτα-), *kill*: act. (poetic) ἔκταν, ἔκταῖς, ἔκταῖ, ἔκταμεν (3 pl. ἔκταν, subj. κτέωμεν, inf. κτάμεναι, κτάμεν, Hom.), κτάς. Mid. (Hom.) ἐκτάμην, *was killed*, κτάσθαι, κτάμενος.

Πέτομαι (πτα-, πτε-), *fly*: act. (poetic) ἔπτην, (πτῶ, late), πταίην (πτῆθι, πτῆναι, late), πτάς. Mid. ἐπτάμην, πτάσθαι, πτάμενος.

[Τλάω] (τλα-), *endure*: ἔτλην, τλῶ, τλαίην, τλήθι, τλήναι, τλάς.

Φθάνω (φθα-), *anticipate*: ἔφθην, φθῶ, φθαίην, φθῆναι, φθάς.

Φύω (φυ-), *produce*: ἔφυν, *was produced*, am, φύω, φῦναι, φύς (like ἔδυν).

Add to these the single forms, ἀπο-σκληναι, of ἀποσκέλλω, *dry up*, σχές, imperat. of ἔχω, *have*, πῖθι, imperat. of πίνω, *drink*, and epic forms of ξυμβάλλω (800, 1) and of κιγχάνω (κιχάνω).

800. 1. Some poetic (chiefly Homeric) second aorists of the μ-form in ημην, μην, and νμην are formed from stems in α, ι, and υ belonging to verbs in ω. E.g.

Βάλλω (βαλ-, βλα-), *throw*, 2 aor. act. (ἔβλην) ξυμ-βλήτην (dual); mid. (ἐβλήμην) ἔβλητο; φθίνω (φθι-), *waste*, 2 a. m. ἐφθίμην; σέύω (συ-), *urge*, ἐσσύμην (in Attic poets ἔσυτο, σύμενος); χέω (χυ-), *pour*, ἐχύμην, χύμενος.

See these verbs in the Catalogue. For other Homeric aorists see ἄω, ἵπανράω, βιβρώσκω, κλύω, κτιζω, λύω, οὐτάω, πελάζω, πλώω, πνέω, πτήσσω.

2. Some are formed from consonant stems, with the simple ending *μην*. *E.g.*

*Ἀλλομαι (ἀλ-), *leap*, 2 a. m. (ἀλ-μην) ἄλσο, ἄλτο; δέχομαι (δεχ-), *receive*, (ἐδέγ-μην) δέκτο; (ἐλέγ-μην) ἔλεκτο, *laid himself to rest* (see stem λεχ-).

Besides these, see ἀραρίσκω, γέντο, *grasped*, πάλλω, πέρθω.

3. For the inflection, see 803, 3.

801. N. Second aorists in *ην* or *αμην* from stems in *α* are inflected like ἔστην or ἐπρίάμην; but ἔδρα̃ν substitutes *ā* (after *ρ*) for *η*, and ἔκτα̃ν is irregular.

802. 1. The second aorists active of τίθημι, ἵημι, and δίδωμι have the short vowel (*ε* or *ο*) of the stem (678; 755) in the indicative (dual and plural) and imperative (εἶτον, εἶμεν, etc., being augmented): in the infinitive they have θείναι, εἶναι, and δοῦναι, and in the second person of the imperative θές, ἔς, and δός.

2. As these tenses have no forms for the indicative singular, this is supplied by the irregular first aorists ἔθηκα, ἦκα, and ἔδωκα (670); so that the actual aorist indicative active is as follows:—

ἔθηκα, ἔθηκας, ἔθηκε, ἔθετον, ἐθέτην, ἔθεμεν, ἔθετε, ἔθεσαν.

ἦκα, ἦκας, ἦκε, εἶτον, εἶτην, εἶμεν, εἶτε, εἶσαν.

ἔδωκα, ἔδωκας, ἔδωκε, ἔδοτον, ἐδότην, ἔδομεν, ἔδοτε, ἔδοσαν.

803. 1. The two other second aorists active from stems in *ε* are ἔσβην, *went out* (σβέννυμι, *quench*), inflected like ἔστην, and ἀποσκήναι, *dry up* (σκέλλω). See 797, 1; 799.

2. The other second aorists, from stem in *ο*, are inflected like ἔγνων, as follows:—

Indic. ἔγνων, ἔγνως, ἔγνω, ἔγνωτον, ἐγνώτην, ἔγνωμεν, ἔγνωτε, ἔγνωσαν. *Subj.* γνῶ (like δῶ). *Opt.* γνοίην (like δοίην). *Imper.* γνῶθι, γνώτω, γνώτον, γνώτων, γνώτε, γνόντων (755). *Infin.* γνῶναι. *Partic.* γνούς (like δούς).

3. The second aorists ὠνήμην and ἐπλήμην (798), and the poetic aorists in *ημην*, *μην*, and *υμην* (800, 1) or in *μην* from consonant stems (800, 2), are inflected like the pluperfect middle (698).

804. III. *Second Perfects and Pluperfects of the μ-Form.* The following verbs have forms of this class in Attic Greek, most of them even in prose:—

*Ἰστημι (στα-); see 508 (paradigm). For Ionic forms of the participle, see 773.

Βαίνω (βα-), *go*; poetic 2 pf. βεβᾶσι (Hom. βεβάᾱσι), subj. βεβῶσι, inf. βεβάναι (Hom. βεβάμεν), part. βεβώς (Hom. βεβαώς, βεβανῖα); 2 plup. (Hom. βέβασαν).

Γίγνομαι (γεν-, γα-), *become*, 2 pf. γέγονα, *am*; (Hom. 2 pf. γεγῑᾱσι, 2 plup. dual γεγάτην, inf. γεγάμεν, part. γεγαώς, γεγαυῖα), Att. γεγώς, γεγῶσα (poetic).

Θνήσκω (θαν-, θνα-), *die*; 2 pf. τέθνατον, τέθναμεν, τεθνᾶσι, opt. τεθναίην, imper. τέθναθι, τεθνάτω, inf. τεθνάσαι (Hom. τεθνάμεναι or τεθνάμεν), part. τεθνεώς (773), τεθνεῶσα (Hom. τεθνηώς, with τεθνηυῖς), 2 plup. ἐτέθνασαν.

Δείδω (δει-, δι-), epic in pres., *fear*, Attic 2 pf. δέδια, δέδιας, δέδιε, plur. δέδιμεν, δέδιτε, δεδιάσι; 2 plup. ἐδεδίειν, ἐδέδισαν; subj. δεδίῃ, δεδίωσι, opt. δεδιείῃ, imper. δέδιθι, inf. δεδιέναι, part. δεδιώς. (Hom. 2 pf. δέδια, δέδιας, δέδιε, pl. δειδιμεν, imper. δειδιθι, δειδίτε, inf. δειδόμεν, part. δειδιώς; plup. ἐδειδιμεν, ἐδέδισαν, rarely δειδίε (777, 4).

[Εἶκω] (εἰκ-, ἰκ-), 2 pf. ἔοικα, *seem*; also 2 pf. ἔοιγμεν, εἴξᾱσι (for εοίκασι), inf. εἰκέναι, part. εἰκώς (Hom. 2 pf. ἔικτον, 2 plup. ἐέκτην), used with the regular forms of ἔοικα, ἐώκη (see Catalogue).

Οἶδα (ἰδ-), *know*; see 820 (paradigm).

See also poetic, chiefly Homeric, forms under the following verbs in the Catalogue: ἀνώγω, βιβρώσκω, ἐγείρω, ἔρχομαι, κράζω, μαίομαι, πάσχω, πείθω, πίπτω, [τλάω], φύω, and stem (δα-).

IRREGULAR VERBS OF THE MI-FORM.

805. The verbs εἰμί, *be*, εἶμι, *go*, ἔημι, *send*, φημί, *say*, ἦμαι, *sit*, κείμει, *lie*, and the second perfect οἶδα, *know*, are thus inflected.

806. 1. εἰμί (stem ἐσ-, Latin *es-se*), *be*.

PRESENT.

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1. εἰμί	ῶ	εἴην	
	2. εἶ	ῆς	εἴης	ἴσθι
	3. ἐστί	ῆ	εἴη	ἔστω
Dual	2. ἐστόν	ῆτον	εἶτον or εἴητον	ἔστων
	3. ἐστόν	ῆτον	εἴτην or εἴήτην	ἔστων
Plur.	1. ἐσμέν	ῶμεν	εἶμεν or εἴημεν	
	2. ἐστέ	ῆτε	εἴτε or εἴητε	ἔστε
	3. εἰσὶ	ῶσι	εἴεν or εἴησαν	ἔστων, ἔστωσαν, όντων

Infin. εἶναι. *Partic.* ὄν, οὔσα, ὄν, gen. ὄντος, οὔσης, etc.

Verbal Adjective, ἐστέος (συν-εστέον).

		IMPERFECT.	FUTURE.		
		<i>Indicative.</i>	<i>Indicative.</i>	<i>Optative.</i>	<i>Infinitive.</i>
Sing.	1.	ἦ or ἦν	ἔσομαι	ἔσολμην	ἔσεσθαι
	2.	ἦσθα	ἔσει, ἔσῃ	ἔσοιο	
	3.	ἦν	ἔσται	ἔσοιτο	
Dual	2.	ἦστον or ἦτον	ἔσεσθον	ἔσοισθον	<i>Partic.</i>
	3.	ἦστην or ἦτην	ἔσεσθον	ἔσολσθην	ἔσόμενος
Plur.	1.	ἦμεν	ἔσόμεθα	ἔσολόμεθα	
	2.	ἦτε or ἦστε	ἔσεσθε	ἔσοισθε	
	3.	ἦσαν	ἔσονται	ἔσονται	

2. *Εἰμί* is for ἔσ-μυ (footnote on 556, 5), *εἶ* for ἔσ-σί (ἐσι), for *ἐστί* see 556, 1; *ῶ* is for ἔω (ἐσ-ω), *ἔην* for ἔσ-ιη-ν), *εἶναι* for ἔσ-ναι, *ῶν* for ἔων (ἐσ-ων). 3. For the accent, see 141, 3 and 144, 5. The participle *ῶν* keeps its accent in composition, as *παρών*, *παρούσα*, *παρόντος*, etc.; so *ἔσται* (for *ἔσεται*), as *παρέσται*.

807. DIALECTS. 1. *Present Indic.* Aeolic *ἔμμι*, the most primitive form, nearest to ἔσ-μυ (806, 2). Hom. *ἔσσί* and *εἷς* (for *εἶ*), *εἰμέν* (for *ἔσμέν*), *ἔασι*. Hdt. *εἷς* and *εἰμέν*. Doric *ἦμί*, *ἔσσί*, *εἰμέν* and *εἰμές* (older *ἦμέν*), *ἐντί* (for *εἰσί*).

2. *Imperfect.* Hom. *ἦα*, *ἔα*, *ἔον*; *ἔησθα*, *ἦεν*, *ἔην*, *ἦην*; *ἔσαν* (for *ἦσαν*). Hdt. *ἔα*, *ἔας*, *ἔατε*. Ionic (iterative) *ἔσκον*. Later *ἦς* for *ἦσθα*. Doric 3 sing. *ἦς*, 1 pl. *ἦμες*. 3. *Future.* Hom. *ἔσσομαι*, etc., with *ἔσσεύται* and *ἔσεται*; Dor. *ἔσση*, *ἔσσεύται*, *ἔσσονται*.

4. *Subj.* Ionic *ἔω*, *ἔης*, *ἔη* (*ἔησι*, *ἦσι*), etc., *ἔωσι*; Hom. also *εἶω*. 5. *Opt.* Ionic *ἔοις*, *ἔοι*. 6. *Imper.* Hom. *ἔσ-σο* (a regular middle form). 7. *Inf.* Hom. *ἔμμεναι*, *ἔμεναι*, *ἔμεν*, *ἔμμεν*; Dor. *ἦμεν* or *ἔμεν*; lyric *ἔμμεν*. 8. *Partic.* Ionic and Doric *ἔών*.

808. 1. *εἶμι* (stem *ι-*, Latin *i-re*), *go*.

PRESENT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Sing.	1. <i>εἶμι</i>	<i>ἔω</i>	<i>λοιμι</i> or <i>λοῖην</i>	
	2. <i>εἶ</i>	<i>ἔης</i>	<i>ἔοις</i>	<i>ἔθι</i>
	3. <i>εἶσι</i>	<i>ἔη</i>	<i>ἔοι</i>	<i>ἔτω</i>
Dual	2. <i>ἔτον</i>	<i>ἔητον</i>	<i>ἔοιτον</i>	<i>ἔτον</i>
	3. <i>ἔτον</i>	<i>ἔητον</i>	<i>λοῖτην</i>	<i>ἔτων</i>
Plur.	1. <i>ἔμεν</i>	<i>ἔωμεν</i>	<i>λοιμεν</i>	
	2. <i>ἔτε</i>	<i>ἔητε</i>	<i>ἔοιτε</i>	<i>ἔτε</i>
	3. <i>ἔωσι</i>	<i>ἔωσι</i>	<i>ἔοιεν</i>	<i>λόντων, ἔτων, or ἔτωσαν</i>

Inf. *λέναι*. *Partic.* *ἰών*, *ἰούσα*, *ἰόν*, gen. *ἰόντος*, *ἰούσης*, etc.

Verbal Adjectives, *ἰρός*, *ἰτέος*, *ἰητέος*.

IMPERFECT.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	ῥᾶ or ῥᾶιν		ῥῖμεν
2.	ῥῆις or ῥῆισθα	ῥῖτον	ῥῖτε
3.	ῥῆι or ῥῆιν	ῥῖτην	ῥῖσαν or ῥῖσαν

Imperfect forms ῥῆιμεν and ῥῆιτε are rare and doubted.

2. In compounds the participle ῖων keeps the accent of the simple form; as παριῶν, παριούσα, παριόντος, παριούσι. (See 806, 3.)

3. The present εἶμι generally (always in Attic) has a future sense, *shall go*, taking the place of a future of ἔρχομαι, whose future ἐλεύσομαι is rarely (or never) used in Attic prose.

809. DIALECTS. 1. *Present Indic.* Hom. εἶσθα for εἶ. 2. *Imperf.* Hom. 1 p. ῥῖα, ῥῖον, 3 p. ῥῖε, ῥῖε, ῖε; dual ῖτην; pl. 1 p. ῥῖομεν, 3 p. ῥῖον, ῥῖσαν (ῥῖσαν), ῖσαν. Hdt. ῥῖα, ῥῖε, ῥῖσαν. 3. *Subj.* Hom. ῖησθα, ῖησι. 4. *Opt.* Hom. ῖέη (for ῖοι). 5. *Inf.* Hom. ῖ-μεναι, or ῖ-μεν (for ῖ-έναι), rarely ῖμμεναι.

6. *Future*, Hom. εἶσομαι; *Aorist*, Hom. εἰσάμην or εἰεσάμην.

810.

1. ἔημι (stem ἐ-), *send*.

ACTIVE.

PRESENT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>	
Sing.	1. ἔημι	ἔῶ	ἔέην		
	2. ἔης	ἔῆς	ἔέης	ἔει	<i>Inf.</i>
	3. ἔησι	ἔῆ	ἔέη	ἔέτω	ἔέναι
Dual	2. ἔετον	ἔῆτον	ἔέετον or ἔέητον	ἔετον	
	3. ἔετον	ἔῆτον	ἔέτην or ἔέήτην	ἔέτων	<i>Partic.</i>
Plur.	1. ἔεμεν	ἔῶμεν	ἔέμεν or ἔέημεν		ἔές,
	2. ἔετε	ἔῆτε	ἔέτε or ἔέητε	ἔετε	ἔέισα, ἔεί
	3. ἔασι	ἔῶσι	ἔέεν or ἔέησαν	ἔέντων or ἔέωσαν	

IMPERFECT.

Sing.	1. ἔην	
	2. ἔεις	
	3. ἔει	
Dual	2. ἔετον	<i>Future, ῥῶσω, etc., regular.</i>
	3. ἔέτην	<i>First Aorist, ῥῆκα, ῥῆκας, ῥῆκε, only in indic. (802).</i>
Plur.	1. ἔεμεν	<i>Perfect (in composition), εἶκα, etc., regular.</i>
	2. ἔετε	
	3. ἔεσαν	

SECOND AORIST (generally in composition).

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>	
Sing.	1. — (802) ὦ		εἴην		<i>Infín.</i>
	2. — ῆς		εἴης	ἔς	εἶναι
	3. — ῆ		εἴη	ἔτω	
Dual	2. εἶτον	ῆτον	εἶτον OR εἴητον	ἔτον	<i>Partic.</i>
	3. εἴτην	ῆτον	εἴτην OR εἴήτην	ἔτων	εἶς, εἶσα, ἔν
Plur.	1. εἶμεν	ῶμεν	εἶμεν OR εἴημεν		
	2. εἶτε	ῆτε	εἶτε OR εἴητε	ἔτε	
	3. εἶσαν	ῶσι	εἶεν OR εἴησαν	ἔντων OR ἔτωσαν	

MIDDLE.

PRESENT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>	
Sing.	1. ἴμαι	ῥμαι	ίεμην		<i>Infín.</i>
	2. ἴσαι	ῆ	ίειο	ἴσο	ἴσθαι
	3. ἴται	ῆται	ίειτο	ἴσθω	
Dual	2. ἴσθον	ῆσθον	ίεισθον	ἴσθον	
	3. ἴσθον	ῆσθον	ίεισθην	ἴσθων	<i>Partic.</i>
Plur.	1. ἴμεθα	ῥμεθα	ίεμεθα		ἴμενος
	2. ἴσθε	ῆσθε	ίεισθε	ἴσθε	
	3. ἴνται	ῥνται	ίειντο	ἴσθων OR ἴσθωσαν	

IMPERFECT.

Sing.	1. ἰέμην
	2. ἴσο
	3. ἴτο
Dual	2. ἴσθον
	3. ἴσθην
Plur.	1. ἰέμεθα
	2. ἴσθε
	3. ἴντο

Future (in composition), ἥσομαι, etc., regular.

First Aorist (in composition), ἠκάμην (only in indic.), 670.

Perfect (in composition), εἶμαι. *Imper.* εἴσθω. *Infín.* εἴσθαι
Partic. εἰμένος.

SECOND AORIST (generally in composition).

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>	
Sing.	1. εἶμην	ᾤμαι	εἶμην		
	2. εἶσο	ᾗ	εἶο	οὔ	<i>Infin.</i>
	3. εἶτο	ᾗται	εἶτο	ἕσθω	ἕσθαι
Dual	2. εἰσθον	ᾗσθον	εἰσθον	ἕσθον	
	3. εἰσθην	ᾗσθον	εἰσθην	ἕσθων	<i>Partic.</i>
Plur.	1. εἶμεθα	ᾤμεθα	εἶμεθα		ἕμενος
	2. εἶσθε	ᾗσθε	εἶσθε	ἕσθε	
	3. εἶντο	ᾧνται	εἶντο	ἕσθων or ἕσθωσαν	

Aorist Passive (in composition), εἶθην. *Subj.* ἐθῶ. *Partic.* ἐθείς.

Future Passive (in composition), ἐθήσομαι.

Verbal Adjectives (in composition), ἐτός, ἐτέος.

2. The imperfect active of ἀφίημι is ἀφίην or ᾗφίην (544). The optatives ἀφίετε and ἀφίειν, for ἀφίετε and ἀφίειν, and πρόοιτο, πρόοισθε, and προοίντο (also accented προοῖτο, etc.), for προείτο, προείσθε, and προείντο, sometimes occur. For similar forms of τίθημι, see 741.

811. DIALECTS. 1. Hom. ἱημι (with initial ι); imp. ἱεν for ἱην; 1 aor. ἔηκα for ἦκα; 2 aor. ἔσαν, ἔμην, ἔντο, by omission of augment, for εἶσαν, εἶμην, εἶντο; infin. ἔμεν for εἶναι. In ἀνίημι, Hom. fut. ἀνέσω, aor. ἄνεσα.

2. Hdt. perf. mid. ἀν-έωνται for ἀν-εἰνται, and perf. pass. partic. με-μετ-ι-μένος, for μεθ-ειμένος, *summoned*.

812.

φημί (stem φα-), *say*.

PRES.	IMPERF.	
φημί	ἔφην	<i>Subj.</i> φῶ, φῆς, φῆ, etc.
φῆς or φῆς	ἔφησθα or ἔφης	<i>Opt.</i> φαίην, φαίης, etc.
φησί	ἔφη	<i>Imper.</i> φαθί or φάθι, φάτω,
φατόν	ἔφατον	etc.
φατόν	ἔφάτην	<i>Infin.</i> φάναι.
φαμέν	ἔφαμεν	<i>Partic.</i> φάς, φάσα, φάν,—in
φατέ	ἔφατε	Attic prose φάσκων is used.
φᾶσι	ἔφασαν	

Future, φήσω, φήσιν, φήσων.

Aorist, ἔφησα, φήσω, φήσαιμι, φῆσαι, φήσᾱς.

Verbal Adjectives, φατός, φατέος.

A perfect passive imperative (3 pers.) πεφάσθω occurs.

813. DIALECTS. 1. *Present. Ind.* Doric φᾶμί, φᾶτί, φαντί; Hom. φῆσθα for φῆς. *Infin. poet.* φάμεν.

Imperfect. Hom. φῆν, φῆς or φῆσθα, φῆ (Doric ἔφα and φᾶ), ἔφαν and φάν (for ἔφασαν and φάσαν).

Aorist. Doric φᾶσε for ἔφησε.

2. Homer has some middle forms of φημί; *pres. imper.* φάο, φάσθω, φάσθε; *infin.* φάσθαι; *partic.* φάμενος; *imperf.* ἐφάμην or φάμην, ἔφατο or φάτο, ἔφαντο and φάντο. Doric *fut.* φάσομαι. These all have an active sense.

814. ἦμαι (stem ἦσ-), *sit*.

(Chiefly poetic in simple form : in Attic prose κάθ-ημαι is generally used.)

Present. Indic. ἦμαι, ἦσαι, ἦσται; ἦσθον; ἦμεθα, ἦσθε, ἦνται. *Imper.* ἦσο, ἦσθω, etc. *Infin.* ἦσθαι. *Partic.* ἦμενος.

Imperfect. ἦμην, ἦσο, ἦστο; ἦσθον, ἦσθην; ἦμεθα, ἦσθε, ἦντο.

815. Κάθημαι is thus inflected :—

Present. Indic. κάθημαι, κάθησαι, κάθηται; κάθησθον; καθήμεθα, κάθησθε, κάθηνται. *Subj.* καθῶμαι, καθῆ, καθήται, etc. *Opt.* καθοίμην, καθοῖο, καθοῖτο, etc. *Imper.* κάθησο (in comedy, κάθου), καθήσθω, etc. *Infin.* καθήσθαι. *Partic.* καθήμενος.

Imperfect. ἐκαθήμην, ἐκάθησο, ἐκάθητο, etc., also καθήμην, καθήσο, καθήστο and καθήτο, etc.

816. N. The σ of the stem is dropped except before ται and το, and in κάθηται and (ἐ)κάθητο even there. The middle endings added directly to a consonant stem or to a long vowel or diphthong (as in κείμαι) give the present and imperfect the appearance of a perfect and pluperfect (803, 3).

817. DIALECTS. Homer has εἶται, rarely ἕται, for ἦνται; and εἶτο, rarely ἕτο, for ἦντο. Ildt. has κατέται and κατέτο.

818. κείμαι (stem κει-, κε-), *lie*.

Present. Indic. κείμαι, κείσαι, κείται; κείσθον; κείμεθα, κείσθε, κείνται. *Subj.* and *Opt.* These forms occur: κείται, δια-κείσθε, κείτο, προσ-κείντο. *Imper.* κείσο, κείσθω, etc. *Infin.* κείσθαι. *Partic.* κείμενος.

Imperfect. ἐκείμην, ἐκείσο, ἐκείτο; ἐκείσθον, ἐκείσθην; ἐκείμεθα, ἐκείσθε, ἐκείντο.

Future. κείσομαι, regular.

819. DIALECTS. Homer has *κέαται*, *κείαται*, and *κέονται*, for *κεῖνται*; *κέσκετο* (iterative) for *ἔκειτο*; *κέατο* and *κείατο* for *ἔκειντο*; subj. *κῆται*. Hdt. has *κέεται*, *κέεσθω*, *κέεσθαι*, and *ἐκέετο*, for *κεῖται*, etc.; and always *κέαται* and *ἐκέατο* for *κεῖνται* and *ἔκειντο*.

820. *οἶδα* (stem *ιδ-*), *know*.

(*Οἶδα* is a second perfect of the stem *ιδ-*: see *εἶδον* in the Catalogue, and 804.)

SECOND PERFECT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Sing.	1. οἶδα	εἰδῶ	εἰδείην	
	2. οἶσθα	εἰδῆς	εἰδείης	ἴσθι
	3. οἶδε	εἰδῇ	εἰδείη	ἴστω
Dual	2. ἴστον	etc.	etc.	ἴστον
	3. ἴστον	regular	regular	ἴστων
Plur.	1. ἴσμεν			
	2. ἴστε			ἴστε
	3. ἴσῃσι			ἴστων or ἴστωσαν

Infin. εἰδέναι. *Partic.* εἰδώς, εἰδυῖα, εἰδός, gen. εἰδότος, εἰδυίας (335).

SECOND PLUPERFECT.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
1.	ἥδη or ἥδαιν		ἥσμεν
2.	ἥδησθα or ἥδειςθα	ἥστον	ἥστε
3.	ἥδει(ν)	ἥστην	ἥσαν or ἥδεσαν

Future, ἔισομαι etc., regular. *Verbal Adjective*, ἰστέος.

821. DIALECTS. 1. The Ionic occasionally has the regular forms *οἶδας*, *οἶδαμεν*, *οἶδᾶσι*; and very often *ἴδμεν* for *ἴσμεν*. Ionic fut. *εἰδήσω* (rare and doubtful in Attic).

2. Ionic *ἥδεα*, *ἥδεε*, *ἥδέατε*, Hom. *ἡείδης* and *ἡδης*, *ἡείδη*, *ἴσαν*, in pluperfect. The Attic poets rarely have *ἥδεμεν* and *ἥδετε* (like *ἥδεσαν*).

3. Hom. *ἔδομεν* etc., for *εἰδῶμεν* in subj.; *ἴδμεναι* and *ἴδμεν* in infin.; *ιδυῖα* for *εἰδυῖα* in the participle.

4. Aeolic Boeotian *ἴττω* for *ἴστω* in imperative.

5. For Doric *ἴσᾶμι* (= *οἶδα*), see Catalogue.

PART III

FORMATION OF WORDS.

822. (*Simple and Compound Words.*) A simple word is formed from a single stem; as λόγος (stem λεγ-), *speech*, γράφω (γραφ-), *write*. A compound word is formed by combining two or more stems; as λογο-γράφος (λογο-, γραφ-), *speech-writer*; ἀκρό-πολις, *citadel* (*upper city*).

FORMATION OF SIMPLE WORDS.

823. (*Primitives and Denominatives.*) (a) Nouns or adjectives formed directly from a root (153) or from a verb stem are called *primitives*; as ἀρχή (stem ἀρχᾱ-), *beginning*, from ἀρχ-, stem of ἄρχω; γραφεύς (γραφεν-), *writer*, γραφίς (γραφιδ-), *style* (for writing), γραμμή (γραμμᾱ- for γραφ-μᾱ-), *line* (828), γράμμα (γραμματ-), *written document*, γραφικός (γραφικο-), *able to write*, all from γραφ-, stem of γράφω, *write*; ποιη-τής, *poet* (*maker*), ποίη-σις, *poesy* (*making*), ποίη-μα, *poem*, ποιη-τικός, *able to make*, from ποιε-, stem of ποίεω, *make*. So δίκη (δικᾱ-), *justice*, from the root δικ-; κακός, *bad*, from κακ-.

824. Nouns, adjectives, and verbs formed from the stems of nouns or adjectives, are called *denominatives*; as βασιλείᾱ, *kingdom*, from βασιλε(ν)- (263); ἀρχαῖος, *ancient*, from ἀρχᾱ- (stem of ἀρχή); δικαιοσύνη, *justice*, from δικαιο-; τιμάω, *honor*, from τιμᾱ-, stem of the noun τιμή.

825. N. (1) The name *verbal* is often applied to primitive words, because generally their root or stem actually occurs as a verb stem. This, however, does not show that the noun or adjective is *derived from the verb*, but merely that both have the same root or stem. Thus the root γραφ- contains only the general idea *write*, not as yet developed into a noun, adjective, or verb. By adding ᾱ it becomes γραφᾱ-,

the stem of *γραφή*, a *writing*, which stem generally appears as *γραφᾶ* in the plural, and is modified by case-endings to *γραφᾶ-ι*, *γραφᾶ-ς*, etc. (See 168; 170.) By adding the thematic vowel *ε* (561, 1), *γράφ* is developed into *γραφῆ-*, the present stem of the verb *γράφω*, *write*, which is modified by personal endings to *γράφω-μεν*, *we write*, *γράφετε*, *you write*, etc.

(2) Even a noun or adjective derived from the stem of a denominative verb is called primitive; as *αὐλητής*, *flute-player*, from *αὐλε-*, the stem of *αὐλέω*, *play the flute*; the latter, however, is formed from the stem of *αὐλός*, *flute* (829).

826. (Suffixes.) Roots or stems are developed into new stems by the addition of syllables (not themselves stems) called *suffixes*. Thus, in the examples in 823, final *α-* in *ἀρχᾶ-*, *ευ-* in *γραφευ-*, *ιδ-* in *γραφιδ-*, *μα-* in *γραμμα-*, *ματ-* in *γραμματ-*, *ικο-* in *γραφικο-*, etc. are suffixes.

827. N. Rarely a noun stem has no suffix, and is identical with the verb stem; as in *φύλαξ*, *guard*, from stem *φυλακ-*, seen also in *φυλάσσω*, *I guard* (580); *φλόξ* (*φλογ-*), *flame*, from same stem as *φλέγω* (831).

828. N. The final consonant of a stem is subject to the same euphonic changes before a suffix as before an ending; as in *γράμ-μα* for *γραφ-μα*, *λέξις* for *λεγ-σις*, *δικασ-τής* for *δικαδ-της*. (See 71; 74; 75.)

829. N. A final vowel of the stem may be contracted with a vowel of the suffix; as in *ἀρχαῖος*, *ancient*, from *ἀρχα-* and *ω-ς* (850). But such a vowel is sometimes dropped; as in *οὐράν-ιος*, *heavenly*, from *οὐρανο-* and *ω-ς*, *βασιλ-ικός*, *kingly*, from *βασιλε(ν)-* and *ικο-ς*; *εὖνο-ια*, *good-will*, from *εὖνοο-* and *ια* (842).

A final stem vowel is sometimes changed; especially from *ο* to *ε* in denominatives, as in *οἰκέ-ω*, *dwell* (*οἶκο-ς*, *house*), *οἰκέ-της*, *house-servant*, and *οἰκέος* (*οἰκε-ιος*), *domestic*; — sometimes from *ᾱ* to *ω*, as in *στρατιώ-της*, *soldier* (*στρατιά-*), *Σικελιώ-της*, *Sicilian Greek* (*Σικελιά-*); — sometimes from *ᾱ* to *η*, as in *ῥιλή-εις*, *woody*, from *ῥιλη* (*ῥιλή-*).

830. N. (1) Many vowel stems (especially verb stems) lengthen their final vowel before a consonant of the suffix, as in verbs (635); as *ποίη-μα*, *ποίη-σις*, *ποίη-τικός*, *ποίη-τής*, from *ποιε-*.

(2) Many add *σ* before *μ* and *τ* of a suffix, as in the perfect and aorist passive (640); as *κελευ-σ-τής*, *commander*, *κέλευ-σ-μα*, *command*, from *κελευ-* (*κελεύω*), *κεκέλευ-σ-μαι*.

(3) Others add *θ*, as *σταθ-μός*, *station*, from *στα-* (*ἵστημι*).

(4) Others drop a final consonant, as *σωφρο-σύνη*, *temperance*, from *σωφρον-*.

831. N. In many nouns and adjectives, especially those in *ος* and *η*, the interior vowel of the stem is lengthened or otherwise modified, as in the second perfect (643; 644). A change of *ε* to *ο* (*ει* and *ευ* to *οι* and *ου*) is especially common (31). Thus *λήθη*, *forgetfulness*, from *λαθ-* (cf. *λέληθα*); *γόνος*, *offspring*, from *γεν-* (cf. *γένονα*); *λοιπός*, *remaining*, from *λειπ-* (cf. *λέλοιπα*); *στοργή*, *affection*, from *στεργ-* (cf. *ἔστοργα*); *πομπή*, *sending*, from *πεμπ-* (cf. *πέπομφα*); *τρόπος*, *turn*, from *τρεπ-*; *φλόξ*, *flame*, gen. *φλογός*, from *φλεγ-*; *σπουδή*, *haste*, from *σπεν-*. So also in adverbs; see *συλ-λήβ-δην* (*λαβ-*): see 860, 2.

I. FORMATION OF NOUNS.

PRIMITIVE NOUNS.

832. The simplest and most common suffixes in nouns are **ο**- (nom. **ος** or **ον**) and **ᾱ**- (nom. **α** or **η**). Nouns thus formed have a great variety of meanings. The change of **ε** to **ο** (831) is here regular. *E.g.*

Λόγος (λογ-ο-), *speech*, from λεγ-, stem of λέγω (831); **τρόπος**, *turn*, from τρεπ- (stem of τρέπω, *turn*); **στολος**, *expedition*, and **στολή**, *equipment*, from στελ- (stem of στέλλω, *send*); **μάχη** (μαχ-α-), *battle*, from μαχ- (stem of μάχομαι, *fight*).

833. (*Agent.*) 1. The following suffixes denote the *agent*:—

εν- (nom. **εύς**): **γραφ-εύς**, *writer*, from γραφ- (γράφω); **γον-εύς**, *parent*, from γεν-.

τηρ- (nom. **τήρ**): **σωτήρ**, *saviour*, from σω- (σώω, σῶζω, *save*).

τορ- (nom. **τωρ**): **ρήτωρ**, *orator*, from ρέ- (ῥέω, ῥῶ, *shall say*).

τα- (nom. **της**): **ποιητής**, *poet (maker)*, from ποιε- (ποιέω); **ὄρχησ-τής**, *dancer*, from ὀρχε- (ὀρχέομαι, *dance*). (See 830, 1, 2.)

2. To these correspond the following feminine forms:—

τειρά- (nom. **τειρά**): **σώτειρα**, *fem. of σωτήρ*.

τριά- (nom. **τριᾶ**): **ποιήτρια**, *poetess*; **ὀρχήστρια**, *dancing-girl*.

τριδ- (nom. **τρίς**): **ὀρχηστρίς**, *dancing-girl*, gen. -ίδος.

τιδ- (nom. **τις**): **προφήτις**, *prophetess*; **οἰκέτις**, *female servant*.

3. Verbals in **τηρ** and **τρως** are oxytone: those in **τωρ**, **τρια**, and **τειρα** have recessive accent (110, 4).

834. (*Action.*) These suffixes denote *action*:—

τι- (nom. **τις**, *fem.*): **πίσ-τις**, *belief*, from πιθ- (πείθω, *believe*).

σι- (nom. **σις**, *fem.*): **λύ-σις**, *loosing*, from λυ- (λύω).

σιᾱ- (nom. **σιᾱ**, *fem.*): **δοκιμα-σιᾱ**, *testing* (δοκιμάζω, *test*).

μο- (nom. **μός**, *masc.*): **ὀδυρμός**, *wailing* (ὀδύρ-ομαι, *wail*); **σπασμός**, *spasm* (σπά-ω, *draw*); **ῥυθμός** (830, 3), *rhythm* (ῥέω, *flow*, stem ῥν-). (See 574.)

835. N. The suffix **μᾱ**- (nom **μη**, *fem.*) has the same force as simple **ᾱ**- (832); as **γνώμη**, *knowledge* (γνο-); **ὀδμή**, *odor* (ὀξω, ὀδ-).

836. N. From stems in **εν** (εϛ) of verbs in **ενω** come nouns in **ειᾱ** denoting action; as **βασίλειᾱ**, *kingly power, kingdom*, **παιδείᾱ**, *education*. For feminines in **ειᾱ** of nouns in **ενς**, see 841.

837. (*Result.*) These suffixes denote the *result* of an action:—

ματ- (nom. **μα**, *neut.*): **πράγ-μα**, *thing, act*, from πράγ- (πράσσω, *do*); **ῥήμα**, *saying (thing said)*, from ῥε- (fut. ῥῶ); **τμή-μα**, *section*, gen. **τμήματος**, from τμε-, τεμ- (τέμνω, *cut*).

εσ- (nom. **ος**, neut.): **λάχος** (**λαχεσ-**), *lot*, from **λαχ-** (**λαγχάνω**, *gain by lot*); **ἔθος** (**έθεσ-**), *custom*, from **έθ-** (**εἶωθα**, *am accustomed*); **γένος** (**γενεσ-**), *race*, from **γεν-** (**γέ-γον-α**, 831).

In some primitives this suffix **εσ-** denotes *quality*; as **βάθος** (**βαθεσ-**), *depth* (from root **βαθ-**); **βάρος** (**βαρεσ-**), *weight* (from root **βαρ-**); **θάλπος** (**θαλπεσ-**), *heat* (**θάλπ-ω**, *warm*).

838. (*Means or Instrument.*) This is denoted by

τρο- (nom. **τρον**, Latin *trum*): **ἄρο-τρον**, *plough*, *aratrum*, from **ἄρο-** (**ἄρώω**, *plough*); **λύ-τρον**, *ransom*, from **λυ-** (**λύω**); **λου-τρον**, *bath*, from **λου-** (**λούω**, *wash*).

839. N. The feminine in **τρᾶ** sometimes denotes an *instrument*, as **χύτρᾶ**, *earthen pot*, from **χυν-** (**χέω**, *pour*); **ξύ-σ-τρᾶ**, *scraper* (**ξύ-ω**, *scrape*); sometimes other relations, e.g. *place*, as **παλαι-σ-τρᾶ**, *place for wrestling*, from **παλαι-** (**παλαίω**, *wrestle*, 640).

840. Some primitives are formed from stems in

ανο-, as **στέφ-ανο-ς**, *crown* (**στέφ-ω**, *crown*);

ονᾶ-, as **ἡδ-ονή**, *pleasure* (**ἡδ-ομαι**, *be pleased*);

ον- or **ων-**, as **εἰκ-ών**, *image*, from **εἰκ-** (**ἔοικα**, *resemble*), **κλύδ-ων**, *wave*, from **κλυδ-** (**κλύζω**, *dash*).

DENOMINATIVE NOUNS.

841. (*Person Concerned.*) A person concerned with anything may be denoted by the following suffixes:—

ευ-, masc. (nom. **εύς**), sometimes **ειᾶ-** (for **εφ-ια**), fem. (nom. **ειᾶ**): **ἱερ-εύς**, *priest*, from **ἱερό-ς**, *sacred* (829), fem. **ἱέρ-εια**, *priestess*; **βασιλ-εύς**, *king* (derivation uncertain), fem. **βασίλ-εια**, *queen*; **πορθμ-εύς**, *ferryman*, from **πορθμό-ς**, *ferry*.

τᾶ-, masc. (nom. **της**), **τιδ-**, fem. (nom. **τις**): **πολί-της**, *citizen*, from **πόλι-ς**, *city*, fem. **πολί-τις**, *female citizen*; **οἰκέ-της**, *house-servant*, from **οἶκο-ς**, *house*, fem. **οἰκέ-τις**, *housemaid*; **στρατιώ-της**, *soldier*, from **στρατιά**, *army* (829).

842. (*Quality.*) Nouns denoting *quality* are formed from adjective stems by these suffixes:—

τητ- (nom. **της**, fem.): **νεό-της** (**νεοτητ-**), *youth*, from **νέο-ς** *young*; **ἰσό-της** (**ισοτητ-**), *equality*, from **ἴσο-ς**, *equal* (cf. Latin *vērītas*, gen. *vērī-tātis*, and *virtūs*, gen. *vir-tūtis*).

συνᾶ- (nom. **σύνη**, fem.): **δικαιο-σύνη**, *justice*, from **δίκαιο-ς**, *just*; **σωφρο-σύνη**, *temperance*, from **σώφρων** (**σωφρον-**), *temperate*.

ιᾶ- (nom. **ιᾶ** or **ιᾷ**, fem.): **σοφ-ιᾶ** *wisdom* (**σοφός-ς**), **κακίᾶ**, *vice* (**κακό-ς**), **ἀλήθεια**, *truth*, for **ἀληθεσ-ια** (**ἀληθής**, *true*), **εὖνοια**, *kindness*, for **εὖνο-ια** (**εὖνοο-ς**, **εὖνους**, *kind*).

843. (*Place.*) This is denoted by these suffixes:—

1. **ιο-** (nom. *ιον*, neut.) with the termination *τηρ-ιον*: *δικαστήριον*, court-house, *ἀκροᾶ-τήριον*, place of hearing (*auditorium*). These are probably from old stems in *τηρ-* (Babrius has *δικαστήρων*, from *δικαστήρ*, for *δικαστῶν*, of judges). So *σημαν-τήριον*, seal (place of sealing), from *σημαντήρ*.

εἰο- for **ε-ιο-**: *κουρείον*, barber's shop, from *κουρεύς*, barber; so *λογ-εἶον* (*λόγος*), speaking-place, *Μουσ-εἶον* (*Μοῦσα*), haunt of the Muses.

2. **ων-** (nom. *ών*, masc.): *ἀνδρών*, men's apartment, from *ἀνήρ*, gen. *ἀνδρός*, man; *ἀμπελών*, vineyard, from *ἄμπελος*, vine.

844. (*Diminutives.*) These are formed from noun stems by the following suffixes:—

ιο- (nom. *ιον*, neut.): *παιδ-ίον*, little child, from *παιδ-* (*παῖς*, child); *κηπ-ίον*, little garden (*κήπος*). Sometimes also **ιδιο-**, **αριο-**, **υδριο-**, **υλλιο-** (all with nom. in *ιον*); *οἰκ-ίδιον*, little house (*οἶκος*); *παιδ-άριον*, little child; *μελ-ύδριον*, little song (*μέλος*); *ἐπ-ύλλιον*, little verse, versicle, Latin *versiculus* (*ἔπος*). Here final *εσ-* of the stem is dropped.

ισκο- (nom. *ἴσκος*, masc.) and **ισκᾶ-** (nom. *ἴσκη*, fem.): *παιδ-ἴσκος*, young boy, *παιδ-ἴσκη*, young girl; so *νεᾷνίσκος*, *νεᾷνίσκη*, from stem *νεᾷν-* (nom. *νεᾷν*, youth).

845. N. Diminutives sometimes express *endearment*, and sometimes *contempt*; as *πατρίδιον*, papa (*πατήρ*, father), *Σωκρατίδιον*, *Εὐρύπιδιον*.

846. (*Patronymics.*) These denote *descent* from a parent or ancestor (generally a father), and are formed from proper names by the suffixes **δᾶ-** (nom. *δης*, masc. parox.) and **δ-** (nom. *ς* for *δς*, fem. oxytone); after a consonant **ιδᾶ-** and **ιδ-** (nom. *ίδης* and *ίς*).

1. Stems (in *ᾶ-*) of the first declension shorten *α* and add *δᾶ-* and *δ-*; as *Βορεᾶ-δης*, son of Boreas, and *Βορεᾶ-ς*, gen. *Βορεᾶ-δος*, daughter of Boreas, from *Βορέας*, Boreas.

2. Stems of the second declension drop the final *ο* and add *ιδᾶ-* and *ιδ-*; as *Πριαμ-ίδης*, son of Priam, *Πριαμ-ίς*, gen. *Πριαμίδος*, daughter of Priam, from *Πρίαμος*. Except those in *ιο-*, which change *ο* to *α*, making nominatives in *ιάδης* and *ιάς* (as in 1); as *Θεστιᾶδης* and *Θεστιᾶς*, son and daughter of Thestius (*Θέστιος*).

3. Stems of the third declension add *ιδᾶ-* and *ιδ-*, those in *ευ* dropping *υ* before *ι*; as *Κεκροπ-ίδης*, son (or descendant) of Cecrops, *Κεκροπ-ίς*, gen. *ἶδος*, daughter of Cecrops, from *Κέκροψ*, gen. *Κέκροπος*; *Ἀτρείδης* (Hom. *Ἀτρείδης*), son of Atreus, from *Ἀτρεύς*, gen. *Ἀτρέως*; *Πηλείδης* (Hom. *Πηλείδης*), son of Peleus.

from Πηλεύς, gen. Πηλέως, Hom. also Πηληιάδης (as if from a form Πηλήιος).

847. N. Occasionally patronymics are formed by the suffix *ιον-* or *ϊων-* (nom. *ϊων*); as Κρονίων, gen. Κρονίωνος or Κρονίονος (to suit the metre), *son of Cronos* (Κρόνος).

848. (*Gentiles.*) 1. These designate a person as belonging to some *country* or *town*, and are formed by the following suffixes:—

ευ- (nom. *εύς*, masc.): Ἐρετριεύς, *Eretrian* (Ἐρετριά); Μεγαρεύς, *Megarian* (Μέγαρα, pl.); Κολωνεύς, *of Colonos* (Κολωνός).

τᾶ- (nom. *της*, masc. parox.): Τεγᾶτης, *of Tegea* (Τεγᾶ), Ἠπειρώτης, *of Epirus* (Ἠπειρος), Σικελιώτης, *Sicilian Greek* (Σικελιά). (See 829.)

2. Feminine stems in *ιδ-* (nom. *ίς*, gen. *ίδος*) correspond to masculines in *ευ-*; as Μεγαρίς, *Megarian woman*; and feminines in *τιδ-* (nom. *τις*, gen. *τιδος*), to masculines in *τᾶ-*, as Σικελιώτις, *Sicilian woman*.

ADJECTIVES.

849. 1. The simplest suffixes by which primitive adjectives (like nouns) are formed from roots or stems are *ο-* and *ᾶ-* (nom. masc. *ος*; fem. *η*, *ᾶ*, or *ος*; neut. *ον*): σοφός, σοφή, σοφόν, *wise*; κακός, *bad*; λοιπός, *remaining* (λειπ-, λοιπ-, 831).

2. Some have *υ-* (nom. *ύς*, *εῖα*, *ύ*), added only to roots: ἡδύς, *sweet*, from ἡδ- (*ἡδομαι*, *be pleased*); βαρύς, *heavy* (root βαρ-, cf. βάρος, *weight*); ταχύς, *swift* (root ταχ-, cf. τάχος, *swiftness*).

3. Some have *εσ-* (nom. *ης*, *ες*): ψευδής (ψευδес-), *false* (ψεῦδομαι, *lie*); σαφής (σαφεс-), *plain* (root σαφ-).

Most adjectives in *ης* are compounds (881).

4. Some expressing *inclination* or *tendency* have *μον-* (nom. *μων*, *μον*): μνήμων, *mindful*, from μνα- (μέμνημαι); τλήμων, *suffering*, from τλα- (see τλάω); ἐπιλήσμων, *forgetful*, from λαθ- (λανθάνω).

850. Adjectives signifying *belonging* or *related* in any way to a person or thing are formed from noun stems by the suffix *ιος-* (nom. *ιος*): οὐράνιος, *heavenly* (οὐρανός); οἰκέιος, *domestic* (οἶκος, see 829); δίκαιος, *just* (δικᾶ-), Ἀθηναῖος, *Athenian* (Ἀθῆναι, stem Ἀθηνᾶ-).

851. 1. Denominatives formed by *ικο-* (nom. *ικός*) denote *relation*, like adjectives in *ιος* (850), sometimes *fitness* or *ability*. Stems in *ι* drop *ι* before *ικο-*. *E.g.*

Ἀρχικός, *fit for rule* (ἀρχή, *rule*); πολεμικός, *warlike*, *of war* (πόλεμος); φυσικός, *natural* (φύσι-); βασιλικός, *kingly* (βασιλεύς); γραφικός, *capable of writing or drawing* (γραφή).

2. Similar adjectives are formed directly from verb stems by

τικο- (nom. **τικός**): **πρακ-τικός**, *fit for action, practical*, from **πραγ** (**πράσσω**); **αίσθη-τικός**, *capable of feeling*.

852. Adjectives denoting *material* are formed by

ινο- (nom. **ινος**, proparoxytone), as **λίθ-ινος**, *of stone* (**λίθος**);

εο- (nom. **εος**, contr. **οὖς**), as **χρῦς-εος**, **χρῦσ-οὖς**, *golden* (**χρῦσός**).

853. N. Adjectives in **ινός** (oxytone) denote *time*, as **ἔαρ-ινός**, *vernal* (**ἔαρ**, *spring*), **νυκτερ-ινός**, *by night* (**νύξ**, *night*, **νύκτερος**, *by night*).

854. Those denoting *fulness* (chiefly poetic) are formed by **εντ-** (nom. **εις**, **εσσα**, **εν**); **χαρίεις**, *graceful* (**χάρι-ς**), gen. **χαρί-εντος**; **ὕλη-εις** (872), *woody*; cf. 829. Latin *grātīdus*, *silvōdus*.

855. Other adjectives with various meanings are formed by various suffixes besides the simple **ο-**; as **νο-**, **λο-**, **ρο-**, **ιμο-**, **μο-**, or **σιμο-**, **τηριο-**, all with nom. in **ος**: **δει-νός** (**δει-**), *terrible*, **δει-λός**, *timid*, **φθονε-ρός**, *envious* (**φθονός**, *envy*), **μάχ-ιμος**, *warlike*, **χρήσιμος**, *useful*, **ἱππά-σιμος**, *fit for riding* (or *for cavalry*) (from **ἱππάζομαι**), **πεισ-τήριος**, *persuasive* (**πείθ-ω**). Verbals in **λός** are active, those in **νός** are passive; those in **ρός** are generally active but sometimes passive, as **φοβε-ρός**, both *frightful* and *afraid*.

856. N. Most adjectives in **νος**, **λος**, and **ρος** are oxytone.

857. All participles are primitive (verbal) adjectives: so the verbals in **τος** and **τεος**.

858. Comparatives and superlatives in **τερος** and **τατος** are denominatives; but those in **ίων** and **ιστος** are primitives, adding these terminations directly to the root (357, 2).

ADVERBS.

859. Most adverbs are formed from adjectives (see 365–367).

860. Adverbs may be formed also from the stems of nouns or verbs by the following suffixes:—

1. **δόν** (or **δά**), **ηδόν**: **ἀνα-φαν-δόν**, *openly* (**ἀνα-φάνω**, **φαν-**), poet. also **ἀναφανδά**; **κυν-ηδόν**, *like a dog* (**κύων**, gen. **κυν-ός**).

2. **δην** or **άδην**: **κρύβ-δην**, *secretly* (**κρύπτω**, *conceal*); **συλλήβ-δην**, *collectively* (**συλλαμβάνω**, **λαβ-**, 611); **σπορ-άδην**, *scatteredly* (**σπείρω**, *sow*, *scatter*, stem **σπερ-**); **ἀνέ-δην**, *profusely* (**ἀν-ίημι**, *let out*, stem **έ-**).

3. **τί**: **ὀνομασ-τί**, *by name* (**ὀνομάζω**); **ἑλληνισ-τί**, *in Greek* (**ἑλληνίζω**).

4. See also the local endings **θι**, **θεν**, **δε**, etc. (292–296).

DENOMINATIVE VERBS.

861. A verb whose stem is derived from the stem of a noun or adjective is called a *denominative* (824). The following are the principal terminations of such verbs in the present indicative active:—

1. αω (stem in α-): *τιμάω*, honor, from noun *τιμή* (τιμᾶ-), honor.
2. εω (ε-): *ἀριθμέω*, count, from *ἀριθμός*, number (829).
3. οω (ο-): *μισθόω*, let for hire, from *μισθός*, pay.
4. ευω (ευ-): *βασιλεύω*, be king, from *βασιλεύς*, king (see 863).
5. αζω (αδ-): *δικάζω*, judge, from *δίκη* (δικᾶ-), justice (862).
6. ιζω (ιδ-): *ἐλπίζω*, hope, from *ἐλπίς* (ἐλπιδ-), hope (862).
7. αινω (αν-): *σημαίνω*, signify, from *σῆμα* (σηματ-), sign (865).
8. ὠνω (υν-): *ἡδύνω*, sweeten, from *ἡδύς*, sweet (865).

862. Verbs in αζω, ιζω, αινω, and ὠνω are of the fourth class: for their formation, see 579-596. Some denominatives of this class end in λω, αιρω, ειρω, and ὠρω; as ἀγγέλλω (ἄγγελος), announce, καθαίρω (καθαρός), purify, ἱμείρω (ἱμερος), long for, μαρτύρομαι (μαρτύς, stem μαρτυρ-), call to witness.

863. Many verbs in ευω are formed merely by the analogy of those (like βασιλεύω) with stems in ευ: thus βουλευώ, take counsel, from βουλή; ἀληθεύω, be truthful, from ἀληθής.

864. Likewise many in ιζω and most in αζω merely follow the analogy of those like ἐλπίζω (ἐλπιδ-) and φράζω (φραδ-), which have actual stems in δ (see 587).

865. The stems in αν and υν of verbs in αινω and ὠνω come from nominal stems without ν: see the examples above.

866. Some verbs in εω come from adjectives in ης by dropping εσ of the stem; as εὐτυχέω, be fortunate, from εὐτυχής (εὐτυχες-).

867. N. Verbs formed from the same noun stem with different endings sometimes have different meanings; as πολεμέω and (poetic) πολεμίζω, make war, πολεμῶ, make hostile, both from πόλεμος, war; δουλῶ, enslave, δουλεύω, be a slave, from δούλο-ς, slave.

868. (*Desideratives.*) 1. Verbs expressing a desire to do anything are sometimes formed from other verbs and from nouns by the ending σείω (stem in σει-), sometimes αω or ιω (α- or ια-); as δρᾶ-σειώ, desire to do (δράω); γελα-σειώ, desire to laugh (γελάω); φον-άω, be blood-thirsty (φόνος); κλαν-σ-ιάω, desire to weep (κλαίω, stem κλαν-).

2. Some verbs in ιω denote a bodily condition; as ὀφθαλμιάω, have diseased eyes (ophthalmia), ὠχρίαώ, be pale, ἐρυθρίαώ, blush.

COMPOUND WORDS.

869. In a compound word we have to consider (1) the first part of the compound, (2) the last part, and (3) the meaning of the whole.

870. N. The modifications which are necessary when a compound consists of more than two parts will suggest themselves at once.

I. FIRST PART OF A COMPOUND WORD.

871. 1. When the first part of a compound is a noun or adjective, only its stem appears in the compound.

2. Before a consonant, stems of the first declension generally change final *ā* to *o*; those of the second declension retain *o*; and those of the third add *o*. Before a vowel, stems of the first and second declensions drop *ā* or *o*. *E.g.*

Θαλασσο-κράτωρ (θαλασσᾶ-), ruler of the sea, χορο-διδάσκαλος (χορο-), chorus-teacher, παιδο-τρίβης (παιδ-), trainer of boys, κεφαλαλγής (κεφαλᾶ-), causing headache, χορ-ηγός (χορο-), (orig.) chorus-director; so ἰχθυο-φάγος (ἰχθυ-), fish-eater, φυσιο-λόγος, enquiring into nature. The analogy of the second (or *o*-) declension prevails throughout.

872. N. There are many exceptions. Sometimes *η* takes the place of *o*; as χοη-φόρος (χοή, libation), bringer of libations, ἐλαφη-βόλος (ἐλαφο-*s*), deer-slayer. Stems in *εσ* (226) often change *εσ* to *o*; as τειχο-μαχία (τειχεσ-), wall-fighting. The stems of ναῦς, ship, and βοῦς, ox, generally appear without change (ναυ- and βου-); as ναυ-μαχία, sea-fight, βου-κόλος, herdsman. Sometimes a noun appears in one of its cases, as if it were a distinct word; as νεώσ-οικος, ship-house, ναυσί-πορος, traversed by ships.

873. Compounds of which the first part is the stem of a verb are chiefly poetic.

1. Here the verbal stem sometimes appears without change before a vowel, and with *ε*, *ι*, or *ο* added before a consonant. *E.g.*

Πειθ-αρχος, obedient to authority; μεν-ε-πτόλεμος, steadfast in battle; ἀρχι-τέκτων, master-builder; λιπ-ό-γαμος, marriage-leaving (adulterous).

2. Sometimes *σι* (before a vowel *σ*) is added to the verb stem. *E.g.*

Λυ-σί-πονός, toil-relieving; στρεψί-δικος (στρεφ-), justice-twisting; τερψί-νοος (τερπ-), soul-delighting; πλῆξ-ιππος (πληγ-), horse-lashing.

874. 1. A preposition or an adverb may be the first part of a compound word; as in προ-βάλλω, throw before (882, 1), ἀει-λογίᾱ, continual talking, εὖ-γενής, well-born.

2. Here no change of form occurs, except when a final vowel is elided, or when πρό contracts *ο* with a following *ε* or *ο* into *ου*, as in προῦχω (πρό, ἔχω), hold before; προῦργου (πρό, ἔργου), forward; φροῦδος (πρό, ὁδοῦ), gone (93).

3. Euphonic changes occur here as usual; as in ἐγχώριος (ἐν and χώρα): see 78.

875. The following *inseparable* prefixes are never used alone:—

1. **αν-** (*α-* before a consonant), called *alpha privative*, with a negative force, like English *un-*, Latin *in-*. It is prefixed to noun, adjective, and verb stems, to form adjectives; as *ἀν-ελεύθερος*, *unfree*, *ἀν-αιδής*, *shameless*, *ἀν-όμοιος*, *unlike*, *ἄ-παις*, *childless*, *ἄ-γραφος*, *unwritten*, *ἄ-θεος*, *godless*, *ἄ-(ρ)οινος*, *wineless*.

2. **δυσ-**, *ill* (opposed to *εὖ*, *well*), denoting *difficulty* or *trouble*; as *δύσ-πορος*, *hard to pass* (opposed to *εὖ-πορος*); *δυσ-τυχής*, *unfortunate* (opposed to *εὖ-τυχής*).

3. **νη-** (Latin *ne*), a poetic *negative* prefix; as *νή-ποινος*, *unavenged*; *νη-μερτής*, *unerring* (for *νη-αμερτής*).

4. **ἡμι-** (Latin *semi-*), *half*; as *ἡμί-θεος*, *demigod*.

876. N. A few intensive prefixes are found in poetry, — *ἀρι-*, *ἐρι-*, *δα-*, *ζα-*, as *ἀρί-γνωτος*, *well-known*; *δα-φινός*, *bloody*.

877. N. The prefix *α-* is sometimes *copulative* (denoting *union*); as in *ἄ-λοχος*, *bedfellow* (from *λέχος*).

II. LAST PART OF A COMPOUND WORD.

878. At the beginning of the last part of a compound noun or adjective, *α*, *ε*, or *ο* (unless it is long by position) is very often lengthened to *η* or *ω*. *E.g.*

Στρατ-ηγός (*στρατό-ς*, *ἄγω*), *general*; *ὑπ-ήκοος* (*ὑπό*, *ἀκούω*), *obedient*; *κατ-ηρεφής* (*κατά*, *ἐρέφω*), *covered*; *ἐπ-ώνυμος* (*ἐπί*, *ὄνομα*), *naming or named for*; *κατ-ήγορος* (*κατά*, *ἀγορά*), *accuser*; but *ἄν-ολβος*, *unblest*.

879. The last part of a compound noun or adjective is often changed in form before the suffix. This takes place especially in compound adjectives, and when an abstract noun forms the last part of a compound noun. *E.g.*

Φιλό-τιμος (*τιμή*), *honor-loving*; *εὖ-φρων* (*φρήν*), *joyous*; *πολυ-πράγμων* (*πράγμα*), *meddlesome*; *λιθο-βολία* (*λίθος*, *βολή*), *stone-throwing*, *ναυ-μαχία* (*ναῦς*, *μάχη*), *sea-fight*; *εὖ-πράξια* (*πράξις*), *success (doing well)*.

880. N. An abstract noun compounded with a preposition may retain its form; as *προ-βουλή*, *forethought*.

881. Compound adjectives in *ης* (849, 3) are especially frequent.

1. The last part may be a noun, generally a neuter in *ος* (stem

in εσ-); as εὐ-γενής (γένος), *well born*, δεκα-ετής (ἔτος), *of ten years*; εὐ-τυχής (τύχη), *fortunate*.

2. The last part may be formed from a verb stem; as ἀ-φαν-ής (φαν), *unseen*, ἡμι-θανής (θαν-), *half-dead*.

882. 1. A compound verb can be formed *directly* only by prefixing a preposition to a verb; as προσ-άγω, *bring to*.

2. Indirect compounds (denominatives) are formed from compound nouns or adjectives. *E.g.*

Λιθοβολέω, *throw stones*, denom. from λιθο-βόλος, *stone-thrower*; νομοθετέω, *make laws*, from νομο-θέτης, *law-maker*; ἀπειθέω, *disobey*, from ἀπειθής, *disobedient*; κατηγορέω, *accuse*, from κατ-ήγορος (878), *accuser*. See 543.

III. MEANING OF COMPOUNDS.

883. Compound nouns and adjectives are of three classes, distinguished by the relation of the parts of the compound to each other and to the whole.

884. (1) *Objective* compounds are those composed of a noun and a verb, adjective, or preposition, in which the noun (as first or second part) stands to the other part in some relation (commonly that of object) which could be expressed by an oblique case of the noun. *E.g.*

Λογο-γράφος, *speech-writer* (λόγους γράφων); μισ-άνθρωπος, *man-hating* (μισῶν ἀνθρώπους); λῦσι-πονός, *toil-relieving*; στρατ-ηγός, *general* (army-leading, στρατὸν ἄγων); ἀξιό-λογος, *worthy of mention* (ἄξιος λόγου); ἁμαρτ-ί-νοος (873, 1), *erring in mind* (ἁμαρτῶν νοῦ); ἰσό-θεος, *godlike* (ἴσος θεῶ); τερπ-ι-κέραυνος (873, 1), *delighting in thunder* (τερπόμενος κεραυνῶ); διο-τρεφής, *reared by Zeus* (cf. δι-υ-πετής, *fallen or sent from Zeus*, and Δι-υ-τρεφής, a proper name). So with a preposition: ἐγ-χώριος, *native* (ἐν χώρᾳ); ἐφ-ίππιος, *belonging on a horse* (ἐφ' ἵππῳ); ἐφ-έστιος, *on the hearth* (ἐφ' ἐστία).

885. N. When the last part of an objective compound is a *transitive* verbal in ος formed by the suffix ο- (832), it generally accents the penult if this is *short*, otherwise the last syllable. But if the last part is *intransitive* or *passive* (in sense), the accent is recessive. Thus λογο-γράφος, *speech-writer*; λιθο-βόλος, *thrower of stones*, but λιθό-βολος, *pelted with stones*; μητρο-κτόνος, *matricide, matricidal*; but στρατ-ηγός, *general*; λογο-ποιός, *story-maker*.

886. (2) *Determinative* compounds are nouns or adjectives in which the first part, generally as adjective or adverb, qualifies (or *determines*) the second part. *E.g.*

Ἀκρό-πολις, *citadel* (ἀκρὰ πόλις); μεσ-ημβρία (μεσὴ ἡμέρᾱ, 66), *mid-day*; ψευδό-μαντις, *false prophet*; ὁμό-δουλος, *fellow-slave* (ὁμοῦ δουλεύων); δυσ-μαθής, *learning with difficulty*; ὠκυ-πέτης, *swift-flying*; προ-βουλή, *forethought*; ἀμφι-θέατρον, *amphitheatre* (*theatre extending all round*); ἄ-γραφος, *unwritten*. Here belong adjectives like μελι-γδής (ἡδύς), *honey-sweet*, Ἀρηί-θοος, *swift as Ares* (*Ares-swift*).

887. N. Here belong a few compounds sometimes called *copulative*, made of two nouns or two adjectives, and signifying a combination of the two things or qualities. Strictly, the first part limits the last, like an adjective or adverb. Such are ιατρό-μαντις, *physician-prophet* (a prophet who is also a physician); ξιφο-μάχαιρα, *sword-sabre*; ἀνδρό-παις, *man-child*; γλυκύ-πικρος, *sweetly bitter*; θεό-ταυρος, *god-bull* (of Zeus changed to a bull).

888. (3) *Possessive* or *attributive* compounds are adjectives in which the first part qualifies the second (as in determinatives), and the whole denotes a quality or attribute belonging to some person or thing. *E.g.*

Ἀργυρό-τοξος, *with silver-bow* (ἀργυροῦν τόξον ἔχων); κακο-δαίμων, *ill-fated* (κακὸν δαίμονα ἔχων); πικρό-γαμος, *wretchedly married* (πικρὸν γάμον ἔχων); ὁμό-νομος, *having the same laws*; ἑκατογ-κέφαλος, *hundred-headed*; δεκα-ετής, *of ten years* (duration); ἀγαθο-ειδής, *having the appearance* (εἶδος) *of good*; ἔν-θεος, *inspired* (*having God within*); ὠκύ-πους, *swift-footed* (ὠκεῖς πόδας ἔχων), — but ποδ-ώκης (πόδας ὠκύν), *foot-swift*, is a determinative.

889. N. In compound verbs, the original verb remains the fundamental part, modified more or less in meaning by the preposition prefixed. Other compounds than those here mentioned present no difficulties in respect to meaning.

PART IV.

SYNTAX.

DEFINITIONS.

890. (*Subject and Predicate.*) Every sentence must contain two parts, a *subject* and a *predicate*. The subject is that of which something is stated. The predicate is that which is stated of the subject. Thus in the sentence *Δαρείος βασιλεύει τῶν Περσῶν*, *Darius is king of the Persians*, *Δαρείος* is the subject and *βασιλεύει τῶν Περσῶν* is the predicate.

891. 1. When any part of *εἰμί*, *be*, connects the subject with a following noun or adjective, the verb is called the *copula* (i.e. *means of coupling*), and what follows is called the predicate; as *Δαρείος ἐστὶ βασιλεύς*, *Darius is king*, *Σόλων ἐστὶ σοφός*, *Solon is wise*, where *ἐστί* is the copula. The copulas *ἐστί* and *εἰσί* are often omitted, especially in proverbial sayings, as *χαλεπὰ τὰ καλά*, *fine things are hard*, P. Rp. 435^c, with nouns like *ἀνάγκη*, *necessity*, *ώρα*, *time*, and with the impersonal verbal in *-τέον*. For copulative verbs, see 908.

2. *Εἰμί*, however, can form a complete predicate, as in *εἰσὶ θεοί*, *Gods exist*.

892. (*Object.*) That upon which the action of a verb is exerted is called the *object*. The object may be either *direct* or *indirect*: thus, in *ἔδωκε τὰ χρήματα τῷ ἀνδρί*, *he gave the money to the man*, *χρήματα* is the direct object and *ἀνδρί* is the indirect (or remote) object.

893. Verbs which can have a direct object are called *transitive*; those which cannot are called *intransitive*.

SUBJECT AND PREDICATE.

SUBJECT.

894. The subject of a finite verb (446) is in the nominative; as *ὁ ἀνὴρ ἦλθεν*, *the man came*.

895. 1. The subject of the infinitive is in the accusative; as *φησὶ τοὺς ἀνδρας ἀπελθεῖν*, *he says that the men went away*.

2. But the subject of the infinitive is generally omitted when it is the same as the subject or the object (direct or indirect) of the leading verb; as *βούλεται ἀπελθεῖν*, *he wishes to go away*; *φησὶ γράφειν*, *he says that he is writing*; *παραينوῦμέν σοι μένειν*, *we advise you to remain*.

3. So when it is the same with any important adjunct of the leading verb; as *κακούργου ἐστὶ κριθέντ' ἀποθανεῖν*, *it is like a malefactor to die by sentence of the law* (928, 2), D. 4, 47.

896. The subject nominative of the first or second person is omitted, except when special emphasis is required.

897. The nominative of the third person is omitted:—

1. When it is expressed or implied in the context; as *ὁ Κῦρος πράσσει ἃ βούλεται*, *Cyrus does what he (Cyrus) pleases*;

2. When it is a general word for *persons*; as *λέγουσι*, *they say, it is said*;

3. When it is indefinite; as in *ὅψε ἦν*, *it was late*; *καλῶς ἔχει*, *it is well*; *δηλοῖ*, *it is evident (the case shows)*: so in the impersonal construction with the verbal in *τέον*, as in *πειστέον (ἐστὶ) τῷ νόμῳ*, *we must obey the law* (1597).

4. When the verb implies its own subject, as *κηρύσσει*, *the herald (κῆρυξ) proclaims*, *ἐσάλπιγξε*, *the trumpeter sounded the trumpet*, *κωλύει*, *a hindrance occurs*. In passive expressions like *παρεσκεύασταί μοι*, *preparation has been made by me (I am prepared)*, the subject is really the idea of *preparation* etc. contained in the verb. See 1240.

5. With verbs like *ῥεῖ*, *it rains*, *ἀστράπτει*, *it lightens*, *σειεί*, *there is an earthquake (it shakes)*, where, however, some subject like *Ζεὺς* or *θεός* was originally supplied.

898. Many verbs in the third person singular have an infinitive or a sentence as their subject. These are called *impersonal*

verbs. Such are *πρέπει* and *προσέκει*, *it is proper*, *ἔνεστι* and *ἔξεστι*, *it is possible*, *δοκεῖ*, *it seems good*, *συμβαίνει*, *it happens*, and the like; as *ἔξεστιν ὑμῖν τοῦτο ποιεῖν*, *it is in your power to do this (to do this is possible for you)*. So also *δεῖ* and *χρή*, *it is required*, *we ought*; as *δεῖ ἡμᾶς ἀπελθεῖν*, *we must go away*.

The name *impersonal* is applied with greater propriety (though less frequently) to the verbs of 897, 3 and 4.

SUBJECT NOMINATIVE AND VERB.

899. 1. A verb agrees with its subject nominative in number and person; as (*ἐγὼ*) *λέγω*, *I say*, *οὗτος λέγει*, *this man says*, *οἱ ἄνδρες λέγουσιν*, *the men say*.

2. But a nominative in the *neuter plural* regularly takes a singular verb; as *ταῦτα ἐγένετο*, *these things happened*, *τὰ οἰκήματα ἔπεσεν*, *the buildings fell*. So *ἀδύνατά ἐστι* (or *ἀδύνατόν ἐστι*), *it is impossible*.

Exceptions sometimes occur, especially with nouns denoting persons. Several are found in Xenophon; as in *A. 1, 7¹⁷*.

900. A singular collective noun denoting persons *may* take a plural verb; as *τὸ πλῆθος ἐψηφίσαντο πολεμεῖν*, *the majority voted for war*, *T. 1, 125*.

901. N. When several subjects are connected by *and*, they generally have a plural verb. But the verb may agree with one of the subjects (generally the nearest), and be understood with the rest. The latter generally happens when they are connected by *or* or *nor*. *E.g.*

Σοφοὶ ἐγὼ τε καὶ σὺ ἦμεν, *you and I were wise*, *P. Th. 154^d*; *μαχούμεθα κοινῇ ἐγὼ τε καὶ σὺ*, *you and I will fight together*, *P. Rp. 335^e*; *οὐ σὺ μόνος οὐδὲ οἱ σοὶ φίλοι πρῶτον ταύτην δόξαν ἔσχετε*, *it was not you alone nor your friends who first took up this notion*, *P. Lg. 888^b*. *Ἐμὲ οὔτε καιρὸς οὔτ' ἐλπίς οὔτε φόβος οὔτ' ἄλλο οὐδὲν ἐπῆρεν*, *neither opportunity nor hope nor fear nor anything else incited me*, *D. 18, 298*.

902. N. If the subjects are of different persons, the verb is in the first person rather than the second or third, and in the second rather than the third. (See examples under 901.)

903. N. A verb in the dual may follow two subjects in the singular, or even a plural subject denoting two persons or things. But even a subject in the dual may have a verb in the plural. (See *Il. 4, 453*; *5, 10, 275*; *16, 218*.)

904. N. Sometimes a verb agrees with the predicate nominative; as αἱ δὲ εἰσφοραὶ καὶ χορηγαί εὐδαιμονίας ἱκανὸν σημεῖον ἐστίν, *his taxes and payments for choruses are a sufficient sign of prosperity*, Ant. 2, γ. 8.

905. N. Rarely a singular verb has a masculine or feminine subject in the plural; as ἔστι δὲ ἑπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἄπαντίον, *and there is a distance of seven stades from Abydos to the opposite coast*, Hd. 7, 34. In such cases the plural form often seems to have arisen from an afterthought, especially when the subject follows the verb.

See also the phrases ἔστιν οἷ etc., 1029.

906. N. A preposition with a numeral may represent the subject of a verb; as ἀπέθανον αὐτῶν περὶ τριακοσίους, *about three hundred of them perished*, X. H. 4, 6¹¹.

PREDICATE NOUN AND ADJECTIVE.

907. With verbs signifying *to be, to become, to appear, to be named, chosen, made, thought or regarded*, and the like, a noun or adjective in the predicate is in the same case as the subject. *E.g.*

Οὗτός ἐστι βασιλεύς, *this man is king*; Ἀλέξανδρος θεὸς ὠνομάζετο, *Alexander was named a God*; ἡρέθη στρατηγός, *he was chosen general*; ἡ πόλις φρούριον κατέστη, *the city became a fortress*, T. 7, 28; οὗτός ἐστιν εὐδαίμων, *this man is happy*; ἡ πόλις μεγάλη ἐγένετο, *the city became great*; ἡϋξῆται μέγας, *he has grown (to be) great*; νομίζεται σοφός, *he is thought wise*.

908. The verbs which are here included with the copula εἰμί (891, 1) are called *copulative verbs*. The predicate nominative with the passive verbs of this class represents the predicate accusative of the active construction (1077).

909. The predicate *adjective* with these verbs agrees with the subject in gender and number, as well as in case. (See 919.)

910. The predicate of an infinitive with its subject accusative expressed (895, 1) is in the accusative; as βούλεται τὸν υἱὸν εἶναι σοφόν, *he wishes his son to be wise*. So when the participle is used like the infinitive in indirect discourse (1494); as ᾔδεσαν τὸν Κῦρον βασιλέα γεγόμενον, *they knew that Cyrus had become king*.

For such a predicate with the subject omitted, see 927 and 928.

APPOSITION.

911. A noun annexed to another noun to describe it, and denoting the same person or thing, agrees with it in case. This is called *apposition*, and the noun thus used is called an *appositive*. *E.g.*

Δαρείος ὁ βασιλεὺς, *Darius the king*. Ἀθῆναι, μεγάλη πόλις, *Athens, a great city*. Ὑμᾶς τοὺς σοφοὺς, *you, the wise ones*. Ἡμῶν τῶν Ἀθηναίων, *of us, the Athenians*. Θεμιστοκλῆς ἦκω (sc. ἐγὼ) παρὰ σέ, *I, Themistocles, am come to you*, T. 1, 137. Φιλῆσιος καὶ Λύκων οἱ Ἀχαιοί, *Philesius and Lycon, the Achaeans*, X. A. 5, 6²⁷.

912. N. A noun in apposition with two or more nouns is generally plural (or dual); as ὕπνος πόνος τε, κύριοι ξυνωμόται, *sleep and toil, lordly conspirators*, A. Eu. 127; θάρρος καὶ φόβον, ἄφρονε ξυμβούλω, *daring and fear, two senseless counsellors*, P. Ti. 69^d.

913. N. An adjective may have a genitive in apposition with a genitive which it implies; as Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης, *being (a citizen) of Athens, the greatest city*, P. Ap. 29^d.

For a genitive in apposition with the genitive implied in a possessive pronoun, see 1001.

914. N. A noun which might stand in the *partitive* genitive (1088) sometimes takes the case of the words denoting its parts, especially when the latter include the *whole* of the former; as οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, *most of the houses had fallen, but a few remained* (where we might have τῶν οἰκιῶν), T. 1, 89. So οὗτοι ἄλλος ἄλλα λέγει, *these men all say different things*, X. A. 2, 1¹⁵. This is called *partitive* apposition.

915. N. A noun may be in apposition with a whole sentence, being in the nominative when it is closely connected in thought with the subject of the sentence, elsewhere in the accusative; as κεῖνται πεσόντες, πίστις οὐ σμικρὰ πόλει, *they lie prostrate, — no small (cause of) confidence to the city*, E. Rh. 415. Ἐλένην κτάνωμεν, Μενέλεω λύπην πικράν, *let us kill Helen, (which will be) a bitter grief to Menelaus*, E. Or. 1105.

916. N. A noun may be in apposition with the subject or the object of a sentence, where we use *as* or a like word; as ἵπποι ἦγοντο θῦμα τῷ Ἠλίῳ, *horses were brought as an offering to the Sun* (in active, ἵππους ἄγειν θῦμα, *to bring horses as an offering*), X. C. 8, 3¹²; ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν ξυμμάχους, *you can gain us as allies*, X. A. 5, 4³. So τυχεῖν τινος φίλου, *to gain some one as a friend*; χρῶμαι τούτῳ φίλῳ, *I treat him as a friend*. So τίνος διδάσκαλοι ἦκετε; *as teachers of what are you come?* P. Eu. 287^a. See 1080.

917. N. Homer often adds an appositive denoting a *part* to a noun or pronoun denoting a person; as *Διοσπότην οὐτασεν ὦμον*, *he wounded D. in the shoulder*, *Il.* 11, 420; *ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ*, *but he was not pleasing to the heart of Agamemnon, son of Atreus* (lit. to A., his heart), *Il.* 1, 24.

For *ὁ δέ* in Homer followed by a noun in apposition, see 937, 1.

AGREEMENT OF ADJECTIVES.

918. Adjectives agree with their nouns in gender, number, and case. This applies also to the article and to adjective pronouns and participles. *E.g.*

Ὁ σοφὸς ἀνὴρ, *the wise man*; *τοῦ σοφοῦ ἀνδρός*, *τῷ σοφῷ ἀνδρί*, *τὸν σοφὸν ἄνδρα*, *τῶν σοφῶν ἀνδρῶν*, etc. *Οὗτος ὁ ἀνὴρ*, *this man*; *τούτου τοῦ ἀνδρός*, *τούτων τῶν ἀνδρῶν*. *Αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι*, *the ships engaged in battle before the mouth (of the harbor)*, *T.* 7, 23.

This includes predicate adjectives with copulative verbs, the case of which has already been considered (907); as *αἱ ἄριστα δοκοῦσαι εἶναι φύσεις*, *the natures which seem to be best*, *X.M.* 4, 1³.

919. The adjective may be either *attributive* or *predicate*. An attributive adjective simply qualifies the noun, without the intervention of any verbal form (like all the adjectives in 918, except *ἄριστα*). The predicate adjective may be connected with its noun by the copula (891) or by a copulative verb (908); as *ὁ ἀνὴρ ἀγαθὸς ἐστίν*, *the man is good*; *καλεῖται ἀγαθός*, *he is called good*. It may stand to its noun in any relation which implies some part of *εἶμι*; as *πτηνὰς διώκεις τὰς ἐλπίδας*, *you are pursuing hopes which are winged* (i.e. *hopes being winged*), *E. frag.* 273; *ἀθάνατον τὴν μνήμην καταλείψουσιν*, *immortal is the memory they will leave behind them* (i.e. *τὴν μνήμην οὖσαν ἀθάνατον*), *I.* 9, 3; *ποιεῖ τοὺς Μήδους ἀσθενεῖς*, *he makes the Medes (to be) weak*. Every adjective which is not attributive is classed as a predicate.

A predicate adjective is often known by its position with respect to the article; see 971, and the examples.

920. N. A collective noun in the singular denoting persons may take a plural participle; as *Τροίαν ἐλόντες Ἀργείων στόλος*, *the Argives' army having taken Troy*, *A. Ag.* 577.

921. N. An adjective may conform to the *real* rather than the *grammatical* gender of a noun denoting a person; as *φίλε τέκνον*, *dear child!* *Il.* 22, 84.

922. N. Δύο, *two*, is often used with a plural noun; as εὖρος δύο πλέθρων (1085, 5), *of two plethra in breadth*, X. A. 1, 2²³.

923. N. An *attributive* adjective belonging to several nouns generally agrees with the nearest or the most prominent one, and is understood with the rest; as τὸν καλὸν κάγαθὸν ἄνδρα καὶ γυναῖκα, *the honorable man and woman*, P. G. 470^e; παντὶ καὶ λόγῳ καὶ μηχανῇ, *by every word and device*.

924. N. (a) A *predicate* adjective (like a verb, 901) is regularly plural if it belongs to several singular nouns, or dual if it belongs to two. If the nouns are of different genders, the adjective is commonly masculine if one of the nouns denotes a male person, and commonly neuter if all denote things. Thus, εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, *he saw that both his father and his mother, his brothers, and his own wife had been made captives*, X. C. 3, 1⁷; δόξα δὴ καὶ ἐπιμέλεια καὶ νοῦς καὶ τέχνη καὶ νόμος σκληρῶν καὶ μαλακῶν πρότερα ἂν εἴη, P. Lg. 892^b.

(b) But it sometimes follows both the gender and number of the nearest or most prominent noun; as πρόρριζος αὐτὸς, ἡ γυνή, τὰ παιδιά, κάκιςτ' ἀπολοίμην, *may I perish most wretchedly root and branch, myself, my wife, my children*, Ar. R. 587.

925. N. A masculine or feminine noun in the singular, denoting a class rather than an individual, may have a neuter predicate adjective, which is used as a noun; as καλὸν ἡ ἀλήθεια, *a beautiful thing is truth*, P. Lg. 663^e; ἀθάνατον ἄρα ἡ ψυχὴ; *is the soul then immortal (an immortal thing)?* P. Ph. 105^e.

926. N. A predicate adjective is sometimes used where we should use an adverb or adverbial phrase; as ἐκόντες ἦλθον, *they came willingly*; ὅρκιος δέ σοι λέγω, *I say it to you on my oath*, S. An. 305; πρῶτος δ' ἐξέρεεινε Νέστωρ, *and first, Nestor inquired*, Il. 10, 543. There is often, however, a great distinction between the adjective and the adverb; as πρῶτος αὐτοὺς εἶδον, *I was the first to see them*; πρῶτους αὐτοὺς εἶδον, *they were the first whom I saw*; πρῶτον (adv.) αὐτοὺς εἶδον, *first (of all that I did) I saw them*.

ADJECTIVES BELONGING TO THE OMITTED SUBJECT OF AN INFINITIVE.

927. When the subject of an infinitive is omitted because it is the same as the subject nominative of the leading verb (895, 2), adjective words and nouns which would agree

with the omitted subject are assimilated to the preceding nominative. *E.g.*

Βούλεται σοφὸς εἶναι, *he wishes to be wise*; Πέρσης ἔφη εἶναι, *he said he was a Persian*, X. A. 4, 4¹⁷. Οὐχ ὁμολογήσω ἄκκλητος ἦκειν, *I shall not admit that I am come unbidden*, P. Sy. 174^d; οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν, *he (Cleon) said that not (he) himself, but he (Nicias) was general*; he said οὐκ (ἐγὼ) αὐτὸς (στρατηγῶ) ἀλλ' ἐκείνος στρατηγεῖ, αὐτός being adjective (989, 1) and ἐκείνος substantive; T. 4, 28. Such adjective words or nouns may be in the predicate with copulative verbs (907) or in other constructions. The assimilating nominative may be either expressed or understood.

928. But when the subject of an infinitive is omitted because it is the same as the object or other adjunct (895, 3) of the leading verb, —

1. If this adjunct is a dative, adjective words and nouns may either be assimilated to the dative, or stand in the accusative in agreement with the omitted subject of the infinitive. *E.g.*

Πρέπει σοι εἶναι προθύμῳ (or πρόθυμον), *it becomes you to be zealous*; νῦν σοι ἔξεισιν ἀνδρὶ γενέσθαι, *now it is in your power to show yourself a man*, X. A. 7, 1²¹; παντὶ προσήκει ἄρχοντι φρονίμῳ εἶναι, *it becomes every ruler to be prudent*, X. Hip. 7, 1; συμφέρει αὐτοῖς φίλους εἶναι, *it is for their interest to be friends*, X. Oe. 11, 23. Ἔδοξεν αὐτοῖς συσκευασαμένοις ἃ εἶχον καὶ ἐξοπλισαμένοις προίειναι, *they decided to pack up what they had and arm themselves completely, and to advance*, X. A. 2, 1²; but ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας, *they decided to station pickets and to assemble the soldiers* (*ib.* 3, 2¹); in 1, 2¹, we find two datives and an accusative.

2. If the adjunct is a genitive, predicate adjectives are generally assimilated to it; but other adjective words and all nouns stand in the accusative. *E.g.*

Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι, *they asked Cyrus to be as devoted to them as possible*, X. H. 1, 5²; but (with a noun) Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι, *they asked the Athenians to become their helpers*, Hd. 6, 100; κακούργου ἐστὶ κριθέντ' ἀποθανεῖν, στρατηγοῦ δὲ μαχόμενον τοῖς πολεμίοις, *it is like a malefactor to die by the sentence of a court, but like a general (to die) fighting the enemy*, D. 4, 47; δέομαι ὑμῶν μεμνημένους τῶν εἰρημέων τὰ δίκαια ψηφίσασθαι, *I beg of you to remember what has been said, and to vote what is just*, I. 19, 51.

929. Words in the construction of 928 which refer to a preceding accusative are of course in the accusative; as ἄλλους πέπεικα συμμαθητάς μοι φοιτᾶν, *I have induced others to go as my fellow-pupils*, P. Eu. 272^c.

930. N. The principles of 927 and 928 apply also to a predicate with ὦν or with the participle of a copulative verb; as ᾗδεσαν σοφοὶ ὄντες, *they knew that they were wise* (but ᾗδεσαν τούτους σοφοὺς ὄντας, *they knew that these men were wise*).

931. N. When an infinitive depends on a participle which supplies its omitted subject, predicate words take the case of the participle; as ἦλθον ἐπὶ τινα τῶν δοκούντων εἶναι σοφῶν, *I went to one of those who seemed to be wise*, P. Ar. 21^b; τῶν προσποιουμένων εἶναι σοφιστῶν τινας, *some of those who profess to be sophists*, I. 15, 221. So τοῖς δοκοῦσιν εἶναι σοφοῖς, *to those who seem to be wise*.

ADJECTIVE USED AS A NOUN.

932. 1. An adjective or participle, generally with the article, may be used as a noun. *E.g.*

Ὁ δίκαιος, *the just man*; ὁ ἐχθρός, *the enemy*; φίλος, *a friend*; κακή, *a base woman*; τὸ μέσον or μέσον, *the middle*; οἱ κακοί, *the bad*; τοῖς ἀγαθοῖς, *to the good*; τῶν κρατούντων, *of those in power*; κακά, *evils*; τὰ θνητά, *mortal things*; οἱ γραψάμενοι Σωκράτην, *the accusers of Socrates*.

2. In some cases, a noun is distinctly implied; as τῇ ὑστεραίᾳ (sc. ἡμέρᾳ), *on the next day*; ἡ δεξιὰ (sc. χεῖρ), *the right hand*; ἡ εὐθεῖα (sc. ὁδός), *the straight road*; ὁ ἄκρατος (sc. οἶνος), *unmixed wine*; ἐς τὴν ἑαυτῶν (sc. γῆν), *into their own land*.

933. The neuter singular of an adjective with the article is often used as an abstract noun; as τὸ καλόν, *beauty* (= κάλλος), τὸ δίκαιον, *justice* (= δικαιοσύνη).

934. N. The participle, which is a verbal adjective, is occasionally thus used for the infinitive, which is a verbal noun; as τὸ δεδιός, *fear* (= τὸ δεδιέναι), T. 1, 36; ἐν τῷ μὴ μελετῶντι, *in the want of practice* (in the not practising) (= ἐν τῷ μὴ μελετᾶν), T. 1, 142. So in Latin, opus est maturato, *there is need of haste*.

THE ARTICLE.

HOMERIC USE OF THE ARTICLE.

935. In Homer the article appears generally as a demon-

strative or personal pronoun; sometimes (in the forms beginning with τ) as a relative. *E.g.*

Τὴν δ' ἐγὼ οὐ λύσω, *but I will not free her*, *Il.* 1, 29; τοῦ δὲ κλύε Φοῖβος Ἀπόλλων, *and Phoebus Apollo heard him*, *Il.* 1, 43; ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν, *for he came to the swift ships of the Achaeans*, *Il.* 1, 12. As relative, πυρὰ πολλὰ τὰ καίετο, *many fires which were burning*, *Il.* 10, 12; δῶρα τὰ οἱ ξείνος δῶκε, *gifts which a stranger gave him*, *Od.* 21, 13.

936. N. Even in Homer, adjectives and participles used as nouns (932, 1) have the article, as in Attic Greek; as οἱ γὰρ ἄριστοι ἐν νηυσὶν κέαται, *for the bravest sit by the ships*, *Il.* 11, 658; οἱ ἄλλοι, *the others*; τὰ τ' ἐόντα τὰ τ' ἐσόμενα, *both things that are and things that are to be*, *Il.* 1, 70.

937. 1. When the article is used with nouns in Homer, it is generally a pronoun (especially ὁ δέ), with which the noun is in apposition; as ὁ δ' ἔβραχε χάλκεος Ἄρης, *and he, brazen Ares, roared*, *Il.* 5, 859; ἡ δ' ἀέκουσ' ὄμα τοῖσι γυνὴ κίεν, *and she, the woman, went with them unwilling*, *Il.* 1, 348.

2. Nearer the Attic use of the article are examples like these: αὐτὰρ ὁ τοῖσι γέρων ὁδὸν ἠγεμόνευεν, *but he, the old man, showed them the way*, *Od.* 24, 225; τὸν δ' οἷον πατέρ' εἶρον, *and they found him, the father, alone*, *ib.* 226.

3. Hardly, if at all, to be distinguished from the Attic article is that found in examples like these: ὅτε δὴ τὴν νῆσον ἀφικόμεθ', *when now we came to the island*, *Od.* 9, 543; τό τε σθένος Ὀρίωνος, *and the might of Orion*, *Il.* 18, 486; αἱ δὲ γυναῖκες ἰστάμεναι θαύμαζον, *and the women stood and wondered*, *Il.* 18, 495.

4. It is, therefore, often difficult to decide the exact force of an article in early Greek. The above examples show a gradual transition, even in Homer, from the original pronoun to the true definite article.

938. N. The examples in 937, 3, are exceptional; and in such cases the nouns usually stand without the article in Homer, as in Latin. Thus δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο, *and terrible came the clang from the silver bow*, *Il.* 1, 49, would in Attic Greek require ἡ κλαγγὴ and τοῦ βιοῦ.

939. Herodotus generally uses the forms of the article beginning with τ in the place of the ordinary relative,—of which he uses only the forms ὅς, ἧ, οἷ, and αἷ, except after prepositions. Thus ἄλλος ὄρνις ἱρὸς, τῷ οὐνομα Φοῖνιξ, *another sacred bird, whose name is Phoenix*, 2, 73. In other respects, he uses the article as it is used in Attic prose.

940. N. The lyric poets follow the Homeric usage with respect to the article more closely than Herodotus; and the tragic poets, especially in the lyric chorus, admit the Homeric use of the article as a relative or a personal pronoun.

ATTIC USE OF THE ARTICLE.

941. In Attic Greek the article generally corresponds to our article *the*; as *ὁ ἀνὴρ*, *the man*; *τῶν πόλεων*, *of the cities*; *τοῖς Ἑλλησιν*, *to the Greeks*; *τὰ δέκα ἔτη*, *the (well known) ten years (at Troy)*, T.1,11.

942. The Greek may use the article in certain cases in which the English omits it. Such are the following (943–951):—

943. Proper names may take the article; as *ὁ Σωκράτης* or *Σωκράτης*, *Socrates*.

944. Abstract nouns often take the article; as *ἡ ἀρετή*, *virtue*, *ἡ δικαιοσύνη*, *justice*; *ἡ εὐλάβεια*, *caution*. But *ἀρετή* etc. are also used in the same sense.

945. 1. Nouns qualified by a demonstrative pronoun regularly take the article; as *οὗτος ὁ ἀνὴρ*, *this man*; *ἐν ταῖσδε ταῖς πόλεσιν*, *in these cities*. (For the position, see 974.)

2. But this article may be omitted with proper names, as *οὗτος Νεοπτόλεμος*, *this Neoptolemus*, D.18,114; also where the demonstrative is equivalent to *here* or *there*, as *ὁρῶμεν ὀλίγους τούτους ἀνθρώπους*, *we see few men here*, X.A.4,7^b; so *οὗτος ἀνὴρ*, *this man here*, and *οὗτος ἀνὴρ* used contemptuously; see also *νῆες ἐκείναι ἐπιπλέουσι*, *ships are sailing up yonder*, T.1,51.

3. The tragedians often omit this article with demonstratives.

946. 1. Nouns with a possessive pronoun take the article when they refer to definite individuals, but not otherwise; as *ὁ ἐμὸς πατήρ*, *my father*, *ὁ σὸς κοινωνός*, *your partner*, D.18,21; but *σὸς κοινωνός* would mean *a partner of yours*. (For predicates, see 956.)

2. So also with nouns on which a possessive genitive of a personal, demonstrative, or reflexive pronoun depends; as *ὁ πατήρ μου*, *my father*; *ὁ ἐμαντοῦ πατήρ*, *my own father*; *ὁ τούτων πατήρ*, *their father*; *ἡ ἐαυτῶν γῆ*, *their own land*. But *παῖς ἐαυτοῦ*, *a child of his own*.

947. *Τοιοῦτος*, *τοσοῦτος*, *τοιόσδε*, *τοσόσδε*, and *τηλικούτος* may take the article; as *τὸν τοιοῦτον ἄνδρα*, *such a man*. It is always used with *δεῖνα*, *such a one* (420).

948. A numeral may have the article, (*a*) to distinguish a part of a number; (*b*) to express a round number, especially with ἀμφί, περί, ὑπέρ, or εἰς; (*c*) to express merely a number in the abstract. Thus, τῶν πέντε τὰς δύο μοίρας νέμονται, *they hold two of the five parts*, T. 1, 10; ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα, *they remained about thirty days*, X. A. 4, 8²²; ὅπως μὴ ἔρεῖς ὅτι ἐστὶ τὰ δώδεκα δις ἕξ, *don't say that twelve is twice six*, P. Rp. 337^b.

949. The article is often used, where we use a possessive pronoun, to mark something as belonging to a person or thing mentioned in the sentence; as ἔρχεται αὐτῇ τε ἡ Μανδάνη πρὸς τὸν πατέρα καὶ τὸν Κῦρον τὸν υἱὸν ἔχουσα, *Mandane comes to her father (lit. to the father) herself, and with her son Cyrus*, X. C. 1, 3¹.

950. The article may have a generic force, marking an object as the representative of a class; as ὁ ἄνθρωπος, *man* (in general); οἱ γέροντες, *the aged* (as a class).

951. The article sometimes has a distributive force, where we should use *each* or *a*; as ὑπισχνεῖται δώσειν τρία ἡμιδαρεῖκά τοῦ μηνὸς τῷ στρατιώτῃ, *he promises to give three half-darics a month to each soldier*, X. A. 1, 3²¹.

952. 1. An adverb, a preposition with its case, or any similar expression, may be used with the article to qualify a noun, like an attributive adjective; as οἱ τότε ἄνθρωποι, *the men of that time*; τοῦ πάλαι Κάδμου, *of ancient Cadmus*, S. O. T. 1; οἱ ἐν ἄστει Ἀθηναῖοι, *the Athenians in the city*.

2. Here a noun denoting *men* or *things* is often omitted; as οἱ ἐν ἄστει, *those in the city*; τοῖς τότε, *to those of that time*; οἱ ἀμφὶ Πλάτωνα, *those about Plato* (generally *Plato and his school*, or simply *Plato*).

953. The nouns γῆ, *land*, πράγματα, *things* or *affairs*, υἱός, *son*, and sometimes other nouns which are readily suggested by the context, may be omitted after the article, when a qualifying adjective or genitive is added; as εἰς τὴν ἑαυτῶν (sc. γῆν), *to their own land*; ἐκ τῆς περιουκίδος, *from the neighboring country*; τὰ τῆς πόλεως, *the affairs of the state*; τὰ τῶν πολεμίων, *what belongs to the enemy*; Περικλῆς ὁ Ξανθίππου (sc. υἱός), *Pericles, the son of Xanthippus*; τὴν ταχίστην (sc. ὁδόν), *the quickest way*. Expressions like τὰ (or τὸ) τῆς Τύχης, *τὰ τῆς ὀργῆς*, with no definite nouns understood, sometimes do not differ from Τύχη, *Fortune*, and ὀργή, *wrath*.

954. Instead of repeating a noun with new adjuncts in the same sentence, it may be sufficient to repeat its article; as οἱ τῶν πολιτῶν παῖδες καὶ οἱ τῶν ἄλλων, *the children of the citizens and those of the others*.

955. 1. The infinitive, as a verbal noun (1516), may take a neuter article; as τὸ εἰδέναι, *the knowing*; σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν, *it remained for you not to be silent*, D. 18, 23.

2. In like manner, a neuter article may precede a whole clause considered as a noun; as τὸ γινῶθι σαυτὸν πανταχοῦ ὅστις χρήσιμον, *the saying "know thyself" is everywhere useful*.

956. A predicate noun or adjective seldom has the article; as νύξ ἡ ἡμέρη ἐγένετο, *the day became night*, Hd. 1, 103; καλεῖται ἡ ἀκρόπολις ἔτι ὑπ' Ἀθηναίων πόλις, *the citadel is still called "city" by the Athenians*, T. 2, 15. So when it has a possessive pronoun; as οὗτος ἐμὸς ἐταῖρος ἦν, *he was my companion*, P. Ap. 21^a.

But when the predicate refers definitely to distinct persons or things, it may have the article; as εἰσὶ δ' οὗτοι οἱ εἰδότες τὰληθές; *and are these those (whom I mean) who know the truth?* P. H. M. 284^e.

957. N. Βασιλεύς is generally used without the article to designate the king of Persia; as τούτους ἀποπέμπει βασιλεῖ, *he sends these to the King*, T. 1, 128. But the article is sometimes found: compare I. 4, 166 and 179. So sometimes μέγας βασιλεύς; as μεγάλου βασιλέως βασιλεία, *a palace of the Great King*, X. A. 1, 2⁸.

958. N. The article is often omitted in some familiar expressions of time and place, which are probably older than the Attic use of the article; as ἅμα ἑφ, *at daybreak*; νυκτός, *by night*; ἅμα ἡρι, *at the opening of spring*; ἐν ἀγορᾷ, *in the market-place*; κατ' ἄγρον, *in the country*; κατὰ γῆν, *by land*; κατὰ θάλασσαν, *by sea*; ἐκ δεξιᾶς, *from the right*; etc.

POSITION OF THE ARTICLE.

959. (*Attributive Position.*) 1. An attributive adjective which qualifies a noun with the article commonly stands between the article and the noun; as ὁ σοφὸς ἀνὴρ, *the wise man*; τῶν μεγάλων πόλεων, *of the great cities*.

2. The noun with the article may be followed by the adjective with the article repeated. The first article is sometimes omitted. In these cases the noun has greater emphasis than in the preceding form (1). *E.g.*

Ὁ ἀνὴρ ὁ σοφός, sometimes ἀνὴρ ὁ σοφός, *the wise man* (but not ὁ ἀνὴρ σοφός, see 971); αἱ πόλεις αἱ δημοκρατούμεναι, *the states which are under democracies*; ἄνθρωποι οἱ ἀδικώτατοι, *men who are the most unjust*; πῶς ἡ ἀκρατος δικαιοσύνη πρὸς ἀδικίαν τὴν ἄκρατον ἔχει, (the question) *how pure justice is related to pure injustice*, P. Rp. 545^a.

960. This applies to possessive pronouns and all expressions which have the force of attributive adjectives, when they are preceded by the article (952, 1), and to dependent genitives (except *partitives* and the genitive of the *personal* pronoun); as ὁ ἐμὸς πατήρ, *my father*; ἡ σὴ μήτηρ, *thy mother*; ὁ ἐμαντοῦ πατήρ, *my own father* (but ὁ πατήρ μου, *my father*, see 977); οἱ ἐν ἄστει ἄνθρωποι or οἱ ἄνθρωποι οἱ ἐν ἄστει, *the men in the city*; οὐδεὶς τῶν τότε Ἑλλήνων, *none of the Greeks of that time*, τὸ τῷ ὄντι ψεῦδος, *the real falsehood*; εἰς τὴν ἐκείνων πόλιν, *into their city*; οἱ τῶν Θηβαίων στρατηγοί, *the generals of the Thebans*, ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου, *in the upward march with Cyrus*, X. A. 5, 1¹. For participles, see 969.

961. N. Two or even three articles may thus stand together; as τὰ γὰρ τῆς τῶν πολλῶν ψυχῆς ὄμματα, *the eyes of the soul of the multitude*, P. So. 254^a.

962. An adjective in either of these positions with reference to the article (959) is said to be in the *attributive* position, as opposed to the *predicate* position (see 971).

963. N. Of the three attributive positions, the first (*e.g.* ὁ σοφὸς ἀνὴρ) is the most common and the most simple and natural; the second (ὁ ἀνὴρ ὁ σοφός) is the most formal; the third (ἀνὴρ ὁ σοφός) is the least common.

964. N. The article at the beginning of a clause may be separated from its noun by μέν, δέ, τέ, γέ, γάρ, δή, οὖν, and by τις in Herodotus.

965. The *partitive* genitive (1088) rarely stands in either of the attributive positions (962), but either precedes or follows the governing noun and its article; as οἱ κακοὶ τῶν πολιτῶν, or τῶν πολιτῶν οἱ κακοί, *the bad among the citizens* (rarely οἱ τῶν πολιτῶν κακοί).

Even the other forms of the adnominal genitive occasionally have this position, as διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, *angered by the death of their fellow soldiers*, X. A. 1, 2²⁸.

966. 1. Ὁ ἄλλος in the singular generally means *the rest*, seldom *the other*; οἱ ἄλλοι means *the others*: as ἡ ἄλλη πόλις, *the rest of the state* (but ἄλλη πόλις, *another state*); οἱ ἄλλοι Ἕλληνες, *the other Greeks*.

2. Both ὁ ἄλλος and ἄλλος (rarely ἕτερος) may have the meaning of *besides*; as εὐδαιμονιζόμενος ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων, *congratulated by the citizens and the foreigners besides*, P. G. 473^c; οὐ γὰρ ἦν χορτὸς οὐδὲ ἄλλο οὐδὲν δένδρον, *for there was no grass, neither any tree* (lit. *nor any other tree*), X. A. 1, 5^f.

967. N. Πολύς with the article generally (though not always) means the *greater part*, especially in οἱ πολλοί, *the multitude, the majority*, and τὸ πολὺ, *the greater part*. So οἱ πλείονες, *the majority*, τὸ πλεῖον, *the greater part*, οἱ πλείστοι and τὸ πλεῖστον, *the greatest number or part*.

968. N. When a noun has two or more qualifying words, each of them may take an article and stand in either attributive position (959), or all may stand between one article and its noun; as κατὰ τὴν Ἀττικὴν τὴν παλαιὰν φωνήν, *according to the old Attic dialect*, P. Crat. 398^d; τὰ τεῖχη τὰ ἑαυτῶν τὰ μακρά, *their own long walls*, T. 1, 108; πέμποντες εἰς τὰς ἄλλας Ἀρκαδικὰς πόλεις, *sending to the other Arcadian cities*, X. H. 7, 4⁸⁸; τὴν ὑπ' Ἀρετῆς Ἡρακλέους παιδεύουσιν, *the instruction of Hercules by Virtue*, X. M. 2, 1⁸⁴. Occasionally one stands between the article and the noun, while another follows the noun without an article; as οἱ ἀπὸ τῶν ἐν τῇ Ἀσίᾳ πόλεων Ἑλληνίδων, *those (coming) from the Greek cities in Asia*, X. H. 4, 3¹⁵.

969. N. When an attributive participle (919) with dependent words qualifies a noun with the article, either the participle or the dependent words may follow the noun; as τὸν ῥέοντα ποταμὸν διὰ τῆς πόλεως, *the river which runs through the city*, X. H. 5, 2⁴; τὸν ἐφ'esτηκότα κίνδυνον τῇ πόλει, *the danger impending over the city*, D. 18, 176; ἡ ἐν τῷ Ἴσθμῳ ἐπιμονὴ γενομένη, *the delay which occurred at the Isthmus*, T. 2, 18. But such expressions may also take either of the attributive positions (959, 1 or 2).

970. N. The Greeks commonly said *the Euphrates river*, τὸν Εὐφράτην ποταμόν, etc., rather than *the river Euphrates*. So sometimes with names of mountains (rarely with those of cities or islands).

971. (*Predicate Position.*) When an adjective either precedes the article, or follows the noun without taking an article, it is always a predicate adjective (see 919). *E.g.*

Ὁ ἀνὴρ σοφός or σοφὸς ὁ ἀνὴρ (sc. ἐστίν), *the man is wise, or wise is the man*; πολλοὶ οἱ πανούργοι, *many are the evil-doers*; ἐφημέρους γε τὰς τύχας κεκτήμεθα, *we possess our fortunes for a day* (sc. οὖσας), Gnom.

972. N. The predicate force of such adjectives must often be expressed by a periphrasis; as πτηνὰς διώκεις τὰς ἐλπίδας, *the hopes you are pursuing are winged*, lit. *you are pursuing hopes (being) winged*, E. frag. 273; ἡγούμενοι αὐτονόμων τῶν ξυμμάχων, *being leaders of allies who were independent*, T. 1, 97; ψιλὴν ἔχων τὴν κεφαλὴν, *having his head bare*, X. A. 1, 8⁶. So πόσον ἄγει τὸ στράτευμα; *how great is the army he is bringing?*

973. The position of such an adjective (971) with reference to the article is called the *predicate position*.

974. A noun qualified by a demonstrative pronoun regularly takes the article, and the pronoun stands in the predicate position (971). *E.g.*

Οὗτος ὁ ἀνὴρ, *this man*, or ὁ ἀνὴρ οὗτος (never ὁ οὗτος ἀνὴρ).
Περὶ τούτων τῶν πόλεων, *about these cities*. (See 945, 1-3.)

975. N. But if an adjective or other qualifying word is added, the demonstrative may stand between this and its noun; as ἡ στενὴ αὕτη ὁδός, *this narrow road*, X. A. 4, 2⁶; τῷ ἀφικομένῳ τούτῳ ξένῳ, *to this stranger who has come*, P. Pr. 313^b. (See 977, 2.)

976. N. Ἐκαστος, ἐκάτερος, ἄμφω, and ἀμφοτέρως have the predicate position like a demonstrative, as ἐκάστη ἡ ἡμέρα, *each day*; but with ἕκαστος the article may be omitted. Τοιοῦτος, τοσοῦτος, τοιόσδε, τοσόσδε and τηλικούτος, when they take the article, have the first attributive position (959, 1).

977. 1. A dependent genitive of the *personal* pronoun (whether partitive or not) has the predicate position (971), while that of other pronouns (unless it is partitive) has the first attributive position (959, 1); as ἡ μῶν ἡ πόλις or ἡ πόλις ἡ μῶν, *our city* (not ἡ ἡ μῶν πόλις); ἡ τούτων πόλις, *these men's city* (not ἡ πόλις τούτων); μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς, *Astyages sent for his own daughter and her son*, X. C. 1, 3¹.

2. But if a qualifying word is added, the personal pronoun may stand between this and the noun; as ἡ δοκοῦσα ἡ μῶν πρότερον σωφροσύνη, *what previously seemed to be our modesty*, T. 1, 32. (See 975.)

978. 1. The adjectives ἄκρος, μέσος, and ἔσχατος, when they are in the predicate position (971), mean *the top* (or *extremity*), *the middle*, *the last*, of the thing which their nouns denote; as ἡ ἀγορὰ μέση or μέση ἡ ἀγορά, *the middle of the market* (while ἡ μέση ἀγορά would mean *the middle market*); ἄκρα ἡ χεὶρ, *the extremity of the hand*.

2. When no article is used, as in the older poetry, the context must decide the meaning. Compare *summus*, *medius*, *extremus*, and *ultimus* in Latin.

979. Πᾶς and σύμπας, *all*, and ὅλος, *whole*, generally have the predicate position; as πάντες οἱ ἄνδρες or οἱ ἄνδρες πάντες, *all the men*; ὅλη ἡ πόλις or ἡ πόλις ὅλη, *all the city*. But they can also be used like attributive adjectives, preceded by the article; as ἡ πᾶσα Σικελία, *the whole of Sicily*, τὸ ὅλον γένος, *the entire race*.

The distinction here was probably no greater than that between *all the city* and *the whole city* in English. We find even οἱ πάντες ἄνθρωποι, *all mankind*, X. A. 5, 6¹.

980. Αὐτός as an intensive pronoun, *ipse* (989, 1), has the predicate position; as αὐτὸς ὁ ἀνὴρ, *the man himself*. But ὁ αὐτὸς ἀνὴρ, *the same man* (989, 2).

PRONOMINAL ARTICLE IN ATTIC GREEK.

981. In Attic prose the article retains its original demonstrative force chiefly in the expression ὁ μὲν . . . ὁ δέ, *the one . . . the other*.¹ *E.g.*

Οἱ μὲν αὐτῶν ἐτόξευον, οἱ δ' ἐσφενδόνων, *some of them shot with bows, and others used slings*, X. A. 3, 3⁷. Δεῖ τοὺς μὲν εἶναι δυστυχεῖς, τοὺς δ' εὐτυχεῖς, *some must be unfortunate, and others fortunate*, E. frag. 207. Τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, αἱ δὲ ἀριστοκρατοῦνται, *some states are governed by tyrants, others by democracies, and others by aristocracies*, P. Rp. 338^d.

982. N. The neuter τὸ μὲν . . . τὸ δέ may be used adverbially, *partly . . . partly*. For τοῦτο μὲν . . . τοῦτο δέ in this sense, see 1010.

983. N. (a) Ὁ δέ etc. sometimes mean *and he, but he, etc.*, even when no ὁ μὲν precedes; as Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δὲ ἦλθον, *Inaros called in Athenians; and they came*, T. 1, 10⁴.

(b) With prepositions these expressions are generally inverted; as πολλὰ μὲν . . . ἐν δὲ τοῖς, P. Eu. 303^c; παρὰ μὲν τοῦ ξύλου, παρὰ δὲ τοῦ σίδηρος, X. Rp. A. 2, 11.

984. A few other relics of the demonstrative meaning of the article are found in Attic, chiefly the following:—

Τὸν καὶ τόν, *this man and that*; τὸ καὶ τό, *this and that*; τὰ καὶ τά, *these and those*; as εἶδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, *for we ought to have done this thing and that, and not to have done the other*, D. 9, 68.

Πρὸ τοῦ (or προτοῦ), *before this, formerly*.

Καὶ τόν or καὶ τήν, *before an infinitive*; as καὶ τὸν κελεύσαι δοῦναι (sc. λέγεται), *and (it is said) he commanded him to give it*, X. C. 1, 3^o.

So occasionally τοῦ, *therefore*, which is common in Homer.

¹ In this use, and in other pronominal uses of the article (as in Homer), the forms ὁ, ἡ, οἱ, and αἱ were probably oxytone (δ, ἥ, οἶ, αἷ). They are printed here without accents in conformity with the prevailing usage in school editions of Greek authors. See 139.

PRONOUNS.

PERSONAL AND INTENSIVE PRONOUNS.

985. The nominatives of the personal pronouns are seldom used, except for emphasis. (See 896.)

986. The forms ἐμοῦ, ἐμοί, and ἐμέ are more emphatic than the enclitics μοῦ, μοί, μέ. The latter seldom occur after prepositions, except in πρὸς με.

987. Of the personal pronouns of the third person, οὗ, οἱ, etc. (389), only οἱ and the plural forms in σφ- are used in Attic prose. There they are generally *indirect reflexives*, that is, in a dependent clause (or joined with an infinitive or participle in the leading clause) referring to the subject of the leading verb. *E.g.*

Ἐλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς, *they said that the king of the Indians had sent them*, X. C. 2, 47. Ἐπρεσβεύοντο ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν, *they sent embassies, making charges, that they might have the strongest possible ground for war*, T. 1, 126. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν νικήσας ἐρίζοντά οἱ περὶ σοφίας, *here Apollo is said to have playd Marsyas, having beaten him in a contest (with himself, οἱ) in skill*, X. A. 1, 28.

For the restricted use of these pronouns in Attic Greek, see also 392.

988. In Homer and Herodotus, and when they occur in the Attic poets, all these pronouns are generally personal pronouns, though sometimes (direct or indirect) reflexives. *E.g.*

Ἐκ γάρ σφρων φρένας εἴλετο Παλλὰς Ἀθήνη, *for Pallas Athena bereft them of their senses*, Il. 18, 311; τὸν κριὸν ἀπὸ ἑο (144, 4) πέμπε θύραζε, *he sent the ram forth from himself through the door*, Od. 9, 461. Αὐτίκα δέ οἱ εὕδοντι ἐπέστη ὄνειρος, *and soon a dream came to him in his sleep*, Hd. 1, 34; οὐδαμοῖσι τῶν νῦν σφεας περιουκεόντων εἰσὶ ὁμόγλωσσοι, *they have the same speech with none of their present neighbors*, Hd. 1, 57. Τίνι τρόπῳ θανεῖν σφε φῆς; *in what manner do you say she died?* S. Tr. 878.

989. Αὐτός has three uses:—

1. In all its cases it may be an intensive adjective pronoun, *himself, herself, itself, themselves* (like *ipse*). *E.g.*

Αὐτὸς ὁ στρατηγός, *the general himself*; ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς, *on the very coasts*, T. 1, 7; ἐπιστήμη αὐτῇ, *knowledge itself*.

2. Αὐτός in all its cases, when preceded by the article, means *the same* (*idem*). *E.g.*

Ὁ αὐτὸς ἀνὴρ, *the same man*; τὸν αὐτὸν πόλεμον, *the same war*; ταῦτά, *the same things* (42).

3. The *oblique cases* of αὐτός are the ordinary personal pronouns of the third person, *him, her, it, them*. *E.g.*

Στρατηγὸν αὐτὸν ἀπέδειξε, *he designated him as general*. See four other examples in X. A. 1, 1, 2 & 3.

It will be noticed that the *nominative* of αὐτός is never a personal pronoun.

For σφέ, σφίν, νίν, and μίν, see 394 and 395.

990. N. A pronoun with which αὐτός intensive agrees is often omitted; as ταῦτα ἐποιεῖτε αὐτοί (*sc. ὑμεῖς*), *you did this yourselves*; πλευστέον εἰς ταύτας αὐτοῖς ἐμβᾶσιν (*sc. ὑμῖν*), *you must sail, embarking on these yourselves (in person)*, D. 4, 16. So αὐτὸς ἔφη (*ipse dixit*), *himself (the master) said it*.

991. N. Αὐτός with an ordinal numeral (372) may designate a person as the chief of a given number; as ἡρέθη πρεσβευτῆς δέκατος αὐτός, *he was chosen ambassador as the chief of ten (himself the tenth)*, X. H. 2, 2¹⁷.

992. N. The oblique cases of αὐτός are often used where the indirect reflexives (987) might stand, and sometimes even where the direct reflexives (993) would be allowed; as ἀπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, *Socrates used to declare his own opinion plainly to those who conversed with him*, X. M. 4, 7¹, where οἱ might have been used; but in 1, 2³, we have ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντας ἑαυτῷ. The union of an intensive and a personal pronoun in αὐτός explains this freedom of usage.

REFLEXIVE PRONOUNS.

993. The reflexive pronouns (401) refer to the subject of the clause in which they stand. Sometimes in a dependent clause they refer to the subject of the leading verb,—that is, they are *indirect reflexives* (987). *E.g.*

Γνώθι σαυτόν, *know thyself*; ἐπέσφαξεν ἑαυτόν, *he slew himself*. Δίδωμί σοι ἑμαυτόν δοῦλον, *I give myself to you as a slave*, X. C. 4, 6². Οἱ ἡττώμενοι ἑαυτοὺς τε καὶ τὰ ἑαυτῶν πάντα ἀποβάλλουσιν, *the vanquished lose both themselves and all that belongs to*

them, X. C. 3, 34^b. *Ἐπεισεν Ἀθηναίους ἑαυτὸν κατὰγειν, *he persuaded the Athenians to restore him (from exile)*, T. 1, 111.

994. N. Occasionally a reflexive refers to some emphatic word which is neither the leading nor a dependent subject; as ἀπὸ σαυτοῦ ἔγω σε διδάξω, *I will teach you from your own case (from yourself)*, Ar. N. 385. In fact, these pronouns correspond almost exactly in their use to the English reflexives, *myself, thyself, himself*, etc.

995. N. The third person of the reflexive is sometimes used for the first or second; as δεῖ ἡμᾶς ἐρέσθαι ἑαυτούς, *we must ask ourselves*, P. Ph. 78^b.

996. N. The reflexive is sometimes used for the reciprocal (404); ἡμῖν αὐτοῖς διαλεξόμεθα, *we will discourse with one another* (i.e. among ourselves), D. 48, 6.

997. N. A reflexive may be strengthened by a preceding αὐτός; as οἶός τε αὐτὸς αὐτῷ βοηθεῖν, *able (himself) to help himself*, P. G. 483^b. Τὸ γινώσκειν αὐτὸν ἑαυτόν, *for one (himself) to know himself*, P. Ch. 165^b.

For the personal pronouns οὗ, οἷ, etc. as direct and indirect reflexives, see 987 and 988.

POSSESSIVE PRONOUNS.

998. 1. The possessive pronouns (406) are generally equivalent to the *possessive* genitive (1085, 1) of the personal pronouns. Thus ὁ σὸς πατήρ = ὁ πατήρ σου, *your father*.

For the article with possessives, see 946, 1.

2. For ἐμός and σός here the enclitic forms μοῦ (not ἐμοῦ) and σοῦ may be used; ἡμῶν and ὑμῶν for ἡμέτερος and ὑμέτερος are less frequent. These genitives have the predicate position as regards the article (971).

999. The possessive is occasionally equivalent to the *objective* genitive of the personal pronoun; as ἡ ἐμὴ εὐνοία, which commonly means *my good-will (towards others)*, rarely means *good-will (shown) to me*; as εὐνοία γὰρ ἐρῶ τῇ σῇ, *for I shall speak out of good-will to you*, P. G. 486^a. (See 1085, 3.)

1000. N. Σφέτερος, *their*, and (poetic) ὅς, *his, her, its*, are regularly (directly or indirectly) reflexive.

1001. N. An adjective or an appositive in the genitive may refer to the genitive implied in a possessive; as τὰμὰ δυστήνου

κακά, *the woes of me, unhappy one*, S. O. C. 344: τὴν ὑμετέραν τῶν σοφιστῶν τέχνην, *the art of you Sophists*, P. H. M. 281^d. See 913.

1002. N. By the possessive pronouns and the possessive genitive, the words *my father* can be expressed in Greek in five forms: ὁ ἐμὸς πατήρ, ὁ πατήρ ὁ ἐμός, πατήρ ὁ ἐμός, ὁ πατήρ μου, and (after another word) μου ὁ πατήρ (as ἔφη μου ὁ πατήρ). So ὁ σὸς πατήρ, etc.

1003. N. (a) *Our own, your own* (plural), and *their own* are generally expressed by ἡμέτερος, ὑμέτερος, and σφέτερος, with αὐτῶν (989, 1) strengthening the ἡμῶν, ὑμῶν, or σφῶν implied in the possessive; as τὸν ἡμέτερον αὐτῶν πατέρα, *our own father*; τῇ ὑμετέρᾳ αὐτῶν μητρί, *to your own mother*; τοὺς σφετέρους αὐτῶν παῖδας, *their own children*. For the third person plural ἑαυτῶν can be used; as τοὺς ἑαυτῶν παῖδας (also σφῶν αὐτῶν παῖδας, without the article); but we seldom find ἡμῶν (or ὑμῶν) αὐτῶν.

(b) Expressions like τὸν ἐμὸν αὐτοῦ πατέρα for τὸν ἑμαυτοῦ πατέρα, etc., with singular possessives, are poetic. In prose the genitive of the reflexive (ἑμαυτοῦ, σεαυτοῦ, or ἑαυτοῦ), in the attributive position (959), is the regular form; as μετεπέμψατο τὴν ἑαυτοῦ θυγατέρα, *he sent for his (own) daughter*, X. C. 1, 3¹.

DEMONSTRATIVE PRONOUNS.

1004. Οὗτος and ὅδε, *this*, generally refer to what is near in place, time, or thought; ἐκεῖνος, *that*, refers to what is more remote.

1005. N. The distinction between οὗτος and ὅδε, both of which correspond to our *this*, must be learned by practice. In the historians, οὗτος (with τοιοῦτος, τοσοῦτος, and οὕτως) frequently refers to a speech just made, while ὅδε (with τοιόσδε, τοσόσδε, and ὥδε) refers to one about to be made; as τάδε εἶπεν, *he spoke as follows*, but ταῦτα εἶπεν, *thus he spoke* (said after the speech): see T. 1, 72 and 79, 85, and 87. But elsewhere οὗτος (especially in the neuter) often refers to something that follows; as ῥᾶον γὰρ τούτων προεξημένων μαθήσει, *for you will more easily understand it when this (the following) is premised*, P. Rp. 510^b.

1006. N. Οὗτος is sometimes exclamatory, as οὗτος, τί ποιεῖς; *You there! what are you doing?* A. R. 198.

1007. N. The Greek has no word exactly corresponding to the unemphatic demonstrative which is often used in English as the antecedent of a relative, as *I saw those who were present*. Here a participle with the article is generally used; as εἶδον τοὺς παρόντας;

if a demonstrative is used (*εἶδον τούτους οἱ παρήσαν*, *I saw these men who were present*), it has special emphasis (1030). A relative with omitted antecedent sometimes expresses the sense required; as *εἶδον οὓς ἔλαβεν*, *I saw (those) whom he took* (1026).

1008. N. The demonstratives, especially *ὅδε*, may call attention to the presence or approach of an object, in the sense of *here* or *there*; *ὅδε γὰρ δὴ βασιλεὺς χώρας*, *for here now is the king of the land*, S. An. 155; for *ἤες ἐκεῖναι* (T. 1, 51) see 945, 2.

1009. N. *Οὗτος* sometimes repeats a preceding description for emphasis in a single word; as *ὁ γὰρ τὸ σπέρμα παρασχών, οὗτος τῶν φύντων αἴτιος*, *for he who supplied the seed — that man is responsible for the harvest*, D. 18, 159.

1010. N. *Τοῦτο μὲν . . . τοῦτο δέ*, *first . . . secondly, partly . . . partly*, is used nearly in the sense of *τὸ μὲν . . . τὸ δέ* (982), especially by Herodotus.

For *οὐτοσί, ὀδί, ἐκεινοσί, οὐτωσί, ὠδί*, etc., see 412.

INTERROGATIVE PRONOUN.

1011. The interrogative *τίς*; *who? what?* may be either substantive or adjective; as *τίνας εἶδον*; *whom did I see?* or *τίνας ἀνδρας εἶδον*; *what men did I see?*

1012. *Τίς* may be used both in direct and in indirect questions; as *τί βούλεται*; *what does he want?* *ἐρωτᾷ τί βούλεσθε*, *he asks what you want*.

1013. N. In indirect questions, however, the relative *ὅστις* is more common; as *ἐρωτᾷ ὅ τι βούλεσθε* (1600).

1014. N. The same principles apply to the pronominal adjectives *πόσος, ποῖος*, etc. (429).

INDEFINITE PRONOUN.

1015. 1. The indefinite *τις* (enclitic) generally means *some, any*, and may be either substantive or adjective; as *τοῦτο λέγει τις*, *some one says this*; *ἄνθρωπός τις*, *some man*.

2. It is sometimes nearly equivalent to the English *a* or *an*; as *εἶδον ἀνθρώπον τινα*, *I saw a certain man*, or *I saw a man*.

1016. N. *Τίς* sometimes implies that the word to which it is

joined is not to be taken in its strict meaning; as κλέπτῃς τις ἀναπέφανται, *he has been shown up as a sort of thief*, P. Rp. 334^a; μέγας τις, *rather large*; τριάκοντά τινας ἀπέκτειναν, *they killed some thirty*, T. 8, 73.

So with the adverbial τὶ (1060); as σκέδον τι, *very nearly*, T. 3, 68.

1017. N. Occasionally τις means *every one*, like πᾶς τις; as εὖ μὲν τις δόρυ θηξάσθω, *let every one sharpen well his spear*, Il. 2, 382.

1018. N. The neuter τὶ may mean *something important*; as οἶονταί τι εἶναι, ὄντες οὐδενὸς ἄξιοι, *they think they are something, when they are worth nothing*, P. Ap. 41^a.

RELATIVE PRONOUNS.

1019. A relative agrees with its antecedent in gender and number; but its case depends on the construction of the clause in which it stands. *E.g.*

Εἶδον τοὺς ἄνδρας οἱ ἦλθον, *I saw the men who came*; οἱ ἄνδρες οὓς εἶδες ἀπῆλθον, *the men whom you saw went away*.

1020. N. The relative follows the person of the antecedent; as ὑμεῖς οἱ τοῦτο ποιεῖτε, *you who do this*; ἐγὼ ὃς τοῦτο ἐποίησα, *I who did this*.

1021. N. (a) A relative referring to several antecedents follows the rule given for predicate adjectives (924); as περὶ πολέμου καὶ εἰρήνης, ἃ μέγιστην ἔχει δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων, *about war and peace, which have the greatest power in the life of men*, I. 8, 2; ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς, εἰς ἣν νῦν πρὸς ἀλλήλους καθέσταμεν, *freed from wars, dangers, and confusion, in which we are now involved with one another*, I. 8, 20.

(b) The relative may be plural if it refers to a collective noun (900); as πλῆθει οἷπερ δικάσουσιν, *to the multitude who are to judge*, P. Phdr. 260^a.

(c) On the other hand, ὅστις, *whoever*, may have a plural antecedent; as πάντα ὃ τι βούλονται, *everything, whatsoever they want*.

1022. N. A neuter relative may refer to a masculine or feminine antecedent denoting a thing; as διὰ τὴν πλεονεξίαν, ὃ πᾶσα φύσις διώκειν πέφυκεν, *for gain, which every nature naturally follows*, P. Rp. 359^c. (See 925.)

1023. 1. In Homer the forms of the relative are sometimes used as demonstrative pronouns, like the article (935); as ὃς γὰρ δεύτατος ἦλθεν, *for he came second*, Od. 1, 286; ὃ γὰρ γέρας ἐστὶ θανόντων, *for this is the right of the dead*, Il. 23, 9.

2. A few similar expressions occur in Attic prose, especially the Platonic ἦ δ' ὅς, *said he* (where ἦ is imperfect of ἡμι, *say*). So καὶ ὅς, *and he*, καὶ οἷ, *and they*, and (in Hdt.) ὅς καὶ ὅς, *this man and that*. (Compare τὸν καὶ τόν, 984.) So also ὅς μὲν . . . ὅς δέ, in the oblique cases, are occasionally used for ὁ μὲν . . . ὁ δέ; as πόλεις Ἑλληνίδας, αἷς μὲν ἀναιρῶν, εἰς αἷς δὲ τοὺς φυγάδας κατὰγων, *destroying some Greek cities, and restoring their exiles to others*, D. 18, 71.

1024. N. (a) In the epic and lyric poets τέ is often appended to relative words without affecting their meaning; as οὐκ αἶψα τέ φησι θεά; *dost thou not hear what the Goddess says?* Il. 15, 130. Sometimes it seems to make the relative more indefinite, like τις in ὅστις, *whoever, quicumque*.

(b) But οἷός τε in Attic Greek means *able, capable*, like δυνατός, being originally elliptical for τοιοῦτος οἷος, *such as*, τέ having no apparent force.

1025. (*Preposition omitted*.) When the relative and its antecedent would properly have the same preposition, it is usually expressed only with the antecedent; as ἀπὸ τῆς αὐτῆς ἀγνοίας ἦσπερ πολλὰ προΐεσθε τῶν κοινῶν, *by the same want of sense by which (for ἀφ' ἧσπερ) you sacrifice many of your public interests*, D. 18, 134.

OMISSION OF THE ANTECEDENT.

1026. The antecedent of a relative may be omitted when it can easily be supplied from the context, especially if it is indefinite (1426). *E.g.*

*Ἐλαβεν ἃ ἐβούλετο, *he took what he wanted*; ἔπειθεν ὅπόσους ἐδύνατο, *he persuaded as many as he could*. *Α μὴ οἶδα οὐδὲ οἶμαι εἰδέναι, *what I do not know I do not even think I know*, P. Ap. 21^d. Ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενούμεν παρὰ σοί, *I and those whom I command will remain with you*, X. C. 5, 1²⁶.

1027. N. In such cases it is a mistake to say that ταῦτα, ἐκεῖνοι, etc., are *understood*; see 1030. The relative clause here really becomes a substantive, and contains its antecedent within itself. Such a relative clause, as a substantive, may even have the article; as ἔχουσα τὴν ἐπωνυμίαν τὴν τοῦ ὃ ἔστιν, *having the name of the absolutely existent (of the "what is")*, P. Ph. 92^d; ἐκείνου ὁρέγεται τοῦ ὃ ἔστιν ἴσον, *they aim at that absolute equality (at the "what is equal")*, *ibid.* 75^b; τῷ σμικρῷ μέρει, τῷ ὃ ἦρχε ἐν αὐτῷ, *through the small part, which was shown to be the ruling power within him (the "what ruled")*, P. Rp. 442^c. Here it must not be thought that τοῦ and τῷ are antecedents, or pronouns at all.

1028. N. Most relative adverbs regularly omit the antecedent; as ἦλθεν ὅτε τοῦτο εἶδεν, *he came when he saw this (for then, when).*

1029. N. The following expressions belong here:—ἐστὶν οἱ (ὧν, οἷς, οὓς), *some* (905), more common than the regular εἰσὶν οἱ, *sunt qui, there are (those) who*; ἐστὶν οἵτινες (especially in questions); ἐνιοι (from ἐνι, = ἐνεστι or ἐνεισι, and οἱ), *some*; ἐνίοτε (ἐνι and ὅτε), *sometimes*; ἐστὶν οὐ, *somewhere*; ἐστὶν ἤ, *in some way*; ἐστὶν ὅπως, *somehow*.

1030. N. When a clause containing a relative with omitted antecedent precedes the leading clause, the latter often contains a demonstrative referring back with emphasis to the omitted antecedent; as ἃ ἐβούλετο ταῦτα ἔλαβεν, *what he wanted, that he took*, entirely different from ταῦτα ἃ ἐβούλετο ἔλαβεν, *he took these (definite) things, which he wanted*; ἃ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε μηδὲ λέγειν ἵνα καλόν, *what it is base to do, this believe that it is not good even to say*, I. 1, 15 (here ταῦτα is not the antecedent of ἃ, which is indefinite and is not expressed). See 1007.

ASSIMILATION AND ATTRACTION.

1031. When a relative would naturally be in the accusative as the object of a verb, it is generally *assimilated* to the case of its antecedent if this is a genitive or dative. *E.g.*

Ἐκ τῶν πόλεων ὧν ἔχει, *from the cities which he holds* (for ἃς ἔχει); τοῖς ἀγαθοῖς οἷς ἔχομεν, *with the good things which we have* (for ἃ ἔχομεν). Ἀξιοὶ τῆς ἐλευθερίας ἧς κέκτησθε, *worthy of the freedom which you have*, X. A. 1, 7³; εἰ τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κῦρος διδῶ, *if we shall trust the guide whom Cyrus may give us*, X. A. 1, 3¹⁸. This assimilation is also called *attraction*.

1032. N. When an antecedent is omitted which (if expressed) would have been a genitive or dative, the assimilation still takes place; and a preposition which would have belonged to the antecedent passes over to the relative; as ἐδήλωσε τοῦτο οἷς ἔπραττε, *he showed this by what he did* (like ἐκείνοις ἃ); σὺν οἷς μάλιστα φιλεῖς, *with those whom you most love* (σὺν ἐκείνοις οὓς), X. A. 1, 9²⁵; ἀμελήσας ὧν με δεῖ πράττειν, *having neglected what (ἐκείνων ἃ) I ought to do*, X. C. 5, 1⁸; οἷς εὐτυχήκεσαν ἐν Λεύκτροις οὐ μετρίως ἐκέχρηντο, *they had not used moderately the successes which they had gained at Leuctra* (τοῖς εὐτυχήμασιν ἃ εὐτυχήκεσαν, see 1054), D. 18, 18.

1033. N. A relative is seldom assimilated *from* any other construction than that of the object accusative, or *into* any other case than the genitive or dative. Yet exceptions occur; as *παρ' ὧν βοηθεῖς οὐκ ἀπολήψει χάριν*, *you will get no thanks from those whom (παρ' ἐκείνων οἷς) you help*, Aesch.2,117. Even the nominative may be assimilated; as *βλάπτεσθαι ἀφ' ὧν ἡμῖν παρεσκεύασται*, *to be injured by what has been prepared by us (like ἀπ' ἐκείνων ᾧ)*, T.7,67.

1034. N. A like assimilation takes place in relative adverbs; as *διεκομίζοντο εἰθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας*, *they immediately brought over their children and women from the places in which they had placed them for safety (where ὅθεν, from which, stands for ἐκεῖθεν οἷ, from the places whither)*, T.1,89.

1035. N. The antecedent occasionally is assimilated to the case of the relative, when this immediately follows; as *ἔλεγον ὅτι πάντων ὧν δέονται πεπραγότες εἶναι*, *they said that they had done all things which (πάντα ὧν) they needed*, X.H.1,4². *τὴν οὐσίαν ἣν κατέλιπε οὐ πλείονος ἀξία ἐστὶν ἢ τεττάρων καὶ δέκα ταλάντων*, *the estate which he left is not worth more than fourteen talents*, L.19,47. Compare *urbem quam statuo vestra est*, Verg. *Aen.*1,573. Such expressions involve an *anacoluthon*.

This *inverted assimilation* takes place in *οὐδεὶς ὅστις οὐ*, *everybody*, in which *οὐδεὶς* follows the case of the relative; as *οὐδένι ὅτῳ οὐκ ἀποκρινόμενος* (for *οὐδεὶς ἐστὶν ὅτῳ*), *replying to everybody*, P. *Men.*70^c.

1036. N. A peculiar assimilation occurs in certain expressions with *οἷος*; as *χαριζόμενον οἷῳ σοι ἀνδρὶ*, *pleasing a man like you* (for *τοιοῦτῳ οἷος σύ*), X.M.2,9³; *πρὸς ἀνδρας τολμηροὺς οἷους καὶ Ἀθηναίους*, *against bold men like the Athenians*, T.7,21.

1037. The antecedent is often *attracted* into the relative clause, and agrees with the relative. *E.g.*

Μὴ ἀφέλῃσθε ὑμῶν αὐτῶν ἣν διὰ παντὸς αἰὶ τοῦ χρόνου δόξαν κέκτησθε καλὴν, *do not take from yourselves the good reputation which (what good reputation) you have always had through all time* (for *τὴν καλὴν δόξαν ἣν κέκτησθε*), D.20,142: notice the omission of the article, which regularly occurs.

The subject of a verb is rarely thus attracted; as *οἴχεται φεύγων ὃν εἶχες μάρτυρα*, *the witness whom you had* (for *ὁ μάρτυς ὃν εἶχες*) *has run away*, Ar. *Pl.*933.

1038. N. This attraction may be joined with assimilation (1031); as *ἀμαθέστατοί ἐστε ὧν ἐγὼ οἶδα Ἑλλήνων*, *you are the most*

ignorant of the Greeks whom I know (for τῶν Ἑλλήνων οὓς οἶδα), T. 6, 40; ἐξ ἧς τὸ πρῶτον ἔσχε γυναικός, *from the wife which he took first*, D. 57, 37; ἐπορεύετο σὺν ᾗ εἶχε δυνάμει, *he marched with the force which he had* (for σὺν τῇ δυνάμει ἣν εἶχεν), X. H. 4, 1²³.

RELATIVE IN EXCLAMATIONS.

1039. Οἶος, ὅσος, and ὥς are used in exclamations; as ὅσα πράγματα ἔχεις, *how much trouble you have!* X. C. 1, 3⁴; ὥς ἀστεῖος, *how witty!*

RELATIVE NOT REPEATED.

1040. A relative is seldom repeated in a new case in the same sentence, but a personal or demonstrative pronoun commonly takes its place. *E.g.*

Ἐκεῖνοι τοίνυν, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτοὺς ὥσπερ ὑμᾶς οὗτοι νῦν, *those men, then, whom the orators did not try to gratify, and whom they did not love as these now love you* (lit. *nor did they love them as etc.*), D. 3, 24. Here αὐτούς is used to avoid repeating the relative in a new case, οὓς.

1041. N. Sometimes, however, a new case of the relative is understood in the latter part of a sentence; as Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά, *and Ariaeus, whom we wished to make king, and (to whom) we gave and (from whom) we received pledges, etc.*, X. A. 3, 2⁶.

THE CASES.

1042. The Greek is descended from a language which had eight cases, — an *ablative*, a *locative*, and an *instrumental*, besides the five found in Greek. The functions of the ablative were absorbed chiefly by the genitive, partly by the dative; those of the instrumental and locative chiefly by the dative.

NOMINATIVE AND VOCATIVE.

1043. The nominative is used chiefly as the subject of a finite verb (894), or in the predicate after verbs signifying *to be*, etc. (907).

1044. The vocative, with or without ὦ, is used in addressing a person or thing; as ὦ ἄνδρες Ἀθηναῖοι, *men of Athens!* ἀκούεις, Αἰσχίνη; *dost thou hear, Aeschines?*

1045. N. The nominative is sometimes used in exclamations, and even in other expressions, where the vocative is more common; as ὦμοι ἐγὼ δειλός, *O wretched me!* So ἡ Πρόκνη ἔκβαινε, *Procne, come out!* Ar. Av. 665.

ACCUSATIVE.

1046. The primary purpose of the accusative is to denote the nearer or *direct* object of a verb, as opposed to the remoter or *indirect* object denoted by the dative (892). It thus bears the same relation to a verb which the objective genitive (1085, 3) bears to a noun. The object denoted by the accusative may be the external object of the action of a transitive verb, or the internal (cognate) object which is often implied in the meaning of even an intransitive verb. But the accusative has also assumed other functions, as will be seen, which cannot be brought under this or any other single category.

ACCUSATIVE OF DIRECT (EXTERNAL) OBJECT.

1047. The direct object of the action of a transitive verb is put in the accusative; as τοῦτο σφύζει ἡμᾶς, *this preserves us*; ταῦτα ποιούμεν, *we do these things*.

1048. N. Many verbs which are transitive in English, and govern the objective case, take either a genitive or a dative in Greek. (See 1099; 1160; 1183.)

1049. N. Many verbs which are transitive in Greek are intransitive in English; as ὀμοῦμαι τοὺς θεούς, *I will swear by the Gods*; πάντας ἔλαθεν, *he escaped the notice of all*; αἰσχύνεται τὸν πατέρα, *he feels shame before his father*; σιγᾷ (or σιωπᾷ) τι, *he keeps silent about something*.

1050. N. Verbal adjectives and even verbal nouns occasionally take an object accusative instead of the regular objective genitive (1142; 1085, 3), as ἐπιστήμονες ᾗσαν τὰ προσήκοντα, *they were acquainted with what was proper*, X. C. 3, 3⁹. So τὰ μετέωρα φροντιστής, *one who ponders on the things above* (like φροντίζων), P. Ap. 18^b.

COGNATE ACCUSATIVE (INTERNAL OBJECT).

1051. Any verb whose meaning permits it may take an accusative of kindred signification. This accusative

repeats the idea *already contained* in the verb, and may follow intransitive as well as transitive verbs. *E.g.*

Πάσας ἡδονὰς ἡδεσθαι, *to enjoy all pleasures*, P.Phil.63^a.
 Εὐτύχῃσαν τοῦτο τὸ εὐτύχημα, *they enjoyed this good fortune*,
 X.A.6,3^b. So πεσεῖν πτώματα, *to suffer (to fall) falls*, A.Pr.919.
 Νόσον νοσεῖν or νόσον ἀσθενεῖν or νόσον κάμνειν, *to suffer under a disease*;
 ἀμάρτημα ἀμαρτάνειν, *to commit an error (to sin a sin)*;
 δουλείαν δουλεύειν, *to be subject to slavery*; ἀρχὴν ἄρχειν, *to hold an office*;
 ἀγῶνα ἀγωνίζεσθαι, *to undergo a contest*; γραφὴν γράφεσθαι, *to bring an indictment*;
 γραφὴν διώκειν, *to prosecute an indictment*: δίκην ὀφλεῖν, *to lose a lawsuit*;
 νίκην νικᾶν, *to gain a victory*; μάχην νικᾶν, *to gain a battle*;
 πομπὴν πέμπειν, *to form or conduct a procession*;
 πληγὴν τύπτειν, *to strike a blow*; ἐξῆλθον ἐξόδους, *they went out on expeditions*, X.H.1,2¹⁷.

1052. N. It will be seen that this construction is far more extensive in Greek than in English. It includes not only accusatives of kindred formation and meaning, as νίκην νικᾶν, *to gain a victory*; but also those of merely kindred meaning, as μάχην νικᾶν, *to gain a battle*. The accusative may also limit the meaning of the verb to one of many applications; as Ὀλύμπια νικᾶν, *to gain an Olympic victory*, T.1,126; ἐστιᾶν γάμους, *to give a wedding feast*, Ar.Av.132; ψήφισμα νικᾶ, *he carries a decree (gains a victory with a decree)*, Aesch.3,68; βοηδρόμια πέμπειν, *to celebrate the Boedromia by a procession*, D.3,31. So also (in poetry) βαίνειν (or ἐλθεῖν) πόδα, *to step (the foot)*: see E.Al.1153.

For the cognate accusative becoming the subject of a passive verb, see 1240.

1053. The cognate accusative may follow adjectives or even nouns. *E.g.*

Κακοὶ πᾶσαν κακίαν, *bad with all badness*, P.Rp.490^a; δοῦλος τὰς μεγίστας δουλείας, *a slave to the direst slavery*, *ibid.* 579^d.

1054. A neuter adjective sometimes represents a cognate accusative, its noun being implied in the verb. *E.g.*

Μεγάλα ἀμαρτάνειν (sc. ἀμαρτήματα), *to commit great faults*; ταῦτὰ λυπεῖσθαι καὶ ταῦτὰ χαίρειν, *to have the same griefs and the same joys*, D.18,292. So τί χρῆσομαι τούτῳ; (= τίνα χρείαν χρῆσομαι;), *what use shall I make of this?* and οὐδὲν χρῆσομαι τούτῳ, *I shall make no use of this* (1183). So χρήσιμος οὐδέν, *good for nothing* (1053). See 1060.

1055. 1. 'Here belongs the accusative of effect, which

expresses a result beyond the action of the verb, which is effected by that action. *E.g.*

Πρεσβεύειν τὴν εἰρήνην, *to negotiate a peace* (as ambassadors, πρέσβεις), D. 19, 134; but πρεσβεύειν πρεσβείαν, *to go on an embassy*. Compare the English *breaking a hole*, as opposed to *breaking a stick*.

2. So after verbs of *looking* (in poetry); as Ἄρη δεδορκέναι, *to look war (Ares)* (see A. Se. 53); ἡ βουλὴ ἐβλεψε νᾶπυ, *the Senate looked mustard*, Ar. Eq. 631.

1056. N. For verbs which take a cognate accusative and an ordinary object accusative at the same time, see 1076.

1057. N. Connected with the cognate accusative is that which follows verbs of motion to express the *ground over which* the motion passes; as ὁδὸν ἵεναι (ἐλθεῖν, πορεύεσθαι, etc.), *to go (over) a road*; πλεῖν θάλασσαν, *to sail the sea*; ὄρος καταβαίνειν, *to descend a mountain*; etc. These verbs thus acquire a transitive meaning.

ACCUSATIVE OF SPECIFICATION. — ADVERBIAL ACCUSATIVE.

1058. The accusative of *specification* may be joined with a verb, adjective, noun, or even a whole sentence, to denote a *part, character, or quality* to which the expression refers. *E.g.*

Τυφλὸς τὰ ὄμματα' εἶ, *you are blind in your eyes*, S. O. T. 371; καλὸς τὸ εἶδος, *beautiful in form*; ἄπειροι τὸ πλῆθος, *infinite in number*; δίκαιος τὸν τρόπον, *just in his character*; δεινοὶ μάχην, *mighty in battle*; κάμνω τὴν κεφαλὴν, *I have a pain in my head*; τὰς φρένας ὑγιαίνειν, *to be sound in their minds*; διαφέρει τὴν φύσιν, *he differs in nature*. Ποταμὸς, Κύδνος ὄνομα, εὖρος δύο πλέθρων, *a river, Cydnus by name, of two plethra in breadth* (922), X. A. 1, 2²³. Ἕλληνες εἰσι τὸ γένος, *they are Greeks by race*. Γένεσθε τὴν διάνοιαν μὴ ἐν τῷ δικαστηρίῳ, ἀλλ' ἐν τῷ θεάτρῳ, *imagine yourselves (become in thought) not in court, but in the theatre*, Aesch. 3, 153. Ἐπίστασθέ (με) οὐ μόνον τὰ μεγάλα ἀλλὰ καὶ τὰ μικρὰ πειρώμενον αἰετὶ ἀπὸ θεῶν ὁρμᾶσθαι, *you know that, not only in great but even in small things, I try to begin with the Gods*, X. C. 1, 5¹⁴.

1059. N. This is sometimes called the accusative by *synecdoche*, or the *limiting* accusative. It most frequently denotes a *part*; but it may refer to any circumstance to which the meaning of the expression is restricted. This construction sometimes resembles that of 1239, with which it must not be confounded.

1060. An accusative in certain expressions has the force of an adverb. *E.g.*

Τοῦτον τὸν τρόπον, *in this way, thus*; τὴν ταχίστην (*sc. ὁδόν*), *in the quickest way*; (τὴν) ἀρχήν, *at first* (with negative, *not at all*); τέλος, *finally*; προῖκα, *as a gift, gratis*; χάριν, *for the sake of*; δίκην, *in the manner of*; τὸ πρῶτον or πρῶτον, *at first*; τὸ λοιπόν, *for the rest*; πάντα, *in all things*; τᾶλλα, *in other respects*; οὐδέν, *in nothing, not at all*; τί; *in what, why?* τί, *in any respect, at all*; ταῦτα, *in respect to this, therefore*. So τοῦτο μέν . . . τοῦτο δέ (1010).

1061. N. Several of these (1060) are to be explained by 1058, as τᾶλλα, τί; *why?* ταῦτα, τοῦτο (with μέν and δέ), and sometimes οὐδέν and τί. Some are to be explained as cognate accusatives (see 1053 and 1054), and some are of doubtful origin.

ACCUSATIVE OF EXTENT.

1062. The accusative may denote *extent* of time or space. *E.g.*

Αἱ σπονδαὶ ἐνιαυτὸν ἔσονται, *the truce is to be for a year*, T. 4, 118. Ἐμεινεν ἡμέρας πέντε, *he remained five days*. Ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομήκοντα, *Plataea is seventy stades distant from Thebes*, T. 2, 5. Ἀπέχοντα Συρακουσῶν οὔτε πλοῦν πολλὴν οὔτε ὁδόν, (Megara) *not a long sail or land-journey distant from Syracuse*, T. 6, 49.

1063. N. This accusative with an *ordinal* number denotes *how long since* (including the date of the event); as ἐβδόμην ἡμέραν τῆς θυγατρὸς αὐτῷ τετελευτηκυίας, *when his daughter had died six days before* (i.e. *this being the seventh day*), Aesch. 3, 77.

1064. N. A peculiar idiom is found in expressions like τρίτον ἔτος τουτί (*this the third year*), i.e. *two years ago*; as ἀπηγγέλθη Φίλιππος τρίτον ἢ τέταρτον ἔτος τουτί Ἡραῖον τεῖχος πολιορκῶν, *two or three years ago Philip was reported to be besieging Heraion Teichos*, D. 3, 4.

TERMINAL ACCUSATIVE (POETIC).

1065. In poetry, the accusative without a preposition may denote the place or object *towards which* motion is directed. *E.g.*

Μνηστῆρας ἀφίκετο, *she came to the suitors*, Od. 1, 332. Ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε, *she ascended to great heaven and*

Olympus, Il. 1, 497. Τὸ κοῖλον Ἄργος βὰς φυγὰς, *going as an exile to the hollow Argos, S. O. C.* 378.

In prose a preposition would be used here.

ACCUSATIVE IN OATHS WITH νή AND μά.

1066. The accusative follows the adverbs of swearing νή and μά, *by*.

1067. An oath introduced by νή is affirmative; one introduced by μά (unless ναί, *yes*, precedes) is negative; as νή τὸν Δία, *yes, by Zeus*; μὰ τὸν Δία, *no, by Zeus*; but ναί, μὰ Δία, *yes, by Zeus*.

1068. N. Μά is sometimes omitted when a negative precedes; as οὐ, τόνδ' Ὀλυμπον, *no, by this Olympus, S. An.* 758.

TWO ACCUSATIVES WITH ONE VERB.

1069. Verbs signifying *to ask, to demand, to teach, to remind, to clothe or unclothe, to conceal, to deprive, and to take away*, may take two object accusatives. *E.g.*

Οὐ τοῦτ' ἐρωτῶ σε, *I am not asking you this, Ar. N.* 641; οὐδένα τῆς συνουσίας ἀργύριον πρᾶττει, *you demand no fee for your teaching from any one, X. M.* 1, 6¹¹; πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν, *with what did he begin to teach you strategy? ibid.* 3, 1⁵; τὴν ξυμμαχίαν ἀναμνησκοντες τοὺς Ἀθηναίους, *reminding the Athenians of the alliance, T.* 6, 6; τὸν μὲν ἑαυτοῦ (χιτῶνα) ἐκείνον ἡμφίεσε, *he put his own (tunic) on the other boy, X. Cy.* 1, 3¹⁷; ἐκδύων ἐμέ χρηστηρίαν ἐσθήτα, *stripping me of my oracular garb, A. Ag.* 1269; τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός, *he concealed from his daughter her husband's death, L.* 32, 7; τούτων τὴν τιμὴν ἀποστερεῖ με, *he cheats me out of the price of these, D.* 28, 13; τὸν πάντα δ' ὄλβον ἡμᾶρ ἐν μ' ἀφείλετο, *but one day deprived me of all my happiness, E. Hec.* 285.

1070. N. In poetry some other verbs have this construction; thus χρῶα νίζετο ἄλμην, *he washed the dried spray from his skin, Od.* 6, 224; so τιμωρεῖσθαι τινα αἷμα, *to punish one for blood (shed)*, see *E. Al.* 733.

1071. N. Verbs of this class sometimes have other constructions. For verbs of *depriving* and *taking away*, see 1118. For the accusative and genitive with verbs of *reminding*, see 1106.

1072. N. The accusative of a thing with some of these verbs is really a cognate accusative (1076).

1073. Verbs signifying *to do anything to* or *to say anything of* a person or thing take two accusatives. *E.g.*

Ταυτί με ποιοῦσιν, *they do these things to me*; τί μ' εἰργάσω; *what didst thou do to me?* Κακὰ πολλὰ ἔοργεν Τρῶας, *he has done many evils to the Trojans*, Il. 16, 424. Ἐκείνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε, *of him and the Corinthians he said much that was bad*, Hd. 8, 61; οὐ φροντιστέον τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, *we must not consider what the multitude will say of us*, P. Cr. 48^a.

1074. These verbs often take εἶ or καλῶς, *well*, or κακῶς, *ill*, instead of the accusative of a thing; τούτους εἶ ποιεῖ, *he does them good*; ὑμᾶς κακῶς ποιεῖ, *he does you harm*; κακῶς ἡμᾶς λέγει, *he speaks ill of us*.

For εἶ πάσχειν, εἶ ἀκούειν, etc., as passives of these expressions, see 1241.

1075. N. Πράσσω, *do*, very seldom takes two accusatives in this construction, ποιέω being generally used. Εἶ πράσσω and κακῶς πράσσω are intransitive, meaning *to be well off*, *to be badly off*.

1076. A transitive verb may have a cognate accusative (1051) and an ordinary object accusative at the same time. *E.g.*

Μέλγτός με ἐγράψατο τὴν γραφὴν ταύτην, *Meletus brought this indictment against me*, P. Ap. 19^b; Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας, *Miltiades, who gained the battle at Marathon over the barbarians*, Aesch. 3, 181; ὤρκωσαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὅρκους, *they made all the soldiers swear the strongest oaths*, T. 8, 75.

On this principle (1076) verbs of *dividing* may take two accusatives; as τὸ στράτευμα κατένειμε δώδεκα μέρη, *he made twelve divisions of the army*, X. C. 7, 5¹⁸.

1077. Verbs signifying *to name*, *to choose* or *appoint*, *to make*, *to think* or *regard*, and the like, may take a predicate accusative besides the object accusative. *E.g.*

Τί τὴν πόλιν προσαγορεύεις; *what do you call the state?* Τὴν τοιαύτην δύναμιν ἀνδρείαν ἔγωγε καλῶ, *such a power I call courage*, P. Rp. 430^b. Στρατηγὸν αὐτὸν ἀπέδειξε, *he appointed him general*, X. A. 1, 1²; εὐεργέτην τὸν Φίλιππον ἡγοῦντο, *they thought Philip a benefactor*, D. 18, 43; πάντων δεσπότην ἑαυτὸν πεποίηκεν, *he has made himself master of all*, X. C. 1, 3¹⁸.

1078. This is the active construction corresponding to the passive with copulative verbs (908), in which the object accusative

becomes the subject nominative (1234) and the predicate accusative becomes a predicate nominative (907). Like the latter, it includes also predicate adjectives; as τοὺς συμμάχους προθύμους ποιῆσθαι, *to make the allies eager*; τὰς ἀμαρτίας μεγάλας ᾔηγεν, *he thought the faults great*.

1079. N. With verbs of *naming* the infinitive εἶναι may connect the two accusatives; as σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι, *they name the man (to be) a sophist*, P. Pr. 311^e.

1080. N. Many other transitive verbs may take a predicate accusative in apposition with the object accusative; as ἔλαβε τοῦτο δῶρον, *he took this as a gift*; ἵππους ἄγειν θῦμα τῷ Ἡλίῳ, *to bring horses as an offering to the Sun*, X. C. 8, 3¹² (see 916). Especially an interrogative pronoun may be so used; as τίνας τούτους ὀρῶ; *who are these whom I see?* lit. *I see these, being whom?* (See 919; 972.)

1081. N. A predicate accusative may denote the *effect* of the action of the verb upon its direct object; as παιδεύειν τινὰ σοφόν (or κακόν), *to train one (to be) wise (or bad)*; τοὺς υἱεῖς ἵπποτας ἐδίδαξεν, *he taught his sons to be horsemen*. See 1055.

1082. N. For one of two accusatives retained with the passive, see 1239.

For the accusative absolute, see 1569.

GENITIVE.

1083. As the chief use of the accusative is to limit the meaning of a verb, so the chief use of the genitive is to limit the meaning of a noun. When the genitive is used as the object of a verb, it seems to depend on the nominal idea which belongs to the verb: thus ἐπιθυμῶ involves ἐπιθυμίαν (as we can say ἐπιθυμῶ ἐπιθυμίαν, 1051); and in ἐπιθυμῶ τούτου, *I have a desire for this*, the nominal idea preponderates over the verbal. So βασιλεύει τῆς χώρας (1109) involves the idea βασιλεύς ἐστι τῆς χώρας, *he is king of the country*. The Greek is somewhat arbitrary in deciding when it will allow either idea to preponderate in the construction, and after some verbs it allows both the accusative and the genitive (1108). In the same general sense the genitive follows verbal adjectives. It has also uses which originally belonged to the ablative; for example, with verbs of *separation* and to express *source*. (See 1042.)

GENITIVE AFTER NOUNS (ATTRIBUTIVE GENITIVE).

1084. A noun in the genitive may limit the meaning of another noun, to express various relations, most of

which are denoted by *of* or by the possessive case in English.

1085. The genitive thus depending on a noun is called *attributive* (see 919). Its most important relations are the following:—

1. **POSSESSION** or other close relation: as ἡ τοῦ πατρὸς οἰκία, *the father's house*; ἡμῶν ἡ πατρίς, *our country*; τὸ τῶν ἀνδρῶν γένος, *the lineage of the men*. So ἡ τοῦ Διὸς, *the daughter of Zeus*; τὰ τῶν θεῶν, *the things of the Gods* (953). **The Possessive Genitive.**

2. The **SUBJECT** of an action or feeling: as ἡ τοῦ δήμου εὐνοία, *the good-will of the people* (i.e. *which the people feel*). **The Subjective Genitive.**

3. The **OBJECT** of an action or feeling: as διὰ τὸ Πανσανίου μῖσος, *owing to the hatred of* (i.e. *felt against*) *Pausanias*, T.1,96; πρὸς τὰς τοῦ χειμῶνος καρτερήσεις, *as regards his endurance of the winter*, P.Sy.220*. So οἱ θεῶν ὅρκοι, *the oaths (sworn) in the name of the Gods* (as we say θεοὺς ὀμνύναι, 1049), X.A.2,57. **The Objective Genitive.**

4. **MATERIAL** or **CONTENTS**, including that of which any thing consists: as βοῶν ἀγέλη, *a herd of cattle*; ἄλσος ἡμέρων δένδρων, *a grove of cultivated trees*, X.A.5,312; κρήνη ἡδέος ὕδατος, *a spring of fresh water*, X.A.6,44; δύο χοίνικες ἀλφίτων, *two quarts of meal*. **Genitive of Material.**

5. **MEASURE**, of space, time, or value: as τριῶν ἡμερῶν ὁδός, *a journey of three days*; ὀκτὼ σταδίων τεῖχος, *a wall of eight stades (in length)*; τριάκοντα ταλάντων οὐσία, *an estate of thirty talents*; μισθὸς τεττάρων μηνῶν, *pay for four months*; πράγματα πολλῶν ταλάντων, *affairs of* (i.e. *involving*) *many talents*, Ar.N.472. **Genitive of Measure.**

6. **CAUSE** or **ORIGIN**: μεγάλων ἀδικημάτων ὀργή, *anger at great offences*; γραφὴ ἀσεβείας, *an indictment for impiety*. **The Causal Genitive.**

7. **THE WHOLE**, after nouns denoting a part: as πολλοὶ τῶν ῥητόρων, *many of the orators*; ἀνὴρ τῶν ἐλευθέρων, *a man (i.e. one) of the freemen*. **The Partitive Genitive.** (See also 1088.)

These seven classes are not exhaustive; but they will give a general idea of these relations, many of which it is difficult to classify.

1086. N. Examples like πόλις Ἄργους, *the city of Argos*, Ar. Eq. 813, Τροίης πολίεθρον, *the city of Troy*, Od. 1, 2, in which the genitive is used instead of apposition, are poetic.

1087. Two genitives denoting different relations may depend on one noun; as ἵππου δρόμον ἡμέρας, *within a day's run for a horse*, D. 19, 273; διὰ τὴν τοῦ ἀνέμου ἅψωσιν αὐτῶν ἐς τὸ πέλαγος, *by the wind's driving them (the wrecks) out into the sea*, T. 7, 34.

1088. (*Partitive Genitive.*) The partitive genitive (1085, 7) may follow all nouns, pronouns, adjectives (especially superlatives), participles with the article, and adverbs, which denote a part. *E.g.*

Οἱ ἀγαθοὶ τῶν ἀνθρώπων, *the good among the men*; ὁ ἥμις τοῦ ἀριθμοῦ, *the half of the number*; ἄνδρα οἶδα τοῦ δήμου, *I know a man of the people*; τοῖς θρανίοις τῶν ναυτῶν, *to the upper benches of the sailors*, T. 6, 31; οὐδεὶς τῶν παίδων, *no one of the children*; πάντων τῶν ῥητόρων δεινότατος, *the most eloquent of all the orators*, ὁ βουλόμενος καὶ ἀστῶν καὶ ξένων, *any one who pleases of both citizens and strangers*, T. 2, 34; διὰ γυναικῶν, *divine among women*, Od. 4, 305; ποῦ τῆς γῆς; *ubi terrarum? where on the earth?* τίς τῶν πολιτῶν; *who of the citizens?* δις τῆς ἡμέρας, *twice a day*; εἰς τοῦτο ἀνοίας, *to this pitch of folly*; ἐπὶ μέγα δυνάμει, *to a great degree of power*, T. 1, 118; ἐν τούτῳ παρασκευῆς, *in this state of preparation*. "Α μὲν διώκει τοῦ ψηφίσματος ταῦτ' ἐστίν, *the parts of the decree which he prosecutes are these* (lit. *what parts of the decree he prosecutes, etc.*), D. 18, 56. Εὐφημότατ' ἀνθρώπων, *in the most plausible way possible (most plausibly of men)*, D. 19, 50. Ὅτε δεινότητος σαυτοῦ ταῦτα ᾔσθα, *when you were at the height of your power in these matters*, X. M. 1, 246. (See 965.)

1089. The partitive genitive has the predicate position as regards the article (971), while other attributive genitives (except personal pronouns, 977) have the attributive position (959).

1090. N. An adjective or participle generally agrees in gender with a dependent partitive genitive. But sometimes, especially when it is singular, it is neuter, agreeing with μέρος, *part*, understood; as τῶν πολεμίων τὸ πολὺ (for οἱ πολλοί), *the greater part of the enemy*.

1091. N. A partitive genitive sometimes depends on τις or μέρος understood; as ἔφασαν ἐπιμυγνῖναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς, *they said that some of their own men had mixed with them, and some of them with their own men* (τινάς being understood with σφῶν and ἐκείνων), X. A. 3, 516.

1092. N. Similar to such phrases as ποῦ γῆς; εἰς τοῦτο ἀνοίας, etc., is the use of ἔχω and an adverb with the genitive; as πῶς ἔχεις δόξης; in *what state of opinion are you?* P. Rp. 456^a; εὖ σώματος ἔχειν, *to be in a good condition of body*, *ibid.* 404^a; ὥς εἶχε τάχους, *as fast as he could* (lit. *in the condition of speed in which he was*), T. 2, 90; so ὥς ποδῶν εἶχον, Hd. 6, 116; εὖ ἔχειν φρενῶν, *to be right in his mind* (see E. Hip. 462).

GENITIVE AFTER VERBS.

PREDICATE GENITIVE.

1093. As the attributive genitive (1084) stands in the relation of an attributive adjective to its leading substantive, so a genitive may stand in the relation of a predicate adjective (907) to a verb.

1094. Verbs signifying *to be* or *to become* and other copulative verbs may have a predicate genitive expressing any of the relations of the attributive genitive (1085). *E.g.*

1. (*Possessive.*) Ὁ νόμος ἐστὶν οὗτος Δράκοντος, *this law is Draco's*, D. 23, 51. Πενίαν φέρειν οὐ παντὸς, ἀλλ' ἀνδρὸς σοφοῦ, *to bear poverty is not in the power of every one, but in that of a wise man*, Men. Mon. 463. Τοῦ θεῶν νομίζεται (ὁ χώρος); *to what God is the place held sacred?* S. O. C. 38.

2. (*Subjective.*) Οἶμαι αὐτὸ (τὸ ῥῆμα) Περιάνδρου εἶναι, *I think it (the saying) is Periander's*, P. Rp. 336^a.

3. (*Objective.*) Οὐ τῶν κακούργων οἶκτος, ἀλλὰ τῆς δίκης, *pity is not for evil doers, but for justice*, E. frag. 272.

4. (*Material.*) Ἐρυμα λίθων πεποιημένον, *a wall built of stones*, T. 4, 31. Οἱ θεμέλιοι παντοίων λίθων ὑπόκεινται, *the foundations are laid (consisting) of all kinds of stones*, T. 1, 93.

5. (*Measure.*) (Τὰ τεῖχη) σταδίων ἦν ὀκτώ, *the walls were eight stades (in length)*, T. 4, 66. Ἐπειδὴν ἐτῶν ἦ τις τριάκοντα, *when one is thirty years old*, P. Lg. 721^a.

6. (*Origin.*) Τοιούτων ἐστὲ προγόνων, *from such ancestors are you sprung*, X. A. 3, 21^a.

7. (*Partitive.*) Τούτων γενοῦ μοι, *become one of these for my sake*, Ar. N. 107. Σόλων τῶν ἐπτὰ σοφιστῶν ἐκλήθη, *Solon was called one of the Seven Wise Men*, I. 15, 235.

1095. Verbs signifying *to name*, *to choose* or *appoint*,

to make, to think or regard, and the like, which generally take two accusatives (1077), may take a genitive in place of the predicate accusative. *E.g.*

Τὴν Ἀσίαν ἑαυτῶν ποιοῦνται, *they make Asia their own*, X. Ag. 1, 33. Ἐμὲ θὲς τῶν πεπεισμένων, *put me down as (one) of those who are persuaded*, P. Rp. 424^c. (Τοῦτο) τῆς ἡμετέρας ἀμελείας ἂν τις θεῖη δικαίως, *any one might justly regard this as belonging to our neglect*, D. 1, 10.

1096. These verbs (1095) in the passive are among the copulative verbs of 907, and they still retain the genitive. See the last example under 1094, 7.

GENITIVE EXPRESSING A PART.

1097. 1. Any verb may take a genitive if its action affects the object *only in part*. *E.g.*

Πέμπει τῶν Λυδῶν, *he sends some of the Lydians* (but πέμπει τοὺς Λυδοὺς, *he sends the Lydians*). Πίνει τοῦ οἴνου, *he drinks of the wine*. Τῆς γῆς ἔτεμον, *they ravaged (some) of the land*, T. 1, 30.

2. This principle applies especially to verbs signifying to share (i.e. to give or take a part) or to enjoy. *E.g.*

Μετείχον τῆς λείας, *they shared in the booty*; so often μεταποιεῖσθαί τινος, *to claim a share of anything* (cf. 1099); ἀπολαύομεν τῶν ἀγαθῶν, *we enjoy the blessings* (i.e. our share of them); οὕτως ὄναισθε τούτων, *thus may you enjoy these*, D. 28, 20. So οὐ προσήκει μοι τῆς ἀρχῆς, *I have no concern in the government*; μέτεστί μοι τούτου, *I have a share in this* (1161).

1098. N. Many of these verbs also take an accusative, when they refer to the whole object. Thus ἔλαχε τούτου means *he obtained a share of this by lot*, but ἔλαχε τοῦτο, *he obtained this by lot*. Μετέχω and similar verbs may regularly take an accusative like μέρος, *part*; as τῶν κινδύνων πλείστον μέρος μεθέξουσιν, *they will have the greatest share of the dangers*, I. 6, 3 (where μέρους would mean that they have only a part of a share). This use of μέρος shows the nature of the genitive after these verbs.

In συντρίβειν τῆς κεφαλῆς, *to bruise his head*, and κατεαγέναι τῆς κεφαλῆς, *to have his head broken*, the genitive is probably partitive. See Ar. Ach. 1180, Pa. 71; I. 18, 52. These verbs take also the accusative.

GENITIVE WITH VARIOUS VERBS.

1099. The genitive follows verbs signifying to take

hold of, to touch, to claim, to aim at, to hit, to attain, to miss, to make trial of, to begin. E.g.

Ἐλάβετο τῆς χειρὸς αὐτοῦ, *he took his hand*, X. H. 4, 1³⁸; πυρὸς ἔστι θιγόντα μὴ εὐθὺς καίεσθαι, *it is possible to touch fire and not be burned immediately*, X. C. 5, 1¹⁸; τῆς ξυνέσεως μεταποιεῖσθαι, *to lay claim to sagacity*, T. 1, 140; ἥκιστα τῶν ἀλλοτρίων ὀρέγονται, *they are least eager for what is another's*, X. Sy. 4, 42; οὐδὲ μὴν ἄλλου στοχαζόμενος ἔτυχε τούτου, *nor did he aim at another man and hit this one*, Ant. 2a, 4; τῆς ἀρετῆς ἐφικέσθαι, *to attain to virtue*, I. 1, 5; ὁδοῦ εὐπόρου τυχεῖν, *to find a passable road*, X. H. 6, 5⁶²; πολλῶν καὶ χαλεπῶν χωρίων ἐπελάβοντο, *they took possession of many rough places*, *ibid.*; ταύτης ἀποσφαλέντα τῆς ἐλπίδος, *disappointed in this hope*, Hd. 6, 5; σφαλεῖς τῆς ἀληθείας, *having missed the truth*, P. Rp. 451^a; τὸ ἐψεύσθαι τῆς ἀληθείας, *to be cheated out of the truth*, *ibid.* 413^a; πειράσαντες τοῦ χωρίου, *having made an attempt on the place*, T. 1, 61; εἰκὸς ἄρχειν με λόγου, *it is proper that I should speak first*, X. C. 6, 1⁶.

1100. N. Verbs of *taking hold* may have an object accusative, with a genitive of the part taken hold of; as ἔλαβον τῆς ζώνης τὸν Ὀρόνταν, *they seized Orontas by his girdle*, X. A. 1, 6¹⁰.

1101. 1. The poets extend the construction of verbs of *taking hold* to those of *pulling, dragging, leading*, and the like; as ἄλλον μὲν χλαίνης ἐρύων ἄλλον δὲ χιτῶνος, *pulling one by the cloak, another by the tunic*, Il. 22, 493; βοῦν ἀγέτην κεράων, *the two led the heifer by the horns*, Od. 3, 439.

2. So even in prose: τὰ νήπια παῖδιά δέουσι τοῦ ποδὸς σπάρτω, *they tie the infants by the foot with a cord*, Hd. 5, 16; μήποτε ἄγειν τῆς ἡνίας τὸν ἵππον, *never to lead the horse by the bridle*, X. Eq. 6, 9.

3. Under this head is usually placed the poetic genitive with verbs of *imploring*, denoting the part grasped by the suppliant; as ἐμὲ λισσέσκετο γούνων, *she implored me by (i.e. clasping) my knees*, Il. 9, 451. The explanation is less simple in λίσσομαι Ζηνὸς Ὀλυμπίου, *I implore by Olympian Zeus*, Od. 2, 68: compare νῦν δέ σε πρὸς πατὸς γουνάζομαι, *and now I implore thee by thy father*, Od. 13, 324.

1102. The genitive follows verbs signifying *to taste, to smell, to hear, to perceive, to comprehend, to remember, to forget, to desire, to care for, to spare, to neglect, to wonder at, to admire, to despise. E.g.*

Ἐλευθερίης γευσάμενοι, *having tasted of freedom*, Hd. 6, 5; κρομμύων ὀσφραίνομαι, *I smell onions*, Ar. R. 654; φωνῆς ἀκούειν

μοι δοκῶ, *methinks I hear a voice*, Ar. Pa. 61; αἰσθάνεσθαι, *μεμνήσθαι*, or ἐπιλανθάνεσθαι τούτων, *to perceive, remember, or forget these*; ὅσοι ἀλλήλων ξυνίεσαν, *all who comprehended each other's speech*, T. 1, 3 (1104); τούτων τῶν μαθημάτων ἐπιθυμῶ, *I long for this learning*, X. M. 2, 6³⁰; χρημάτων φείδεσθαι, *to be sparing of money*, *ibid.* 1, 2²²; τῆς ἀρετῆς ἀμελεῖν, *to neglect virtue*, I. 1, 48; εἰ ἀγασαι τοῦ πατρός, *if you admire your father*, X. C. 3, 1¹⁵. Μηδενὸς οὐκ ὀλιγωρεῖτε μηδὲ καταφρονεῖτε τῶν προστεταγμένων, *do not then neglect or despise any of my injunctions*, I. 3, 48. Τῶν κατηγορῶν θαυμάζω, *I am astonished at my accusers*, L. 25, 1. (For a causal genitive with verbs like θαυμάζω, see 1126.)

1103. N. Verbs of *hearing, learning*, etc. may take an accusative of the thing heard etc. and a genitive of the person heard from; as τούτων τοιούτους ἀκούω λόγους, *I hear such sayings from these men*; πυθέσθαι τοῦτο ὑμῶν, *to learn this from you*. The genitive here belongs under 1130. A sentence may take the place of the accusative; as τούτων ἄκουε τί λέγουσιν, *hear from these what they say*. See also ἀποδέχομαι, *accept (a statement) from*, in the Lexicon.

1104. N. Verbs of *understanding*, as ἐπίσταμαι, have the accusative. Συνίημι, quoted above with the genitive (1102), usually takes the accusative of a thing.

1105. The impersonals μέλει and μεταμέλει take the genitive of a thing with the dative of a person (1161); as μέλει μοι τούτου, *I care for this*; μεταμέλει σοι τούτου, *thou repentest of this*. Προσῆκει, *it concerns*, has the same construction, but the genitive belongs under 1097, 2.

1106. Causative verbs of this class take the accusative of a person and the genitive of a thing; as μή μ' ἀναμνήσῃς κακῶν, *do not remind me of evils* (i.e. *cause me to remember them*), E. Al. 1045; τοὺς παῖδας γευστέον αἵματος, *we must make the children taste blood*, P. Rp. 537^a.

But verbs of *reminding* also take two accusatives (1069).

1107. N. ὀζω, *emit smell (smell of)*, has a genitive (perhaps by an ellipsis of ὀσμὴν, *odor*); as ὀξουσ' ἀμβροσίας καὶ νέκταρος, *they smell of ambrosia and nectar*, Ar. Ach. 196. A second genitive may be added to designate the source of the odor; as εἰ τῆς κεφαλῆς ὀζω μύρον, *if my head smells of perfume*, Ar. Eccl. 524.

1108. N. Many of the verbs of 1099 and 1102 may take also the accusative. See the Lexicon.

1109. The genitive follows verbs signifying *to rule, to lead, or to direct*. *E.g.*

*Ἔρως τῶν θεῶν βασιλεύει, *Love is king of the Gods*, P. Sy. 195^c; Πολυκράτης Σάμου τυραννῶν, *Polycrates, while he was tyrant of Samos*, T. 1, 13; Μίνως τῆς νῦν Ἑλληνικῆς θαλάσσης ἐκράτησε καὶ τῶν Κυκλάδων νήσων ἤρξε, *Minos became master of what is now the Greek sea, and ruler of the Cyclades*, T. 1, 4; ἡδονῶν ἐκράτει, *he was master of pleasures*, X. M. 1, 5⁶; ἡγούμενοι αὐτονόμων τῶν ξυμμάχων, *leading their allies (who were) independent* (972), T. 1, 97.

1110. N. This construction is sometimes connected with that of 1120. But the genitive here depends on the idea of *king or ruler* implied in the verb, while there it depends on the idea of *comparison* (see 1083).

1111. N. For other cases after many of these verbs, see the Lexicon. For the dative in poetry after ἡγέομαι and ἀνάσσω, see 1164.

1112. Verbs signifying *fulness and want* take the genitive of material (1085, 4). *E.g.*

Χρημάτων εὐπόρει, *he had abundance of money*, D. 18, 235; σεσαγμένος πλούτου τὴν ψυχὴν ἔσομαι, *I shall have my soul loaded with wealth*, X. Sy. 4, 64. Οὐκ ἂν ἀπορῶ παραδειγμάτων, *he would be at no loss for examples*, P. Rp. 557^d; οὐδὲν δεήσει πολλῶν γραμμάτων, *there will be no need of many writings*, I. 4, 78.

1113. Verbs signifying *to fill* take the accusative of the thing filled and the genitive of material. *E.g.*

Δακρύων ἔπλησεν ἐμέ, *he filled me with tears*, E. Or. 368.

1114. N. Δέομαι, *I want*, besides the ordinary genitive (as τούτων ἐδέοντο, *they were in want of these*), may take a cognate accusative of the thing; as δεήσομαι ὑμῶν μετρίαν δέησιν, *I will make of you a moderate request*, Aesch. 3, 61. (See 1076.)

1115. N. Δεῖ may take a dative (sometimes in poetry an accusative) of the person besides the genitive; as δεῖ μοι τούτου, *I need this*; αὐτὸν γάρ σε δεῖ Προμήθεως, *for thou thyself needest a Prometheus*, A. Pr. 86 (cf. οὐ δεῖ με ἐλθεῖν).

1116. N. (a) Besides the common phrases πολλοῦ δεῖ, *it is far from it*, ὀλίγου δεῖ, *it wants little of it*, we have in Demosthenes οὐδὲ πολλοῦ δεῖ (like παντὸς δεῖ), *it wants everything of it* (lit. *it does not even want much*).

(b) By an ellipsis of δεῖν (1534), ὀλίγου and μικροῦ come to mean *almost*; as ὀλίγου πάντες, *almost all*, P. Rp. 552^d.

GENITIVE OF SEPARATION AND COMPARISON.

1117. The genitive (as ablative) may denote that from which anything is *separated* or *distinguished*. On this principle the genitive follows verbs denoting to *remove*, to *restrain*, to *release*, to *cease*, to *fail*, to *differ*, to *give up*, and the like. *E.g.*

Ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου, *the island is not far distant from the main-land*. Ἐπιστήμη χωριζομένη δικαιοσύνης, *knowledge separated from justice*, P. Menex. 246^e; λῦσόν με δεσμῶν, *release me from chains*; ἐπέσχον τῆς τειχίσεως, *they ceased from building the wall*; τούτους οὐ πάύσω τῆς ἀρχῆς, *I will not depose these from their authority*, X. C. 8, 6³; οὐ πάύεσθε τῆς μοχθηρίας, *you do not cease from your rascality*; οὐκ ἐψεύσθη τῆς ἐλπίδος, *he was not disappointed in his hope*, X. H. 7, 5²⁴; οὐδὲν διοίσεις Χαίρεφῶντος, *you will not differ from Chaerephon*, Ar. N. 503; τῆς ἐλευθερίας παραχωρῆσαι Φιλίππῳ, *to surrender freedom to Philip*, D. 18, 68. So εἶπον (αὐτῷ) τοῦ κήρυκος μὴ λείπεσθαι, *they told him not to be left behind the herald (i.e. to follow close upon him)*, T. 1, 131; ἡ ἐπιστολὴ ἣν οὗτος ἔγραψεν ἀπολειφθεὶς ἡμῶν, *the letter which this man wrote without our knowledge (lit. separated from us)*, D. 19, 36.

Transitive verbs of this class may take also an accusative.

1118. Verbs of *depriving* may take a genitive in place of the accusative of a thing, and those of *taking away* a genitive in place of the accusative of a person (1069; 1071); as ἐμὲ τῶν πατρῶων ἀπεστέρηκε, *he has deprived me of my paternal property*, D. 29, 3; τῶν ἄλλων ἀφαιρούμενοι χρήματα, *taking away property from the others*, X. M. 1, 5³; πόσων ἀπεστέρησθε, *of how much have you been bereft!* D. 8, 63.

1119. N. The poets use this genitive with verbs of *motion*; as Οὐλύμποιο κατήλθομεν, *we descended from Olympus*, Il. 20, 125; Πυθῶνος ἔβας, *thou didst come from Pytho*, S. O. T. 152. Here a preposition would be used in prose.

1120. The genitive follows verbs signifying to *surpass*, to *be inferior*, and all others which imply comparison. *E.g.*

(Ἀνθρῳπος) ξυνέσει ὑπερέχει τῶν ἄλλων, *man surpasses the others in sagacity*, P. Menex. 237^d; ἐπιδείξαντες τὴν ἀρετὴν τοῦ πλήθους περιγιγνομένην, *showing that bravery proves superior to numbers*, I. 4, 91; ὁρῶν ὑστερίζουσιν τὴν πόλιν τῶν καιρῶν, *seeing the city too late for its opportunities*, D. 18, 102; ἐμπειρία πολὺ προέχετε τῶν

ἄλλων, *in experience you far excel the others*, X.H.7,14; οὐδὲν πλῆθει γε ἡμῶν λειφθέντες, *when they were not at all inferior to (left behind by) us in numbers*, X.A.7,7²¹. So τῶν ἐχθρῶν νικᾶσθαι (or ἡσπᾶσθαι), *to be overcome by one's enemies*; but these two verbs take also the genitive with ὑπό (1234). So τῶν ἐχθρῶν κρατεῖν, *to prevail over one's enemies*, and τῆς θαλάσσης κρατεῖν, *to be master of the sea*. Compare the examples under 1109, and see 1110.

GENITIVE WITH VERBS OF ACCUSING ETC.

1121. Verbs signifying *to accuse, to prosecute, to convict, to acquit, and to condemn* take a genitive denoting the *crime*, with an accusative of the person. *E.g.*

Αἰτιῶμαι αὐτὸν τοῦ φόνου, *I accuse him of the murder*; ἐγράψατο αὐτὸν παρανόμων, *he indicted him for an illegal proposition*; διώκει με δώρων, *he prosecutes me for bribery (for gifts)*. Κλέωνα δώρων ἐλόντες καὶ κλοπῆς, *having convicted Cleon of bribery and theft*, Ar.N.591. Ἐφευγε προδοσίας, *he was brought to trial for treachery*, but ἀπέφυγε προδοσίας, *he was acquitted of treachery*. Ψευδομαρτυριῶν ἀλώσεσθαι προσδοκῶν, *expecting to be convicted of falsehood*, D.39,18.

1122. Ὀφλισκάνω, *lose a suit*, has the construction of a passive of this class (1239); as ὤφλε κλοπῆς, *he was convicted of theft*. It may also have a cognate accusative; as ὤφλε κλοπῆς δίκην, *he was convicted of theft* (1051). For other accusatives with ὀφλισκάνω, as μωρίαν, *folly*, αἰσχύνην, *shame*, χρήματα, *money (fine)*, see the *Lexicon*.

1123. Compounds of κατά of this class, including κατηγορῶ (882, 2), commonly take a genitive of the *person*, which depends on the κατά. They may take also an object accusative denoting the *crime or punishment*. *E.g.*

Οὐδεὶς αὐτὸς αὐτοῦ κατηγορήσε πώποτε, *no man ever himself accused himself*, D.38,26; κατεβόων τῶν Ἀθηναίων, *they decried the Athenians*, T.1,67; θάνατον κατέγνωσαν αὐτοῦ, *they condemned him to death*, T.6,61; ὑμῶν δέομαι μὴ καταγνῶναι δωροδοκίαν ἐμοῦ, *I beg you not to declare me guilty of taking bribes*, L.21,21; τὰ πλείεστα κατεψεύσατό μου, *he told the most lies against me*, D.18,9; λέγω πρὸς τοὺς ἐμοῦ καταψηφισμένους θάνατον, *I speak to those who voted to condemn me to death*, P.Ap.38^a.

1124. N. Verbs of *condemning* which are compounds of κατά may take three cases; as πολλῶν οἱ πατέρες ἡμῶν μηδισμού θάνατον κατέγνωσαν, *our fathers condemned many to death for Medism*, I.4,157.

For a genitive (of *value*) denoting the penalty, see 1133.

1125. N. The verbs of 1121 often take a cognate accusative (1051) on which the genitive depends; as γραφὴν γράφεσθαι ὕβρεως, *to bring an indictment for outrage*; γραφὴν (or δίκην) ὑπέχειν, φεύγειν, ἀποφεύγειν, ὀφλεῖν, ἀλῶναι, etc. The force of this accusative seems to be felt in the construction of 1121.

GENITIVE OF CAUSE AND SOURCE.

1126. The genitive often denotes a *cause*, especially with verbs expressing emotions, as *admiration, wonder, affection, hatred, pity, anger, envy, or revenge*. *E.g.*

(Τούτους) τῆς μὲν τόλμης οὐ θανμάζω, τῆς δὲ ἀξυνεσίας, *I wonder not at their boldness, but at their folly*, T. 6, 36; πολλάκις σε εὐδαιμόνισα τοῦ τρόπου, *I often counted you happy for your character*, P. Cr. 43^b; ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ, *I envy you for your mind, but loathe you for your cowardice*, S. El. 1027; μή μοι φθονήσης τοῦ μαθήματος, *don't grudge me the knowledge*, P. Eu. 297^b; συγγιγνώσκειν αὐτοῖς χρή τῆς ἐπιθυμίας, *we must forgive them for their desire*, *ibid.* 306^c; καὶ σφεας τιμωρήσομαι τῆς ἐνθάδε ἀπίξιος, *and I shall punish them for coming hither*, Hd. 3, 145. Τούτους οἰκτίρω τῆς νόσου, *I pity these for their disease*, X. Sy. 48^t; τῶν ἀδικημάτων ὀργίζεσθαι, *to be angry at the offences*, L. 31, 11.

Most of these verbs may take also an accusative or dative of the person.

1127. N. The genitive sometimes denotes a *purpose or motive* (where ἔνεκα is generally expressed); as τῆς τῶν Ἑλλήνων ἐλευθερίας, *for the liberty of the Greeks*, D. 18, 100; so 19, 76. (See 1548.)

1128. N. Verbs of *disputing* take a causal genitive; as οὐ βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς, *we do not dispute with the King about his dominion*, X. A. 2, 3²³; Εὐμολπος ἡμφισβήτησεν Ἐρεχθεὶ τῆς πόλεως, *Eumolpus disputed with Erechtheus for the city (i.e. disputed its possession with him)*, I. 12, 193.

1129. The genitive is sometimes used in *exclamations*, to give the cause of the astonishment. *E.g.*

ὦ Πόσειδον, τῆς τέχνης, *O Poseidon, what a trade!* Ar. Eq. 144.
ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν! *O King Zeus! what subtilty of intellect!* Ar. N. 153.

1130. 1. The genitive sometimes denotes the *source*. *E.g.*

Τοῦτο ἔτυχόν σου, *I obtained this from you*. Μάθε μου τάδε, *learn this from me*, X. C. 1, 6⁴⁴. Add the examples under 1103.

2. So with γίγνομαι, in the sense *to be born*; as Δαρείον καὶ Παρυσάτιδος γίνονται παῖδες δύο, *of Darius and Parysatis are born two sons*, X. A. 1, 1¹.

1131. In *poetry*, the genitive occasionally denotes the *agent* after a passive verb, or is used like the *instrumental dative* (1181). *E.g.*

Ἐν Ἄϊδα δὴ κείμεαι, σᾶς ἀλόχου σφαγεῖς Αἰγίσθου τε, *thou liest now in Hades, slain by thy wife and Aegisthus*, E. El. 122. Πρῆσαι πυρὸς δηΐοιο θύρετρα, *to burn the gates with destructive fire*, Il. 2, 415.

These constructions would not be allowed in prose.

GENITIVE AFTER COMPOUND VERBS.

1132. The genitive often depends on a preposition included in a compound verb. *E.g.*

Πρόκειται τῆς χώρας ἡμῶν ὄρη μεγάλα, *high mountains lie in front of our land*, X. M. 3, 5²⁶; ὑπερεφάνησαν τοῦ λόφου, *they appeared above the hill*, T. 4, 93; οὕτως ὑμῶν ὑπεραλγῶ, *I grieve so for you*, Ar. Av. 466; ἀποτρέπει με τούτου, *it turns me from this*, P. Ap. 31^d; τῷ ἐπιβάντι πρώτῳ τοῦ τείχους, *to him who should first mount the wall*, T. 4, 116; οὐκ ἀνθρώπων ὑπερεφρόνει, *he did not despise men*, X. Ag. 11, 2.

For the genitive after verbs of *accusing* and *condemning*, compounds of *κατά*, see 1123.

GENITIVE OF PRICE OR VALUE.

1133. The genitive may denote the *price* or *value* of a thing. *E.g.*

Τεύχε' ἄμειβεν, χρύσεια χαλκείων, ἑκατόμβοι' ἐννεαβοίων, *he gave gold armor for bronze, armor worth a hundred oxen for that worth nine oxen*, Il. 6, 235. Δόξα χρημάτων οὐκ ὠνητή (sc. ἐστίν), *glory is not to be bought with money*, I. 2, 32. Πόσου διδάσκει; πέντε μνῶν. *For what price does he teach? For five minae*. P. Ap. 20^b. Οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας, *I would not have sold my hopes for a great deal*, P. Ph. 98^b; μείζονος αὐτὰ τιμῶνται, *they value them more*, X. C. 2, 1¹⁸. (But with verbs of *valuing* *περί* with the genitive is more common.)

In judicial language, *τιμᾶν τινί τινος* is said of the court's judgment in estimating the penalty, *τιμᾶσθαι τινί τινος* of either party to the suit in proposing a penalty; as ἀλλὰ δὴ φυγῆς τιμήσωμαι; ἴσως γὰρ ἂν μοι τούτου τιμήσαιτε, *but now shall I propose exile as my punishment?—you (the court) might perhaps fix my penalty at this*, P. Ap. 37^c. So *τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου*, *so the man estimates my punishment at death* (i.e. *proposes death as my punish-*

ment), P. Ap. 36^b. So also Σφοδρίαν ὑπήγον θανάτου, *they impeached Sphodrias on a capital charge* (cf. 1124), X. H. 5, 4²⁴.

1134. The thing bought sometimes stands in the genitive, either by analogy to the genitive of price, or in a causal sense (1126); as τοῦ δώδεκα μνᾶς Πασίᾳ (sc. ὀφείλω); *for what (do I owe) twelve minae to Pasias?* Ar. N. 22; οὐδένα τῆς συνουσίας ἀργύριον πρᾶττει, *you ask no money of anybody for your teaching*, X. M. 1, 6¹¹.

1135. The genitive depending on ἀξίος, *worth, worthy*, and its compounds, or on ἀξιώω, *think worthy*, is the genitive of *price or value*; as ἀξίός ἐστι θανάτου, *he is worthy of death*; οὐ Θεμιστοκλέα τῶν μεγίστων δωρεῶν ἡξίωσαν; *did they not think Themistocles worthy of the highest gifts?* I. 4, 154. So sometimes ἀτιμος and ἀτιμάζω take the genitive. (See 1140.)

GENITIVE OF TIME AND PLACE.

1136. The genitive may denote the *time within which* anything takes place. *E.g.*

Ποίου χρόνου δὲ καὶ πεπόρθηται πόλις; *well, how long since (within what time) was the city really taken?* A. Ag. 278. Τοῦ ἐπιγεγνομένου χειμῶνος, *during the following winter*, T. 8, 29. Ταῦτα τῆς ἡμέρας ἐγένετο, *this happened during the day*, X. A. 7, 4¹⁴ (τὴν ἡμέραν would mean *through the whole day*, 1062). Δέκα ἐτῶν οὐχ ἡξίουσι, *they will not come within ten years*, P. Lg. 642^e. So δραχμὴν ἐλάμβανε τῆς ἡμέρας, *he received a drachma a day* (951).

1137. A similar genitive of the *place within which* or *at which* is found in poetry. *E.g.*

Ἦ οὐκ Ἀργεὺς ἦεν Ἀχαιικοῦ; *was he not in Achaean Argos?* Od. 3, 251; Οἷη νῦν οὐκ ἔστι γυνὴ κατ' Ἀχαιίδα γαῖαν, οὔτε Πύλου ἱερῆς οὔτ' Ἀργεὺς οὔτε Μυκλήνης, *a woman whose like there is not in the Achaean land, not at sacred Pylos, nor at Argos, nor at Mycenae*, Od. 21, 107. So in the Homeric πεδίοιο θέειν, *to run on the plain* (i.e. *within its limits*), Il. 22, 23, λούεσθαι ποταμοῖο, *to bathe in the river*, Il. 6, 508, and similar expressions. So ἀριστερῆς χειρός, *on the left hand*, even in Hdt. (5, 77).

1138. N. A genitive denoting *place* occurs in Attic prose in a few such expressions as ἵεναι τοῦ πρόσω, *to go forward*, X. A. 1, 3¹, and ἐπετάχυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας, *they hurried over the road those who came up more slowly*, T. 4, 47. These genitives are variously explained.

GENITIVE WITH ADJECTIVES.

1139. The *objective* genitive follows many verbal adjectives.

1140. These adjectives are chiefly kindred (in meaning or derivation) to verbs which take the genitive. *E.g.*

Μέτοχος σοφίας, *partaking of wisdom*, P. *Lg.* 689^d; ισόμοιροι τῶν πατρῶν, *sharing equally their father's estate*, Isae. 6, 25. (1097, 2.)

Ἐπιστήμης ἐπήβολοι, *having attained knowledge*, P. *Eu.* 289^b; θαλάσσης ἐμπειρότατοι, *most experienced in the sea (in navigation)*, T. 1, 80. (1099.)

Ὑπήκοος τῶν γονέων, *obedient (hearkening) to his parents*, P. *Rp.* 463^d; ἀμνήμων τῶν κινδύνων, *unmindful of the dangers*, Ant. 2a, 7; ἄγευστος κακῶν, *without a taste of evils*, S. *An.* 582; ἐπιμελὴς ἀγαθῶν, ἀμελὴς κακῶν, *caring for the good, neglectful of the bad*; φειδωλοὶ χρημάτων, *sparing of money*, P. *Rp.* 548^b. (1102.)

Τῶν ἡδονῶν πασῶν ἐγκρατέστατος, *most perfect master of all pleasures*, X. *M.* 1, 2¹⁴; νεὼς ἀρχικός, *fit to command a ship*, P. *Rp.* 488^d; ἑαυτοῦ ὦν ἀκράτωρ, *not being master of himself*, *ibid.* 579^e. (1109.)

Μεστὸς κακῶν, *full of evils*; ἐπιστήμης κενός, *void of knowledge*, P. *Rp.* 486^e; λήθης ὦν πλέως, *being full of forgetfulness*, *ibid.*, πλείστων ἐνδέεστατος, *most wanting in most things*, *ibid.* 579^e; ἡ ψυχὴ γυμνὴ τοῦ σώματος, *the soul stript of the body*, P. *Crat.* 403^b; καθαρὰ πάντων τῶν περὶ τὸ σῶμα κακῶν, *free (pure) from all the evils that belong to the body*, *ibid.* 403^e; τοιούτων ἀνδρῶν ὀρφανή, *bereft of such men*, L. 2, 60; ἐπιστήμη ἐπιστήμης διάφορος, *knowledge distinct from knowledge*, P. *Phil.* 61^d; ἕτερον τὸ ἡδὺ τοῦ ἀγαθοῦ, *the pleasant (is) distinct from the good*, P. *G.* 500^d. (1112; 1117.)

Ἐνοχος δειλίας, *chargeable with cowardice*, L. 14, 5; τούτων αἴτιος, *responsible for this*, P. *G.* 447^a. (1121.)

*Αἶσιος πολλῶν, *worth much*, genitive of value (1135).

1141. Compounds of *alpha privative* (875, 1) sometimes take a genitive of kindred meaning, which depends on the idea of *separation* implied in them; as ἀπαις ἀρρένων παίδων, *destitute (childless) of male children*, X. *C.* 4, 6²; τιμῆς ἄτιμος πάσης, *destitute of all honor*, P. *Lg.* 774^b; χρημάτων ἀδωρότατος, *most free from taking bribes*, T. 2, 65; ἀπὴνέμον πάντων χειμώνων, *free from the blasts of all storms*, S. *O. C.* 677; ἀψόφητος ὀξέων κωκυμάτων, *without the sound of shrill wailings*, S. *Aj.* 321.

1142. Some of these adjectives (1139) are kindred to verbs which take the accusative. *E.g.*

Ἐπιστήμων τῆς τέχνης, *understanding the art*, P. *G.* 448^b (1104);

ἐπιτήδευμα πόλεως ἀνατρεπτικόν, *a practice subversive of a state*, P. Rp. 389^d; κακοῦργος τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακοургότερος, *doing evil to the others, but far greater evil to himself*, X. M. 1, 5³; συγγνώμων τῶν ἀνθρωπίνων ἁμαρτημάτων, *considerate of human faults*, X. C. 6, 1³⁷; σύμψηφός σοί εἰμι τούτου τοῦ νόμου, *I vote with you for this law*, P. Rp. 380^c.

1143. The possessive genitive sometimes follows adjectives denoting *possession*. *E.g.*

Οἱ κίνδυνοι τῶν ἐφεστηκότων ἴδιοι, *the dangers belong to the commanders*, D. 2, 28; ἱερὸς ὁ χώρος τῆς Ἀρτέμιδος, *the place is sacred to Artemis*, X. A. 5, 3¹⁸; κοινὸν πάντων, *common to all*, P. Sy. 205^a.

For the dative with such adjectives, see 1174.

1144. 1. Such a genitive sometimes denotes mere *connection*; as συγγενὴς αὐτοῦ, *a relative of his*, X. C. 4, 1²²; Σωκράτους ὁμώνυμος, *a namesake of Socrates*, P. So. 218^b.

The adjective is here really used as a substantive. Such adjectives naturally take the dative (1175).

2. Here probably belongs ἐναγὴς τοῦ Ἀπόλλωνος, *accursed (one) of Apollo*, Aesch. 3, 110; also ἐναγείς καὶ ἀλιτήριοι τῆς θεοῦ, *accursed of the Goddess*, T. 1, 126, and ἐκ τῶν ἀλιτηρίων τῶν τῆς θεοῦ, Ar. Eq. 445; — ἐναγὴς etc. being really substantives.

1145. After some adjectives the genitive can be best explained as depending on the substantive implied in them; as τῆς ἀρχῆς ὑπεύθυνος, *responsible for the office*, i.e. liable to εὐθυναί for it, D. 18, 117 (see δέδωκά γε εὐθύνας ἐκείνων, in the same section); παρθένου γάμων ὥραϊαι, *maidens ripe for marriage*, i.e. *having reached the age (ᾧρα) for marriage*, Hd. 1, 196 (see ἐς γάμου ᾧρην ἀπικομένην, Hd. 6, 61); φόρου ὑποτελεῖς, *subject to the payment (τέλος) of tribute*, T. 1, 19.

1146. N. Some adjectives of place, like ἐναντίος, *opposite*, may take the genitive instead of the regular dative (1174), but chiefly in poetry; as ἐναντίοι ἔσταν Ἀχαιῶν, *they stood opposite the Achaeans*, Il. 17, 343.

See also τοῦ Πόντου ἐπικάρσiai, *at an angle with the Pontus*, Hd. 7, 36.

GENITIVE WITH ADVERBS.

1147. The genitive follows adverbs derived from adjectives which take the genitive. *E.g.*

Οἱ ἐμπείρως αὐτοῦ ἔχοντες, *those who are acquainted with him*, ἀναξίως τῆς πόλεως, *in a manner unworthy of the state*. Τῶν ἄλλων

Ἀθηναίων ἀπάντων διαφερόντως, *beyond all the other Athenians*, P. Cr. 52^b. Ἐμάχοντο ἀξίως λόγον, *they (the Athenians at Marathon) fought in a manner worthy of note*, Hd. 6, 112. So ἐναντίον (1146).

1148. The genitive follows many adverbs of place. *E.g.*

Εἶσω τοῦ ἐρύματος, *within the fortress*; ἔξω τοῦ τείχους, *outside of the wall*; ἐκτὸς τῶν ὁρων, *without the boundaries*; χωρὶς τοῦ σώματος, *apart from the body*; πέραν τοῦ ποταμοῦ, *beyond the river*, T. 6, 101; πρόσθεν τοῦ στρατοπέδου, *in front of the camp*, X. H. 4, 1²²; ἀμφοτέρωθεν τῆς ὁδοῦ, *on both sides of the road*, *ibid.* 5, 2⁶; εὐθὺ τῆς Φασήλιδος, *straight towards Phasēlis*, T. 8, 88.

1149. N. Such adverbs, besides those given above, are chiefly ἐντός, *within*; δίχα, *apart from*; ἐγγύς, ἄγχι, πέλας, and πλησίον, *near*; πόρρω (πρόσω), *far from*; ὀπισθεν and κατόπιν, *behind*; and a few others of similar meaning. The genitive after most of them can be explained as a *partitive* genitive or as a genitive of *separation*; that after εὐθύ resembles that after verbs of *aiming at* (1099).

1150. N. Λάθρα (Ionic λάθρη) and κρύφα, *without the knowledge of*, sometimes take the genitive; as λάθρη Λαομέδοντος, *without the knowledge of Laomedon*, Il. 5, 269; κρύφα τῶν Ἀθηναίων, T. 1, 101.

1151. N. Ἄνευ and ἄτερ, *without*, ἄχρι and μέχρι, *until*, ἔνεκα (οὐνεκα), *on account of*, μεταξύ, *between*, and πλὴν, *except*, take the genitive like prepositions. See 1220.

GENITIVE ABSOLUTE.

1152. A noun and a participle not grammatically connected with the main construction of the sentence may stand by themselves in the genitive. This is called the *genitive absolute*. *E.g.*

Ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος, *this was done when Conon was general*, I. 9, 56. Οὐδὲν τῶν δεόντων ποιούντων ὑμῶν κακῶς τὰ πράγματα ἔχει, *affairs are in a bad state while you do nothing which you ought to do*, D. 4, 2. Θεῶν διδόντων οὐκ ἂν ἐκφύγοι κακά, *if the Gods should grant (it to be so), he could not escape evils*, A. Se. 719. Ὅντος γε ψεύδους ἔστιν ἀπάτη, *when there is falsehood, there is deceit*, P. So. 260^c.

See 1568 and 1563.

GENITIVE WITH COMPARATIVES.

1153. Adjectives and adverbs of the comparative degree take the genitive (without ἢ, *than*). *E.g.*

Κρείττων ἐστὶ τούτων, *he is better than these*. Νέοις τὸ σιγᾶν κρείττον ἐστὶ τοῦ λαλεῖν, *for youth silence is better than prating*, Men. Mon. 387. (Πονηρία) θάττον θανάτου θεῖ, *wickedness runs faster than death*, P. Ap. 39^a.

1154. N. All adjectives and adverbs which *imply* a comparison may take a genitive: as ἕτεροι τούτων, *others than these*; ὕστεροι τῆς μάχης, *too late for (later than) the battle*; τῇ ὕστεραίᾳ τῆς μάχης, *on the day after the battle*. So τριπλάσιον ἡμῶν, *thrice as much as we*.

1155. N. The genitive is less common than ἢ when, if ἢ were used, it would be followed by any other case than the nominative or the accusative without a preposition. Thus for ἐξεστί δ' ἡμῖν μᾶλλον ἑτέρων, *and we can (do this) better than others* (T. 1, 85), μᾶλλον ἢ ἑτέροις would be more common.

1156. N. After πλέον (πλεῖν), *more*, or ἔλασσον (μείον), *less*, ἢ is occasionally omitted before a numeral without affecting the case; as πέμψω ὄρνις ἐπ' αὐτὸν, πλεῖν ἑξακοσίους τὸν ἀριθμόν, *I will send birds against him, more than six hundred in number*, Ar. Av. 1251.

DATIVE.

1157. The primary use of the *dative* case is to denote that *to* or *for* which anything is or is done: this includes the dative of the remote or indirect object, and the dative of *advantage* or *disadvantage*. It also denotes that *by* which or *with* which, and the time (sometimes the place) *in* which, anything takes place, — *i.e.* it is not merely a *dative*, but also an *instrumental* and a *locative* case. (See 1042.) The object of motion after *to* is not regularly expressed by the Greek dative, but by the accusative with a preposition. (See 1065.)

DATIVE EXPRESSING TO OR FOR.

DATIVE OF THE INDIRECT OBJECT.

1158. The *indirect object* of the action of a transitive verb is put in the dative. This object is generally introduced in English by *to*. *E.g.*

Δίδωσι μισθὸν τῷ στρατεύματι, *he gives pay to the army*; ὑπισχνείται σοι δέκα τάλαντα, *he promises ten talents to you* (or *he promises you ten talents*); βοήθειαν πέμψομεν τοῖς συμμάχοις, *we will send aid to our allies*; ἔλεγον τῷ βασιλεῖ τὰ γεγενημένα, *they told the king what had happened*.

1159. Certain intransitive verbs take the dative, many

of which in English may have a direct object without *to*. *E.g.*

Τοῖς θεοῖς εὐχομαι, *I pray (to) the Gods*, D. 18, 1; λυσιτελοῦν τῷ ἔχοντι, *advantageous to the one having it*, P. Rp. 392^c; εἵκουσ' ἀνάγκῃ τῇδε, *yielding to this necessity*, A. Ag. 1071; τοῖς νόμοις πείθονται, *they are obedient to the laws (they obey the laws)*, X. M. 4, 4¹⁵; βοηθεῖν δικαιοσύνῃ, *to assist justice*, P. Rp. 427^e. Εἰ τοῖς πλείοσιν ἀρέσκοντές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν, *if we are pleasing to the majority, it cannot be right that we should be displeasing to these alone*, T. 1, 38. Ἐπίστευον αὐτῷ αἱ πόλεις, *the cities trusted him*, X. A. 1, 9⁸. Τοῖς Ἀθηναίοις παρήγει, *he used to advise the Athenians*, T. 1, 93. Τὸν μάλιστα ἐπιτιμῶντα τοῖς πεπραγμένοις ἡδέως ἂν ἐροίμην, *I should like to ask the man who censures most severely what has been done*, D. 18, 64. Τί ἐγκαλῶν ἡμῖν ἐπιχειρεῖς ἡμᾶς ἀπολλύναι; *what fault do you find with us that you try to destroy us?* P. Cr. 50^d. Τούτοις μέμφει τι; *have you anything to blame these for?* *ibid.* Ἐπηρεάζουσιν ἀλλήλοισ καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις, *they revile one another, and are more malicious to themselves than to other men*, X. M. 3, 5¹⁶. Ἐχαλέπαινον τοῖς στρατηγοῖς, *they were angry with the generals*, X. A. 1, 4¹²; ἐμοὶ ὀργίζονται, *they are angry with me*, P. Ap. 23^e. So πρέπει μοι λέγειν, *it is becoming (to) me to speak*; προσήκει μοι, *it belongs to me*; δοκεῖ μοι, *it seems to me*; δοκῶ μοι, *methinks*.

1160. The verbs of this class which are not translated with *to* in English are chiefly those signifying *to benefit, serve, obey, defend, assist, please, trust, satisfy, advise, exhort*, or any of their opposites; also those expressing *friendliness, hostility, blame, abuse, reproach, envy, anger, threats*.

1161. N. The impersonals δεῖ, μέτεστι, μέλει, μεταμέλει, and προσήκει take the dative of a person with the genitive of a thing; as δεῖ μοι τούτου, *I have need of this*; μέτεστί μοι τούτου, *I have a share in this*; μέλει μοι τούτου, *I am interested in this*; προσήκει μοι τούτου, *I am concerned in this*. (For the genitive, see 1097, 2; 1105; 1115.) Ἐξεστι, *it is possible*, takes the dative alone.

1162. N. Δεῖ and χρή take the accusative when an infinitive follows. For δεῖ (in poetry) with the accusative and the genitive, see 1115.

1163. N. Some verbs of this class (1160) may take the accusative; as οὐδὲς αὐτοὺς ἐμέμφετο, *no one blamed them*, X. A. 2, 6⁸⁰. Others, whose meaning would place them here (as μισέω, *hate*), take only the accusative. Λοιδορέω, *revile*, has the accusative, but

λοιδορόμαι (middle) has the dative. Ὀνειδίζω, *reproach*, and ἐπιτιμῶ, *censure*, have the accusative as well as the dative; we have also ὀνειδίζειν (ἐπιτιμᾶν) τί τινι, *to cast any reproach (or censure) on any one*. Τιμωρεῖν τινι means regularly *to avenge some one (to take vengeance for him)*; τιμωρεῖσθαι (rarely τιμωρεῖν) τινα, *to punish some one (to avenge oneself on him)*: see X. C. 4, 6⁸, τιμωρήσειν σοι τοῦ παιδὸς τὸν φονέα ὑπισχνοῦμαι, *I promise to avenge you on the murderer of your son (or for your son, 1126)*.

1164. 1. Verbs of ruling (as ἀνάσσω), which take the genitive in prose (1109), have the dative in poetry, especially in Homer; as πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν, *to rule over many islands and all Argos, Il. 2, 108*; δαρὸν οὐκ ἄρξει θεοῖς, *he will not rule the Gods long, A. Pr. 940*. Κελεύω, *to command*, which in Attic Greek has only the accusative (generally with the infinitive), has the dative in Homer; see *Il. 2, 50*.

2. Ἡγέομαι, in the sense of *guide* or *direct*, takes the dative even in prose; as οὐκέτι ἡμῖν ἡγήσεται, *he will no longer be our guide, X. A. 3, 2²⁰*.

DATIVE OF ADVANTAGE OR DISADVANTAGE.

1165. The person or thing for whose *advantage* or *disadvantage* anything is or is done is put in the dative (*dativus commodi et incommodi*). This dative is generally introduced in English by *for*. *E.g.*

Πᾶς ἀνὴρ αὐτῷ πονεῖ, *every man labors for himself, S. Aj. 1366*. Σόλων Ἀθηναίοις νόμους ἔθηκε, *Solon made laws for the Athenians*. Καιροὶ προεῖνται τῇ πόλει, *lit. opportunities have been sacrificed for the state (for its disadvantage), D. 19, 8*. Ἡγείτο αὐτῶν ἕκαστος οὐχὶ τῷ πατρὶ καὶ τῇ μητρὶ μόνον γεγενῆσθαι, ἀλλὰ καὶ τῇ πατρίδι, *each of them believed that he was born not merely for his father and mother, but for his country also, D. 18, 205*.

1166. N. A peculiar use of this dative is found in statements of time; as τῷ ἤδη δύο γενεαὶ ἐφθίατο, *two generations had already passed away for him (i.e. he had seen them pass away), Il. 1, 250*. Ἡμέραι μάλιστα ἦσαν τῇ Μυτιλήνῃ ἐαλωκνία ἑπτὰ, *for Mitylene captured (i.e. since its capture) there had been about seven days, T. 3, 29*. Ἦν ἡμέρα πέμπτη ἐπιπλέονσι τοῖς Ἀθηναίοις, *it was the fifth day for the Athenians sailing out (i.e. it was the fifth day since they began to sail out), X. H. 2, 1²⁷*.

1167. N. Here belong such Homeric expressions as τοῖσι δ' ἀνέστη, *and he rose up for them (i.e. to address them), Il. 1, 68*; τοῖσι μύθων ἤρχεν, *he began to speak before them (for them), Od. 1, 28*.

1168. N. In Homer, verbs signifying *to ward off* take an accusative of the thing and a dative of the person; as *Δαναοῖσι λοιγὸν ἄμυνον*, *ward off destruction from the Danaï* (lit. *for the Danaï*), *Il.* 1, 456. Here the accusative may be omitted, so that *Δαναοῖσι ἀμύνειν* means *to defend the Danaï*. For other constructions of ἀμύνω, see the Lexicon.

1169. N. *Δέχομαι*, *receive*, takes a dative in Homer by a similar idiom; as *δέξατό οἱ σκῆπτρον*, *he took his sceptre from him* (lit. *for him*), *Il.* 2, 186.

1170. N. Sometimes this dative has a force which seems to approach that of the possessive genitive; as *γλῶσσα δέ οἱ δέδεται*, *and his tongue is tied* (lit. *for him*), *Theog.* 178; *οἱ ἵπποι αὐτοῖς δέδονται*, *they have their horses tied* (lit. *the horses are tied for them*), *X. A.* 3, 4⁸⁵. The dative here is the *dativus incommodi* (1165).

1171. N. Here belongs the so-called *ethical dative*, in which the personal pronouns have the force of *for my sake* etc., and sometimes cannot easily be translated; as *τί σοι μαθήσομαι*; *what am I to learn for you?* *Ar. N.* 111; *τούτῳ πάνυ μοι προσέχετε τὸν νοῦν*, *to this, I beg you, give your close attention*, *D.* 18, 178.

For a dative with the dative of *βουλόμενος* etc., see 1584.

DATIVE OF RELATION.

1172. 1. The dative may denote a person to whose case a statement is limited, — often belonging to the whole sentence rather than to any special word. *E.g.*

Ἄπαντα τῷ φοβουμένῳ ψοφεῖ, *everything sounds to one who is afraid*, *S. frag.* 58. *Σφῶν μὲν ἐντολὴ Διὸς ἔχει τέλος*, *as regards you two, the order of Zeus is fully executed*, *A. Pr.* 12. *Ὑπολαμβάνειν δεῖ τῷ τοιούτῳ, ὅτι εὐήθης τις ἄνθρωπος*, *with regard to such a one we must suppose that he is a simple person*, *P. Rp.* 598^d. *Τέθνηχ' ὑμῖν πάλαί*, *I have long been dead to you*, *S. Ph.* 1030.

2. So in such expressions as these: *ἐν δεξιᾷ ἐσπλέοντι*, *on the right as you sail in* (with respect to one sailing in), *T.* 1, 24; *συνελόντι*, or *ὡς συνελόντι εἰπεῖν*, *concisely*, or *to speak concisely* (lit. *for one having made the matter concise*). So *ὡς ἐμοί*, *in my opinion*.

DATIVE OF POSSESSION.

1173. The dative with *εἰμί*, *γίγνομαι*, and similar verbs may denote the *possessor*. *E.g.*

Εἰσὶν ἐμοὶ ἐκεῖ ξένοι, *I have (sunt mihi) friends there*, *P. Cr.* 45^c; *τίς ξύμμαχος γενήσεται μοι*; *what ally shall I find?* *Ar. Eq.* 222; *ἄλλοις μὲν χρήματά ἐστι πολλὰ, ἡμῖν δὲ ξύμμαχοι ἀγαθοί*, *others have plenty of money, but we have good allies*, *T.* 1, 86.

DATIVE WITH ADJECTIVES AND ADVERBS.

1174. The dative follows many adjectives and adverbs and some verbal nouns of kindred meaning with the verbs of 1160 and 1165. *E.g.*

Δυσμενῆς φίλοις, *hostile to friends*, E. Me. 1151; ὕποχος τοῖς νόμοις, *subject to the laws*; ἐπικίνδυνον τῇ πόλει, *dangerous to the state*; βλαβερόν τῷ σώματι, *hurtful to the body*; εὖνους ἑαυτῷ, *kind to himself*; ἐναντίος αὐτῷ, *opposed to him* (cf. 1146); τοῖσδ' ἅπασιν κοινόν, *common to all these*, A. Ag. 523. Συμφερόντως αὐτῷ, *profitably to himself*; ἐμποδὼν ἐμοί, *in my way*.

(With Nouns.) Τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς, *the gifts (given) by us to the Gods*, P. Euthyph. 15^a. So with an objective genitive and a dative; as ἐπὶ καταδουλώσει τῶν Ἑλλήνων Ἀθηναίους, *for the subjugation of the Greeks to Athenians*, T. 3, 10.

DATIVE OF RESEMBLANCE AND UNION.

1175. The dative is used with all words implying likeness or unlikeness, agreement or disagreement, union or approach. This includes verbs, adjectives, adverbs, and nouns. *E.g.*

Σκιαῖς ἐοικότες, *like shadows*; τὸ ὁμοιοῦν ἑαυτὸν ἄλλῳ, *to make himself like to another*, P. Rp. 393^c; τούτοις ὁμοιότατον, *most like these*, P. G. 513^b; ὅπλισμένοι τοῖς αὐτοῖς Κύρῳ ὅπλοις, *armed with the same arms as Cyrus*, X. C. 7, 12; ἢ ὁμοίου ὄντος τούτοις ἢ ἀνομοίου, *being either like or unlike these*, P. Ph. 74^c; ὁμοίως δίκαιον ἀδίκῳ βλάψειν, *that he will punish a just and an unjust man alike*, P. Rp. 364^c; ἵεναι ἀλλήλοις ἀνομοίως, *to move unlike one another*, P. Ti. 36^d; τὸν ὁμώνυμον ἐμαυτῷ, *my namesake*, D. 3. 21. Οὔτε ἑαυτοῖς οὔτε ἀλλήλοις ὁμολογοῦσιν, *they agree neither with themselves nor with one another*, P. Phdr. 237^c; ἀμφισβητοῦσι οἱ φίλοι τοῖς φιλοῖς, ἐρίζουσι δὲ οἱ ἐχθροὶ ἀλλήλοις, *friends dispute with friends, but enemies quarrel with one another*, P. Pr. 337^b; τοῖς πονηροῖς διαφέρεσθαι, *to be at variance with the bad*, X. M. 2, 9^s; ἦν αὐτῷ ὁμογνώμων, *he was of the same mind with him*, T. 8, 92. Κακοῖς ὁμιλῶν, *associating with bad men*, Men. Mon. 274; τοῖς φρονιμωτάτοις πλησιάζει, *draw near to the wisest*, I. 2, 13; ψόφοις πλησιάζειν (τὸν ἵππον), *to bring him near to noises*, X. Eq. 2, 5; ἄλλοις κοινωνεῖν, *to share with others*, P. Rp. 369^e; τὸ ἑαυτοῦ ἔργον ἅπασιν κοινὸν κατατιθέναι, *to make his own work common to all*, *ibid.*; δεόμενοι τοὺς φεύγοντας ξυναλλάξαι σφίσι, *asking to bring the exiles*

to terms with them, T.1.24; βούλομαί σε αὐτῷ διαλέγεσθαι, *I want you to converse with him*, P. *Lys.* 211^c.

(With Nouns.) ἄτοπος ἡ ὁμοιότης τούτων ἐκείνοις, *the likeness of these to those is strange*, P. *Th.* 158^c; ἔχει κοινωνίαν ἀλλήλοις, *they have something in common with each other*, P. *So.* 257^a; προσβολὰς ποιούμενοι τῷ τείχει, *making attacks upon the wall*, ἐπιδρομὴν τῷ τειχίσματι, *an assault on the wall*, T.4,23; Διὸς βρονταῖσιν εἰς ἔριν, *in rivalry with the thunderings of Zeus*, E. *Cyc.* 328; ἐπανάστασις μέρους τινὸς τῷ ὅλῳ τῆς ψυχῆς, *a rebellion of one part of the soul against the whole*, P. *Rp.* 444^b.

1176. The dative thus depends on adverbs of place and time; as ἄμα τῇ ἡμέρᾳ, *at daybreak*, X. *A.* 2,1²; ὕδωρ ὁμοῦ τῷ πηλῷ ῥηματομένον, *water stained with blood together with the mud*, T.7,84; τὰ τούτοις ἐφεξῆς, *what comes next to this*, P. *Ti.* 30^c; τοῖσδ' ἐγγύς, *near these*, E. *Her.* 37 (ἐγγύς generally has the genitive, 1149).

1177. To this class belong μάχομαι, πολεμέω, and others signifying to contend or quarrel with; as μάχεσθαι τοῖς Θηβαίοις, *to fight with the Thebans*; πολεμοῦσιν ἡμῖν, *they are at war with us*. So ἐς χεῖρας ἐλθεῖν τινι, or ἐς λόγους ἐλθεῖν τινι, *to come to a conflict (or to words) with any one*; also διὰ φιλίας ἵεναι τινί, *to be friendly (to go through friendship) with one*: see T.7,44: 8,48; X. *A.* 3,2⁸.

1178. N. After adjectives of likeness an abridged form of expression may be used; as κόμαι Χαρίτεσσιν ὅμοιαι, *hair like (that of) the Graces*, Il.17,51; τὰς ἴσας πληγὰς ἐμοί, *the same number of blows with me*, Ar. *R.* 636.

DATIVE AFTER COMPOUND VERBS.

1179. The dative follows many verbs compounded with ἐν, σύν, or ἐπί; and some compounded with παρά, περί, and ὑπό. *E.g.*

Τοῖς ὅρκοις ἐμμένει ὁ δῆμος, *the people abide by the oaths*, X. *H.* 2,4³; αἱ . . . ἡδοναὶ ψυχῇ ἐπιστήμην οὐδεμίαν ἐμποιοῦσιν, (*such*) *pleasures produce no knowledge in the soul*, X. *M.* 2,1²⁰; ἐνέκειντο τῷ Περικλεῖ, *they pressed hard on Pericles*, T.2,59; ἐμαυτῷ συνῆδη οὐδὲν ἐπισταμένῳ, *I was conscious to myself that I knew nothing (lit. with myself)*, P. *Ap.* 22^d; ἤδη ποτέ σοι ἐπῆλθεν; *did it ever occur to you?* X. *M.* 4,3³; προσέβαλλον τῷ τειχίσματι, *they attacked the fortification*, T.4,11; ἀδελφὸς ἀνδρὶ παρείη, *let a brother stand by a man (i.e. let a man's brother stand by him)*, P. *Rp.* 362^d; τοῖς κακοῖς περιπίπτουσιν, *they are involved in evils*, X. *M.* 4,2⁷; ὑπόκειται τὸ πεδίων τῷ ἱερῷ, *the plain lies below the temple*, Aesch. 3,118.

1180. N. This dative sometimes depends strictly on the preposition, and sometimes on the idea of the compound as a whole.

CAUSAL AND INSTRUMENTAL DATIVE.

1181. The dative is used to denote *cause, manner, and means or instrument*. *E.g.*

CAUSE: Νόσω ἀποθανών, *having died of disease*, T.8,84; οὐ γὰρ κακονοία τοῦτο ποιεῖ, ἀλλ' ἀγνοία, *for he does not do this from ill-will, but from ignorance*, X.C.3,1³⁸; βιαζόμενοι τοῦ πιεῖν ἐπιθυμία, *forced by a desire to drink*, T.7,84; αἰσχύνομαι τοι ταῖς πρότερον ἁμαρτίαις, *I am ashamed of (because of) my former faults*, Ar.N. 1355. MANNER: Δρόμῳ ἵεντο ἐς τοὺς βαρβάρους, *they rushed against the barbarians on the run*, Hd.6,112; κραυγῇ πολλῇ ἐπιάσιν, *they will advance with a loud shout*, X.A.1,7⁴. Τῇ ἀληθείᾳ, *in truth*; τῷ ὄντι, *in reality*; βία, *forcibly*; ταύτῃ, *in this manner, thus*; λόγῳ, *in word*; ἔργῳ, *in deed*; τῇ ἐμῇ γνώμῃ, *in my judgment*; ἰδίᾳ, *privately*, δημοσίᾳ, *publicly*; κοινῇ, *in common*. MEANS OR INSTRUMENT: Ὀρώμεν τοῖς ὀφθαλμοῖς, *we see with our eyes*; γνωσθέντες τῇ σκευῇ τῶν ὀπλων, *recognized by the fashion of their arms*, T.1,8; κακοῖς ἰᾶσθαι κακά, *to cure evils by evils*, S. frag.75; οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο, *no one gains praise by pleasures*, Stob.29,31.

1182. N. The dative of respect is a form of the dative of manner; as τοῖς σώμασιν ἀδύνατοι, . . . ταῖς ψυχαῖς ἀνόητοι, *incapable in their bodies, . . . senseless in their minds*, X.M.2,1³¹; ὕστερον ὄν τῇ τάξει, πρότερον τῇ δυνάμει καὶ κρείττον ἐστίν, *although it is later in order, it is prior and superior in power*, D.3,15. So πόλις, Θάψακος ὀνόματι, *a city, Thapsacus by name*, X.A.1,4¹¹.

This dative often is equivalent to the accusative of specification (1058).

1183. Χράομαι, *to use (to serve one's self by)*, takes the dative of means; as χρῶνται ἀργυρίῳ, *they use money*. A neuter pronoun (*e.g.* τί, τι, ὃ τι, or τοῦτο) may be added as a cognate accusative (1051); as τί χρήσεται ποτ' αὐτῷ; *what will he do with him?* (lit. *what use will he make of him?*), Ar.Ach.935. Νομίζω has sometimes the same meaning and construction as χράομαι.

1184. The dative of manner is used with comparatives to denote the *degree of difference*. *E.g.*

Πολλῷ κρείττον ἐστίν, *it is much better (better by much)*; ἐὰν τῇ κεφαλῇ μείζονά τινα φῆς εἶναι καὶ ἐλάττω, *if you say that anyone is a head taller or shorter (lit. by the head)*, P.Ph.101^a. Πόλι λογίμῳ ἢ Ἑλλάς γέγονε ἀσθενεστέρα, *Greece has become weaker by one*

illustrious city, Hd. 6, 106. Τοσούτῳ ἥδιον ζῶ, *I live so much the more happily*, X. C. 8, 3⁴⁰; τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῶ, *and art is weaker than necessity by far*, A. Pr. 514.

1185. So sometimes with superlatives, and even with other expressions which imply comparison; as ὀρθότατα μακρῶ, *most correctly by far*, P. Lg. 768^c; σχεδὸν δέκα ἔτεσι πρὸ τῆς ἐν Σιλαμῖνι ναυμαχίας, *about ten years before the sea-fight at Salamis*, *ibid.* 698^c.

DATIVE OF AGENT.

1186. The dative sometimes denotes the *agent* with the perfect and pluperfect passive, rarely with other passive tenses. *E.g.*

Ἐξετάσαι τί πέπρακται τοῖς ἄλλοις, *to ask what has been done by the others*, D. 2, 27; ἐπειδὴ αὐτοῖς παρεσκεύαστο, *when preparation had been made by them (when they had their preparation made)*, T. 1, 46; πολλαὶ θεραπείαι τοῖς ἰατροῖς εὑρίνται, *many cures have been discovered by physicians*, I. 8, 39.

1187. N. Here there seems to be a reference to the agent's interest in the result of the *completed* action expressed by the perfect and pluperfect. With other tenses, the agent is regularly expressed by ὑπό etc. and the genitive (1234); only rarely by the dative, except in poetry.

1188. With the verbal adjective in -τέος, in its personal construction (1595), the agent is expressed by the dative; in its impersonal construction (1597), by the dative or the accusative.

DATIVE OF ACCOMPANIMENT.

1189. The dative is used to denote that by which any person or thing is *accompanied*. *E.g.*

Ἐλθόντων Περσῶν παμπληθεὶ στόλῳ, *when the Persians came with an army in full force*, X. A. 3, 21¹; ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευόμεθα, *let us march both with the strongest horses and with men*, X. C. 5, 3⁸⁵; οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσίν, *the Lacedaemonians attacked the wall both with their land army and with their ships*, T. 4, 11.

1190. This dative is used chiefly in reference to military forces, and is originally connected with the dative of *means*. The last example might be placed equally well under 1181.

1191. This dative sometimes takes the dative of αὐτός for emphasis; as μίαν (ναῦν) αὐτοῖς ἀνδράσιν εἶλον, *they took one (ship) men and all*, T.2,90. Here no instrumental force is seen, and the dative may refer to any class of persons or things; as χαμαὶ βάλε δένδρεα μακρὰ αὐτῇσιν ῥίζησι καὶ αὐτοῖς ἄνθεσι μῆλων, *he threw to the ground tall trees, with their very roots and their fruit-blossoms*, Il.9,541.

DATIVE OF TIME.

1192. The dative without a preposition often denotes time *when*. This is confined chiefly to nouns denoting *day, night, month, or year*, and to names of *festivals*. *E.g.*

Τῇ αὐτῇ ἡμέρᾳ ἀπέθανεν, *he died on the same day*; (Ἑρμαῖ) μιᾷ νυκτὶ οἱ πλείστοι περιεκόπησαν, *the most of the Hermae were mutilated in one night*, T.6,27; οἱ Σάμιοι ἐξεπολιορκήθησαν ἐνάτῳ μηνί, *the Samians were taken by siege in the ninth month*, T.1,117; δεκάτῳ ἔτει ξυνέβησαν, *they came to terms in the tenth year*, T.1,103; ὥσπερὶ Θεσμοφορίοις νηστεύομεν, *we fast as if it were (on) the Thesmophoria*, Ar.Av.1519. So τῇ ὑστεραίᾳ (sc. ἡμέρᾳ), *on the following day*, and δευτέρᾳ, τρίτῃ, *on the second, third, etc.*, in giving the day of the month.

1193. N. Even the words mentioned, except names of festivals, generally take ἐν when no adjective word is joined with them. Thus ἐν νυκτί, *at night* (rarely, in poetry, νυκτί), but μιᾷ νυκτί, *in one night*.

1194. N. A few expressions occur like ὑστέρῳ χρόνῳ, *in after time*; χειμῶνος ὥρᾳ, *in the winter season*; νουμηνία (new-moon day), *on the first of the month*; and others in poetry.

1195. N. With other datives expressing time ἐν is regularly used; as ἐν τῷ αὐτῷ χειμῶνι, *in the same winter*, T.2,34. But it is occasionally omitted.

DATIVE OF PLACE.

1196. In poetry, the dative without a preposition often denotes the place *where*. *E.g.*

Ἑλλάδι οἰκία ναίων, *inhabiting dwellings in Hellas*, Il.16,595; αἰθέρι ναίων, *dwelling in heaven*, Il.4,166; οὐρεσι, *on the mountains*, Il.13,390; τόξ' ὤμοισιν ἔχων, *having his bow on his shoulders*, Il.1,45; μέμνει ἀγρῷ, *he remains in the country*, Od.11,188. Ἦσθαι δόμοις, *to sit at home*, A.Ag.862. Νῦν ἀγροῖσι τυγχάνει (sc. ὦν), *now he happens to be in the country*, S.El.313.

1197. In prose, the dative of place is chiefly confined to the names of Attic demes; as ἡ Μαραθῶνι μάχη, *the battle at Marathon* (but ἐν Ἀθήναις): see μὰ τοὺς Μαραθῶνι προκινδυνεύσαντας τῶν προγόνων καὶ τοὺς ἐν Πλαταίαις παραταξαμένους καὶ τοὺς ἐν Σαλαμῖνι ναυμαχήσαντας, *no, by those of our ancestors who stood in the front of danger at Marathon, and those who arrayed themselves at Plataea, and those who fought the sea-fight at Salamis*, D. 18, 208.

Still some exceptions occur.

1198. N. Some adverbs of place are really *local* datives; as αὐτῇ, τῇδε, *here*; οἴκοι, *at home*. So κύκλῳ, *in a circle, all around*. (See 436.)

PREPOSITIONS.

1199. The prepositions were originally adverbs, and as such they appear in composition with verbs (see 882, 1). They are used also as independent words, to connect nouns with other parts of the sentence.

1200. Besides the prepositions properly so called, there are certain adverbs used in the same way, which cannot be compounded with verbs. These are called *improper* prepositions. For these see 1220.

1201. 1. Four prepositions take the *genitive* only: ἀντί, ἀπό, ἐξ (ἐκ), πρό, — with the improper prepositions ἀνευ, ἄτερ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, πλὴν.

2. Two take the *dative* only: ἐν and σύν.

3. Two take the *accusative* only: ἀνά and εἰς or ἐς, — with the improper preposition ὡς. For ἀνά in poetry with the dative, see 1203.

4. Four take the *genitive* and *accusative*: διά, κατά, μετά, and ὑπέρ. For μετά with the dative in Homer, see 1212, 2.

5. Six take the *genitive*, *dative*, and *accusative*: ἀμφί (rare with *genitive*), ἐπί, παρά, περί, πρὸς, and ὑπό.

USES OF THE PREPOSITIONS.¹

1202. ἀμφί (Lat. *amb-*, compare ἄμφω, *both*), originally *on both sides of*; hence *about*. Chiefly poetic and Ionic. In Attic prose περί is generally used in most senses of ἀμφί.

1. with the *GENITIVE* (very rare in prose), *about, concerning*: ἀμφί γυναῖκος, *about a woman*, A. Ag. 62.

¹ Only a general statement of the various uses of the prepositions is given here. For the details the Lexicon must be consulted.

2. with the DATIVE (only poetic and Ionic), *about, concerning, on account of*: ἀμφ' ὤμοισι, *about his shoulders*, *Il.* 11, 527; ἀμφι τῷ νόμῳ τούτῳ, *concerning this law*, *Hd.* 1, 140; ἀμφι φόβῳ, *through fear*, *E. Or.* 825.
3. with the ACCUSATIVE, *about, near, of place, time, number, etc.*: ἀμφ' ἅλα, *by the sea*, *Il.* 1, 409; ἀμφι δειλὴν, *near evening*, *X. C.* 5, 4¹⁰; ἀμφι Πλειάδων δύσιν, *about (the time of) the Pleiads' setting*, *A. Ag.* 826. So ἀμφι δειπνον εἶχεν, *he was at supper*, *X. C.* 5, 5⁴⁴. Οἱ ἀμφι τινα (as οἱ ἀμφι Πλάτωνα) means *a man with his followers*.

In COMP.: *about, on both sides*.

1203. ἀνά (cf. adv. ἄνω, *above*), originally *up* (opposed to κατά).

1. with the DATIVE (only epic and lyric), *up on*: ἀνά σκήπτρῳ, *on a staff*, *Il.* 1, 15.
2. with the ACCUSATIVE, *up along*; and cf motion *over, through, among* (cf. κατά): —
 - (a) OF PLACE: ἀνά τὸν ποταμὸν, *up the river*, *Hd.* 2, 96; ἀνά στρατὸν, *through the army*, *Il.* 1, 10; οἰκεῖν ἀνά τὰ ὄρη, *to dwell on the tops of the hills*, *X. A.* 3, 5¹⁶.
 - (b) OF TIME: ἀνά τὸν πόλεμον, *through the war*, *Hd.* 8, 123; ἀνά χρόνον, *in course of time*, *Hd.* 5, 27.
 - (c) IN DISTRIBUTIVE expressions: ἀνά ἑκατόν, *by hundreds*, *X. A.* 5, 4¹²; ἀνά πᾶσαν ἡμέρην, *every day*, *Hd.* 2, 37 (so *X. C.* 1, 2⁸). In COMP.: *up, back, again*.

1204. ἀντί, with GENITIVE only, *instead of, for*: ἀντι πολέμου εἰρήνην ἐλώμεθα, *in place of war let us choose peace*, *T.* 4, 20; ἀνθ' ὧν, *wherefore*, *A. Pr.* 31; ἀντ' ἀδελφοῦ, *for a brother's sake*, *S. El.* 537. Original meaning, *over against, against*.

In COMP.: *against, in opposition, in return, instead*.

1205. ἀπό (Lat. *ab*), with GENITIVE only, *from, off from, away from*; originally (as opposed to ἐκ) denoting *separation or departure from something*: —

- (a) OF PLACE: ἀφ' ἵππων ἄλτο, *he leaped from the car (horses)*, *Il.* 16, 733; ἀπὸ θαλάσσης, *at a distance from the sea*, *T.* 1, 7.
- (b) OF TIME: ἀπὸ τούτου τοῦ χρόνου, *from this time*, *X. A.* 7, 5⁸.
- (c) OF CAUSE OR ORIGIN: ἀπὸ τούτου τοῦ τολμήματος ἐπηνέθη, *for this bold act he was praised*, *T.* 2, 25; τὸ ζῆν ἀπὸ πολέμου, *to live by war*, *Hd.* 5, 6; ἀπ' οὗ ἡμεῖς γεγόναμεν, *from whom we are sprung*, *Hd.* 7, 150; sometimes the agent (as source): ἐπράχθη ἀπ' αὐτῶν οὐδέν, *nothing was done by them*, *T.* 1, 17.

In COMP.: *from, away, off, in return*.

1206. διὰ, *through* (Lat. *di-*, *dis-*).

1. with the GENITIVE:

- (a) OF PLACE: διὰ ἀσπίδος ἦλθε, *it went through the shield*, *Il.* 7, 251.

(b) of TIME: διὰ νυκτός, *through the night*, X. A. 4, 6²².

(c) of INTERVALS of time or place: διὰ πολλοῦ χρόνου, *after a long time*, Ar. Pl. 1045; διὰ τρίτης ἡμέρης, *every other day*, Hd. 2, 37.

(d) of MEANS: ἔλεγε δι' ἐρμηνέως, *he spoke through an interpreter*, X. A. 2, 3¹⁷.

(e) in various phrases like δι' οἴκου ἔχειν, *to pity*; διὰ φιλίας εἶναι, *to be in friendship (with one)*. See 1177.

2. with the ACCUSATIVE:

(a) of AGENCY, *on account of, by help of, by reason of*: διὰ τοῦτο, *on this account*; δι' Ἀθῆναι, *by help of Athena*, Od. 8, 520; οὐ δι' ἐμέ, *not owing to me*, D. 18, 18.

(b) of PLACE or TIME, *through, during* (poetic): διὰ δώματα, *through the halls*, Il. 1, 600; διὰ νύκτα, *through the night*, Od. 19, 66.

In COMP.: *through, also apart* (Lat. *di-, dis-*).

1207. εἰς or ἐς, with ACCUSATIVE only, *into, to*, originally (as opposed to ἐκ) *to within* (Lat. *in* with the accusative): εἰς always in Attic prose, except in Thucydides, who has ἐς. Both εἰς and ἐς are for ἐνς; see also ἐν.

(a) of PLACE: διέβησαν ἐς Σικελίαν, *they crossed over into Sicily*, T. 6, 2; εἰς Πέρσας ἐπορεύετο, *he departed for Persia (the Persians)*, X. C. 8, 5²⁰; τὸ ἐς Παλλήνην τεῖχος, *the wall towards (looking to) Pallene*, T. 1, 56.

(b) of TIME: ἐς ἡῶ, *until dawn*, Od. 11, 375; so of a time looked forward to: προείπε τοῖς ἑαυτοῦ εἰς τρίτην ἡμέραν παρῆναι, *he gave notice to his men to be present the next day but one*, X. C. 3, 1⁴². So ἔτος εἰς ἔτος, *from year to year*, S. An. 340. So ἐς ὅ, *until*; εἰς τὸν ἅπαντα χρόνον, *for all time*.

(c) of NUMBER and MEASURE: εἰς διακοσίους, *(amounting) to two hundred*; εἰς δύναμιν, *up to one's power*.

(d) of PURPOSE or REFERENCE: παιδεύειν εἰς τὴν ἀρετὴν, *to train for virtue*, P. G. 519^e; εἰς πάντα πρῶτον εἶναι, *to be first for everything*, P. Ch. 158^a; χρήσιμον εἰς τι, *useful for anything*.

In COMP.: *into, in, to*.

1208. ἐν, with DATIVE only, *in* (Hom. ἐνί), equivalent to Lat. *in* with the ablative:

(a) of PLACE: ἐν Σπάρτῃ, *in Sparta*; — with words implying a number of people, *among*: ἐν γυναίξι ἀλκιμος, *brave among women*, E. Or. 754; ἐν πᾶσι, *in the presence of all*; ἐν δικασταῖς, *before (coram) a court*.

(b) of TIME: ἐν τούτῳ τῷ ἔτει, *in this year*; ἐν χειμῶνι, *in winter*; ἐν ἑτεσι πενήκοντα, *within fifty years*, T. 1, 118.

(c) of other relations: τὸν Περικλέα ἐν ὀργῇ εἶχον, *they were angry with P. (held him in anger)*, T. 2, 21; ἐν τῷ θεῷ τὸ τούτου τέλος ἦν, οὐκ ἐν ἐμοί, *the issue of this was with (in the*

power of) *God, not with me*, D. 18, 193; *ἐν πολλῇ ἀπορίᾳ ἦσαν, they were in great perplexity*, X. A. 3, 12.

As *ἐν* (like *εἰς* and *ἐς*) comes from *ἐνς* (see *εἰς*), it originally allowed the accusative (like Latin *in*), and in Aeolic *ἐν* may be used like *εἰς*; as *ἐν Καλλίστῳ, to Calliste*, Pind. *Py.* 4, 258.

IN COMP.: *in, on, at.*

1209. *ἐξ* or *ἐκ*, with GENITIVE only (Lat. *ex, e*), *from, out of*; originally (as opposed to *ἀπό*) *from within* (compare *εἰς*).

- (a) of PLACE: *ἐκ Σπάρτης φεύγει, he is banished from Sparta.*
- (b) of TIME: *ἐκ παλαιστάτου, from the most ancient time*, T. 1, 18.
- (c) of ORIGIN: *ὄναρ ἐκ Διὸς ἐστίν, the dream comes from Zeus*, *Il.* 1, 63. So also with *passive verbs* (instead of *ὑπό* with gen.): *ἐκ Φοίβου δαμεί, destroyed by Phoebus*, S. *Ph.* 335 (the agent viewed as the source), seldom in Attic prose. (See 1205.)
- (d) of GROUND for a judgment: *ἐβουλεύοντο ἐκ τῶν παρόντων, they took counsel with a view to (starting from) the present state of things*, T. 3, 29.

IN COMP.: *out, from, away, off.*

1210. *ἐπὶ*, *on, upon.*

1. with the GENITIVE:

- (a) of PLACE: *ἐπὶ πύργου ἔστη, he stood on a tower*, *Il.* 16, 700; sometimes *towards*: *πλεύσαντες ἐπὶ Σάμου, having sailed towards Samos*, T. 1, 116; so *ἐπὶ τῆς τοιαύτης γενέσθαι γνώμης, to adopt (go over to) such an opinion*, D. 4, 6.
- (b) of TIME: *ἐφ' ἡμῶν, in our time*; *ἐπ' ἐιρήνης, in time of peace*, *Il.* 2, 797.
- (c) of RELATION OF REFERENCE to an object: *τοὺς ἐπὶ τῶν πραγμάτων, those in charge of (public) affairs*, D. 18, 247; *ἐπὶ Λιβύης ἔχειν τὸ ὄνομα, to be named for Libya*, Hd. 4, 45; *ἐπὶ τίνος λέγων, speaking with reference to some one*, see P. *Ch.* 155^d; so *ἐπὶ σχολῆς, at leisure*; *ἐπ' ἴσας* (sc. *μοίρας*), *in equal measure*, S. *El.* 1061.

2. with the DATIVE:

- (a) of PLACE: *ἦντ' ἐπὶ πύργῳ, they sat on a tower*, *Il.* 3, 153; *πόλις ἐπὶ τῇ θαλάττῃ οἰκουμένη, a city situated upon (by) the sea*, X. A. 1, 4¹.
- (b) of TIME (of immediate succession): *ἐπὶ τούτοις, thereupon*, X. C. 5, 5²¹.
- (c) of CAUSE, PURPOSE, CONDITIONS, etc.: *ἐπὶ παιδεύσει μέγα φρονούντες, proud of their education*, P. *Pr.* 342^d; *ἐπ' ἐξαγωγῇ, for exportation*, Hd. 7, 156; *ἐπὶ τοῖσδε, on these conditions*, Ar. *Av.* 1602; *ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ, on fair and equal terms*, T. 1, 27. So *ἐφ' ᾧ* and *ἐφ' ᾧ τε* (1460).
- (d) Likewise *over, for, at, in addition to, in the power of*; and in many other relations: see the *Lexicon*.

3. with the ACCUSATIVE:

- (a) of PLACE: *to, up to, towards, against*: *ἀναβάς ἐπὶ τὸς*

ἵππον, mounting his horse, X. A. 1, 8³; *ἐπὶ δεξιᾷ*, to the right, on the right hand, X. A. 6, 4¹; *ἐπὶ βασιλείᾳ ἵναι*, to march against the King, X. A. 1, 3¹.

(b) of TIME or SPACE, denoting extension: *ἐπὶ δ' ἄκα ἔτη*, for ten years, T. 3, 68; *ἐπ' ἑννέα κεῖτο πέλεθρα*, he covered (lay over) nine plethra, Od. 11, 577; so *ἐπὶ πολὺ*, widely; *τὸ ἐπὶ πολὺ*, for the most part; *ἐκ τοῦ ἐπὶ πλείστον*, from the remotest period, T. 1, 2.

(c) of an OBJECT aimed at: *κατήλθον ἐπὶ ποιητήν*, I came down here for a poet, Ar. R. 1418.

IN COMP.: upon, over, after, toward, to, for, at, against, besides.

1211. *κατά* (cf. adverb *κάτω*, below), originally down (opposed to *ἀνά*).

1. with the GENITIVE:

(a) down from: *ἀλλόμενοι κατὰ τῆς πέτρας*, leaping down from the rock, X. A. 4, 2¹⁷.

(b) down upon: *μύρον κατὰ τῆς κεφαλῆς καταχέαντες*, pouring perfumes on his head, P. Rp. 398^a.

(c) beneath: *κατὰ χθονὸς ἔκρυσσε*, he buried beneath the earth, S. An. 24; *οἱ κατὰ χθονὸς θεοί*, the Gods below, A. Pe. 689.

(d) against: *λέγων καθ' ἡμῶν*, saying against me (us), S. Ph. 65.

2. with the ACCUSATIVE, down along; of motion over, through, among, into, against; also according to, concerning.

(a) of PLACE: *κατὰ ῥοὺν*, down stream; *κατὰ γῆν καὶ κατὰ θάλατταν*, by land and by sea, X. A. 3, 2¹³; *κατὰ Σινώπην πόλιν*, opposite the city Sinope, Hd. 1, 76.

(b) of TIME: *κατὰ τὸν πόλεμον*, during (at the time of) the war, Hd. 7, 137.

(c) DISTRIBUTIVELY: *κατὰ τρεῖς*, by threes, three by three; *καθ' ἡμέραν*, day by day, daily.

(d) according to, concerning: *κατὰ τοὺς νόμους*, according to law, D. 8, 2; *τὸ κατ' ἐμέ*, as regards myself, D. 18, 247; so *κατὰ πάντα*, in all respects; *τὰ κατὰ πόλεμον*, military matters.

IN COMP.: down, against.

1212. *μετά*, with, amid, among. See *σύν*.

1. with the GENITIVE:

(a) with, in company with: *μετ' ἄλλων λέξο ἑταίρων*, lie down with the rest of thy companions, Od. 10, 320; *μετὰ ζώντων*, among the living, S. Ph. 1312.

(b) in union with, with the coöperation of: *μετὰ Μαντινέων ξυνοπολέμουν*, they fought in alliance with the Mantineans, T. 6, 105; *οὔδε μετ' αὐτοῦ ἦσαν*, these were on his side, T. 3, 56; *Ἵπέρβολον ἀποκτείνουσι μετὰ Χαρμίνου*, they put Hyperbolus to death by the aid of Charminus, T. 8, 73.

2. with the DATIVE (poetic, chiefly epic), among: *μετὰ δὲ τριτάτοισιν ἀνασσειν*, and he was reigning in the third generation, Il. 1, 252.

3. with the ACCUSATIVE :

(a) *into (the midst of), after (in quest of), for (poetic)*: μετὰ στρατὸν ἦλας, Ἀχαιῶν, *he drove into the army of the Achaeans*, *Il.* 5, 589; πλέων μετὰ χαλκόν, *sailing after (in quest of) copper*, *Od.* 1, 184.

(b) *generally after, next to*: μετὰ τὸν πόλεμον, *after the war*; μέγιστος μετὰ Ἰστρον, *the largest (river) next to the Ister*, *Hd.* 4, 53.

In COMP.: *with (of sharing), among, after (in quest of)*: it also denotes *change*, as in μετανοέω, *change one's mind, repent*.

1213. παρά (Hom. also παρὰ), *by, near, alongside of* (see 1221, 2).

1. with the GENITIVE, *from beside, from*: παρὰ νηῶν ἀπονοστήσειν, *to return from the ships*, *Il.* 12, 114; παρ' ἡμῶν ἀπάγγελλε τάδε, *take this message from us*, *X. A.* 2, 120.

2. with the DATIVE, *with, beside, near*: παρὰ Πριάμοιο θύρῃσιν, *at Priam's gates*, *Il.* 7, 346; παρὰ σοὶ κατέλυνον, *they lodged with you (were your guests)*, *D.* 18, 82.

3. with the ACCUSATIVE, *to (a place) near, to*; also *by the side of, beyond or beside, except, along with, because of*.

(a) of PLACE: τρέψας πὰρ ποταμόν, *turning to the (bank of the) river*, *Il.* 21, 603; ἐσιόντες παρὰ τοὺς φίλους, *going in to (visit) their friends*, *T.* 2, 51.

(b) of TIME: παρὰ πάντα τὸν χρόνον, *throughout the whole time*, *D.* 18, 10.

(c) of CAUSE: παρὰ τὴν ἡμετέραν ἀμέλειαν, *on account of our neglect*, *D.* 4, 11.

(d) of COMPARISON: παρὰ τὰλλα ζῶα, *compared with (by the side of) other animals*, *X. M.* 1, 4¹⁴.

(e) with idea of *beyond or beside, and except*: οὐκ ἔστι παρὰ ταῦτ' ἄλλα, *there are no others besides these*, *Ar. N.* 698; παρὰ τὸν νόμον, *contrary to the law (properly beyond it)*.

In COMP.: *beside, along by, hitherward, wrongly (beside the mark), over (as in overstep)*.

1214. περί, *around (on all sides), about (compare ἀμφί)*.

1. with the GENITIVE, *about, concerning* (Lat. *de*): περί πατρὸς ἐρέσθαι, *to inquire about his father*, *Od.* 3, 77; δεδιώς περί αὐτοῦ, *fearing concerning him*, *P. Pr.* 320^a. Poetic (chiefly epic) *above, surpassing*: κρατερός περί πάντων, *mighty above all*, *Il.* 21, 566.

2. with the DATIVE, *about, around, concerning, of PLACE or CAUSE (chiefly poetic)*: ἐνδυνε περί στήθεσσι χιτῶνα, *he put on his tunic about his breast*, *Il.* 10, 21; ἔδδεισεν περί Μενελάῳ, *he feared for Menelaus*, *Il.* 10, 240; δέισαντες περί τῇ χώρᾳ, *through fear for our land*, *T.* 1, 74.

3. with the ACCUSATIVE (nearly the same as ἀμφί), *about, near*: ἐστάμεναι περί τοῖχον, *to stand around the wall*, *Il.* 18, 374; περί Ἑλλάσποντον, *about (near) the Hellespont*, *D.* 8, 3; περί

τούτους τοὺς χρόνους, *about these times*, T.3, 89; ὧν περὶ ταῦτα, *being about (engaged in) this*, T.7, 31.

IN COMP.: *around, about, exceedingly*.

1215. πρὸ (Lat. *pro*), with the GENITIVE only, *before* :

(a) of PLACE: πρὸ θυρῶν, *before the door*, S. *El.* 109.

(b) of TIME: πρὸ δείπνου, *before supper*, X. *C.* 5, 5⁸⁹.

(c) of DEFENCE: μάχεσθαι πρὸ παίδων, *to fight for their children*, *Il.* 8, 57; διακινδυνεύειν πρὸ βασιλέως, *to run risk in behalf of the king*, X. *C.* 8, 8⁴.

(d) of CHOICE or PREFERENCE: κέρδος αἰνῆσαι πρὸ δίκας, *to approve craft before justice*, *Pind. Py.* 4, 140; πρὸ τούτου τεθνάναι ἂν ἔλοιτο, *before this he would prefer death*, P. *Sy.* 179^a.

IN COMP.: *before, in defence of, forward*.

1216. πρὸς (Hom. also *πρὸς* or *πορὶ*), *at or by* (in front of).

1. with the GENITIVE :

(a) *in front of, looking towards*: κείται πρὸς Θράκης, *it lies over against Thrace*, D. 23, 182. In swearing: πρὸς θεῶν, *before (by) the Gods*. Sometimes *pertaining to* (as character): ἡ κάρτα πρὸς γυναικός, *surely it is very like a woman*, A. *Ag.* 592.

(b) *from (on the part of)*: τιμὴν πρὸς Ζηνὸς ἔχοντες, *having honor from Zeus*, *Od.* 11, 302. Sometimes with passive verbs (like ὑπό), especially Ionic: ἀτιμάζεσθαι πρὸς Πεισιστράτου, *to be dishonored by Pisistratus*, *Hd.* 1, 61; ἀδοξοῦνται πρὸς τῶν πόλεων, *they are held in contempt by states*, X. *Oec.* 4, 2.

2. with the DATIVE :

(a) *at*: ἐπεὶ πρὸς Βαβυλῶνι ἦν ὁ Κῦρος, *when Cyrus was at Babylon*, X. *C.* 7, 5¹.

(b) *in addition to*: πρὸς τούτοις, *besides this*; πρὸς τοῖς ἄλλοις, *besides all the rest*, T. 2, 61.

3. with the ACCUSATIVE :

(a) *to*: εἰμ' αὐτὴ πρὸς Ὀλυμπον, *I am going myself to Olympus*, *Il.* 1, 420.

(b) *towards*: πρὸς Βορρᾶν, *towards the North*, T. 6, 2; (of persons) πρὸς ἀλλήλους ἡσυχίαν εἶχον, *they kept the peace towards one another*, I. 7, 51.

(c) *with a view to, according to*: πρὸς τί με ταῦτ' ἐρωτᾷς, (to what end) *for what do you ask me this?* X. *M.* 3, 7²; πρὸς τὴν παροῦσαν δύναμιν, *according to their power at the time*, D. 15, 28.

IN COMP.: *to, towards, against, besides*.

1217. σύν, older Attic ξύν (Lat. *cum*), with DATIVE only, *with, in company with, or by aid of*. Σύν is chiefly poetic; it seldom occurs in Attic prose except in Xenophon, μετὰ with the genitive taking its place.

- (a) *in company with*: ἦλυθε σὺν Μενελάῳ, *he came with Menelaus*, *Il.* 3, 206.
 (b) *by aid of*: σὺν θεῷ, *with God's help*, *Il.* 9, 49.
 (c) *in accordance with*: σὺν δίκῃ, *with justice*, *Pind. Py.* 9, 96.
 (d) sometimes instrumental (like simple dative): μέγαν πλοῦτον ἐκτήσῃ ξὺν αἰχμῇ, *thou didst gain great wealth by (with) thy spear*, *A. Pe.* 755.

In COMP.: *with, together, altogether.*

1218. ὑπέρ (Hom. also ὑπείρ), *over* (Lat. *super*).

1. with the GENITIVE:

- (a) of PLACE: στῇ ὑπέρ κεφαλῆς, *it stood over (his) head*, *Il.* 2, 20; of motion *over*: ὑπέρ θαλάσσης καὶ χθονὸς ποτωμένοις (sc. ἡμῖν), *as we flit over sea and land*, *A. Ag.* 576.
 (b) *for, in behalf of* (opposed to κατά): θύμενα ὑπέρ τῆς πόλεως, *sacrificed in behalf of the city*, *X. M.* 2, 2¹³; ὑπέρ πάντων ἀγών, *a struggle for our all*, *A. Pe.* 405. Sometimes with τοῦ and infin., like ἵνα with subj.: ὑπέρ τοῦ τὰ συνήθη μὴ γίνεσθαι, *to prevent what is customary from being done*, *Aesch.* 3, 1.
 (c) chiefly in the orators, *concerning* (like περί): τὴν ὑπέρ τοῦ πολέμου γνώμην ἔχοντας, *having such an opinion about the war*, *D.* 2, 1.

2. with the ACCUSATIVE, *over, beyond, exceeding*: ὑπέρ οὐδὲν ἐβήσετο δώματος, *he stepped over the threshold of the house*, *Od.* 7, 135; ὑπείρ ἅλα, *over the sea*, *Od.* 3, 73; ὑπέρ τὸ βέλτιστον, *beyond what is best*, *A. Ag.* 378; ὑπέρ δύναμιν, *beyond its power*, *T.* 6, 16.

In COMP.: *over, above, beyond, in defence of, for the sake of.*

1219. ὑπό (Hom. also ὑπαί), *under* (Lat. *sub*), *by*.

1. with the GENITIVE:

- (a) of PLACE: τὰ ὑπὸ γῆς, *things under the earth*, *P. Ap.* 18^b. Sometimes *from under* (chiefly poetic): οὖς ὑπὸ χθονὸς ἦκε φόωσδε, *whom he sent to light from beneath the earth*, *Hes. Th.* 669.
 (b) to denote the AGENT with passive verbs: εἴ τις ἐτιμᾶτο ὑπὸ τοῦ δήμου, *if any one was honored by the people*, *X. H.* 2, 3¹⁵.
 (c) of CAUSE: ὑπὸ δέους, *through fear*; ὑφ' ἡδονῆς, *through pleasure*; ὑπ' ἀπολλας, *by detention in port*, *T.* 2, 85.

2. with the DATIVE (especially poetic): τῶν ὑπὸ ποσσὶ, *beneath their feet*, *Il.* 2, 784; τῶν θανόντων ὑπ' Ἰλίου, *of those who fell under (the walls of) Ilium*, *E. Hec.* 764; ὑπὸ τῇ ἀκροπόλει, *under the acropolis*, *Hd.* 6, 105; οἱ ὑπὸ βασιλεῖ ὄντες, *those who are under the king*, *X. C.* 8, 1⁶.

3. with the ACCUSATIVE:

- (a) of PLACE, *under, properly to (a place) under*: ὑπὸ σπέος ἔλασε μῆλα, *he drives (drove) the sheep into (under) a cave*,

Il. 4, 279; ἦλθεθ' ὑπὸ Τροίην, *you came to Troy (i.e. to besiege it)*, *Od.* 4, 146; τάδε πάντα ὑπὸ σφᾶς ποιείσθαι, *to bring all these under their sway*, *T.* 4, 60.

(b) of TIME, *towards (entering into)*: ὑπὸ νύκτα, *at nightfall* (Lat. sub noctem), *T.* 1, 115. Sometimes *at the time of, during*: ὑπὸ τὸν σεισμόν, *at the time of the earthquake*, *T.* 2, 27.

In COMP.: *under* (in place or rank), *underhand, slightly, gradually* (like **sub**).

1220. (*Improper Prepositions.*) These are ἄνευ, ἄτερ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, πλὴν, and ὥς (see 1200). All take the genitive except ὥς, which takes the accusative. They are never used in composition.

1. ἄνευ, *without, except, apart from*: ἄνευ ἀκολούθου, *without an attendant*, *P. Sy.* 217^a; ἄνευ τοῦ καλὴν δόξαν ἐνεγκεῖν, *apart from (besides) bringing good reputation*, *D.* 18, 89.

2. ἄτερ, *without, apart from* (poetic): ἄτερ Ζηνός, *without (the help of) Zeus*, *Il.* 15, 292.

3. ἄχρι, *until, as far as*: ἄχρι τῆς τελευτῆς, *until the end*, *D.* 18, 179.

4. μέχρι, *until, as far as*: μέχρι τῆς πόλεως, *as far as the city*, *T.* 6, 96.

5. μεταξύ, *between*: μεταξύ σοφίας καὶ ἀμαθίας, *between wisdom and ignorance*, *P. Sy.* 202^a.

6. ἔνεκα or ἔνεκεν (Ionic εἵνεκα, εἵνεκεν), *on account of, for the sake of* (generally after its noun): ὕβριος εἵνεκα τῆςδε, *on account of this outrage*, *Il.* 1, 214; μηδὲνα κολακεύειν ἔνεκα μισθοῦ, *to flatter no one for a reward*, *X. H.* 5, 1¹⁷. Also οὐνεκα (οὐ ἔνεκα) for ἔνεκα, chiefly in the dramatists.

7. πλὴν, *except*: πλὴν γ' ἐμοῦ καὶ σοῦ, *except myself and you*, *S. El.* 909.

8. ὥς, *to*, used with the accusative like εἰς, but only with *personal* objects: ἀφίκετο ὥς Περδίκκαν καὶ ἐς τὴν Χαλκιδικήν, *he came to Perdiccas and into Chalcidice*, *T.* 4, 79.

1221. 1. In general, the accusative is the case used with prepositions to denote that *towards* which, *over* which, *along* which, or *upon* which *motion* takes place; the genitive, to denote that *from* which anything proceeds; the dative, to denote that *in* which anything takes place.

2. It will be noticed how the peculiar meaning of each case often modifies the expression by which we translate a given preposition: thus παρά means *near, by the side of*; and we have παρά τοῦ βασιλέως, *from the neighborhood of the king*; παρά τῷ βασιλεῖ, *in the neighborhood of the king*; παρά τὸν βασιλέα, *into the neighborhood of the king*.

1222. 1. The original adverbial use of the prepositions sometimes appears when they are used without a noun; this occurs especially in the older Greek, seldom in Attic prose. Thus *περί*, *round about* or *exceedingly*, in Homer; and *πρὸς δέ* or *καὶ πρὸς*, *and besides*; *ἐν δέ*, *and among them*; *ἐπὶ δέ*, *and upon this*; *μετὰ δέ*, *and next*; in Herodotus.

2. The preposition of a compound verb may also stand separately, in which case its adverbial force plainly appears; as *ἐπὶ κνέφας ἦλθεν* (*κνέφας ἐπῆλθεν*), *darkness came on*, *Il.* 1, 475; *ἡμῖν ἀπολοιγὸν ἀμῦναι* (*ἀπαμῦναι*), *to ward off destruction from us*, *Il.* 1, 67.

This is called *tnesis*, and is found chiefly in Homer and the early poets.

1223. A preposition sometimes follows its case, or a verb to which it belongs; as *νεῶν ἄπο*, *παιδὸς πέρι*; *ὀλέσας ἄπο* (for *ἀπολέσας*), *Od.* 9, 534. For the change of accent (*anastrophe*), see 116, 1.

1224. N. A few prepositions are used adverbially, with a verb (generally *ἐστί*) understood; as *πάρα* for *πάρεστι*, *ἐπι* and *μέτα* (in Homer) for *ἔπεστι* and *μέτεστι*. So *ἐνι* for *ἐνεστι*, and poetic *ἄνα*, *up!* for *ἀνάστα* (*ἀνάστηθι*). For the accent, see 116, 2.

1225. 1. Sometimes *εἰς* with the accusative, and *ἐκ* or *ἀπό* with the genitive, are used in expressions which themselves imply no motion, with reference to some motion implied or expressed in the context; as *αἱ ξύνοδοι εἰς τὸ ἱερὸν ἐγίγνοντο*, *the synods were held in the temple* (lit. *into the temple*, involving the idea of going *into* the temple to hold the synods), *T.* 1, 96; *τοῖς ἐκ Πύλου ληφθεῖσι* (*ἐοικότες*), *like those captured* (in Pylos, and brought home) *from Pylos*, i.e. *the captives from Pylos*, *Ar.N.* 186; *διήρπαστο καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα*, *even the very timbers in the houses* (lit. *from the houses*) *had been stolen*, *X.A.* 2, 2¹⁶.

2. So *ἐν* with the dative sometimes occurs with verbs of motion, referring to rest which follows the motion; as *ἐν τῷ ποταμῷ ἔπεσον*, *they fell* (into and remained) *in the river*, *X.Ag.* 1, 32: *ἐν γούνασι πίπτει Διώνης*, *she fell on Dione's knees*, *Il.* 5, 370: see *S.El.* 1476.

These (1 and 2) are instances of the so-called *constructio praeagnans*.

1226. N. Adverbs of place are sometimes interchanged in the same way (1225); as *ὅποι καθέσταμεν*, *where we are standing*, lit. *whither having come we are standing*, *S.O.C.* 23; *τίς ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα*; *who does not know that the war that is there will come hither?* *D.* 1, 15.

So *ἐνθεν καὶ ἐνθεν*, *on this side and on that*, like *ἐκ δεξιῶς* (a *dextra*), *on the right*.

1227. A preposition is often followed by its own case when it is part of a compound verb. *E.g.*

Παρεκομίζοντο τὴν Ἰταλίαν, *they sailed along the coast of Italy*, T. 6, 44; ἐσῆλθέ με, *it occurred to me*, Hd. 7, 46; ἐξελεύτω τις δωμάτων, *let some one come forth from the house*, A. Ch. 663; ξυνέπρασσον αὐτῷ Ἀμφισσῆς, *Amphisseans assisted him*, T. 3, 101. For other examples of the genitive, see 1132; for those of the dative, see 1179.

ADVERBS.

1228. Adverbs qualify verbs, adjectives, and other adverbs. *E.g.*

Οὕτως εἶπεν, *thus he spoke*; ὡς δύναμαι, *as I am able*; πρῶτον ἀπῆλθε, *he first went away*; τὸ ἀληθῶς κακόν, *that which is truly evil*; αὐταί σ' ὀδηγήσουσι καὶ μάλ' ἀσμένως, *these will guide you even most gladly*, A. Pr. 728.

1229. N. For adjectives used as adverbs, see 926. For adverbs preceded by the article, and qualifying a noun like adjectives, see 952. For adverbs with the genitive or dative, see 1088; 1092; 1148; 1174; 1175. For adverbs used as prepositions, see 1220.

THE VERB.

VOICES.

ACTIVE.

1230. In the active voice the subject is represented as acting; as τρέπω τοὺς ὀφθαλμούς, *I turn my eyes*; ὁ πατήρ φιλεῖ τὸν παῖδα, *the father loves the child*; ὁ ἵππος τρέχει, *the horse runs*.

1231. The form of the active voice includes most intransitive verbs; as τρέχω, *run*. On the other hand, the form of the middle or passive voice includes many deponent verbs which are active and transitive in meaning; as βούλομαι τοῦτο, *I want this*. Some transitive verbs have certain intransitive tenses, which generally have the meaning of the middle voice, as ἔστηκα, *I stand*, ἔστην, *I stood*, from ἵστημι, *place*; others have a passive force, as ἀνέστησαν ὑπ' αὐτοῦ, *they were driven out by him*, T. 1, 8.

1232. The same verb may be both transitive and intransitive:

as ἐλαύνω, *drive* (trans. or intrans.) or *march*; ἔχω, *have*, sometimes *hold* or *stay* (as ἔχε δὴ, *stay now*, P.Pr. 349^d); with adverbs, *be*, as εὖ ἔχει, *it is well*, bene se habet. So πράττω, *do*, εὖ (or κακῶς) πράττω, *I am well* (or *badly*) *off*, *I do well* (or *badly*). The intransitive use sometimes arose from the omission of a familiar object; as ἐλαύνειν (ἵππον or ἄρμα), *to drive*, τελευτᾶν (τὸν βίον), *to end* (*life*) or *to die*. Compare the English verbs *drive*, *turn*, *move*, *increase*, etc.

PASSIVE.

1233. In the passive voice the subject is represented as *acted upon*; as ὁ παῖς ὑπὸ τοῦ πατρὸς φιλεῖται, *the child is loved by the father*.

1234. The *object* of the active becomes the subject of the passive. The *subject* of the active, the personal agent, is generally expressed by ὑπό with the genitive in the passive construction.

1235. The dative here, as elsewhere, generally expresses the inanimate instrument; as βάλλονται λίθοις, *they are pelted by stones*.

1236. Even a genitive or dative depending on a verb in the active voice can become the subject of the passive; as καταφρονεῖται ὑπ' ἐμοῦ, *he is despised by me* (active, καταφρονῶ αὐτοῦ, 1102); πιστεύεται ὑπὸ τῶν ἀρχομένων, *he is trusted by his subjects* (active, πιστεύουσιν αὐτῷ, 1160); ἄρχονται ὑπὸ βασιλέων, *they are ruled by kings* (active, βασιλεῖς ἄρχουσιν αὐτῶν). Ὑπὸ ἀλλοφύλων μᾶλλον ἐπεβουλεύοντο, *they were more plotted against by men of other races*, T. 1, 2 (active, ἐπεβούλεον αὐτοῖς).

1237. N. Other prepositions than ὑπό with the genitive of the agent, though used in poetry, are not common in Attic prose: such are παρά, πρὸς, ἐκ, and ἀπό. (See 1209, c.)

1238. 1. The perfect and pluperfect passive may have the *dative* of the agent.

2. The personal verbal in -τέος takes the dative (1596), the impersonal in -τέον the dative or accusative, of the agent (1597).

1239. When the active is followed by two accusatives, or by an accusative of a thing and a dative of a person, the case denoting a *person* is generally made the subject of

the passive, and the other (an accusative) remains unchanged. *E.g.*

Οὐδὲν ἄλλο διδάσκεται ἄνθρωπος, *a man is taught nothing else* (in the active, οὐδὲν ἄλλο διδάσκουσι ἄνθρωπον), *P. Men.* 87^c. *Ἄλλο τι μείζον ἐπιταχθήσεσθε, *you will have some other greater command imposed on you* (active, ἄλλο τι μείζον ὑμῶν ἐπιτάξουσιν, *they will impose some other greater command on you*), *T. 1*, 140. Οἱ ἐπιτετραμμένοι τὴν φυλακὴν, *those to whom the guard has been intrusted* (active, ἐπιτρέπειν τὴν φυλακὴν τούτοις), *T. 1*, 126. Διφθέραν ἐνημμένος, *clad in a leathern jerkin* (active, ἐνάπτειν τί τι, *to fit a thing on one*), *Ar. N.* 72. So ἐκκόπτεσθαι τὸν ὀφθαλμόν, *to have his eye cut out*, and ἀποτέμνεσθαι τὴν κεφαλὴν, *to have his head cut off*, etc., from possible active constructions ἐκκόπτειν τί τι, and ἀποτέμνειν τί τι. This construction has nothing to do with that of 1058.

The first two examples are cases of the cognate accusative (1051) of the *thing* retained with the passive, while the accusative or dative of the *person* is made the subject.

1240. 1. A cognate accusative (1051) of the active form, or a neuter pronoun or adjective representing such an accusative, may become the subject of the passive. *E.g.*

Ὁ κίνδυνος κινδυνεύεται, *the risk is run* (active, τὸν κίνδυνον κινδυνεύει, *he runs the risk*): see *P. Lach.* 187^b. Εἰ οὐδὲν ἡμάρτηταί μοι, *if no fault has been committed by me* (active, οὐδὲν ἡμάρτηκα), *And.* 1, 33.

2. The passive may also be used impersonally, the cognate subject being implied in the verb itself; as ἐπειδὴ αὐτοῖς παρεσκεύαστο, *when preparation had been made*, *T. 1*, 46; οὔτε ἡσέβηται οὔτε ὁμολόγηται (sc. ἐμοί), *no sacrilege has been done and no confession has been made* (by me), *And.* 1, 71.

3. This occurs chiefly in such neuter participial expressions as τὰ σοὶ κάμοι βεβιωμένα, *the lives passed by you and by me*, *D.* 18, 265; αἱ τῶν πεπολιτευμένων εὐθυναί, *the accounts of their public acts*, *D.* 1, 28: so τὰ ἡσεβημένα, *the impious acts which have been done*; τὰ κινδυνευθέντα, *the risks which were run*; τὰ ἡμαρτημένα, *the errors which have been committed*, etc. Even an intransitive verb may thus have a passive voice.

1241. N. Some intransitive active forms are used as passives of other verbs. Thus εὖ ποιεῖν, *to benefit*, εὖ πάσχειν, *to be benefited*; εὖ λέγειν, *to praise*, εὖ ἀκούειν (poet. κλύειν), *to be praised*; αἰρεῖν, *to capture*, αἰλῶναι, *to be captured*; ἀποκτείνειν, *to kill*, ἀποθνήσκειν, *to be killed*; ἐκβάλλειν, *to cast out*, ἐκπίπτειν, *to be cast out*; διώκειν, *to prosecute*, φεύγειν, *to be prosecuted* (to be a defendant); ἀπολύειν, *to acquit*, ἀποφεύγω, *to be acquitted*.

MIDDLE.

1242. In the middle voice the subject is represented as acting upon himself, or in some manner which concerns himself.

1. As acting *on himself*. *E.g.*

Ἐτράποντο πρὸς ληστείαν, *they turned themselves to piracy*, T. 1, 5. So παύομαι, *cease (stop one's self)*, πείθεσθαι, *trust (persuade one's self)*, φαίνομαι, *appear (show one's self)*. This most natural use of the middle is the least common.

2. As acting *for himself* or *with reference to himself*. *E.g.*

Ὁ δῆμος τίθεται νόμους, *the people make laws for themselves*, whereas τίθησι νόμους would properly be said of a lawgiver; τοῦτον μεταπέμπομαι, *I send for him (to come to me)*; ἀπεπέμπετο αὐτούς, *he dismissed them*; προβάλλεται τὴν ἀσπίδα, *he holds his shield to protect himself*.

3. As acting on an object *belonging to himself*. *E.g.*

Ἦλθε λυσόμενος θυγάτρα, *he came to ransom his (own) daughter*, II. 1, 13.

1243. N. The last two uses may be united in one verb, as in the last example.

1244. N. Often the middle expresses no more than is *implied* in the active; thus τρόπαιον ἵστασθαι, *to raise a trophy for themselves*, generally adds nothing but the *expression* to what is implied in τρόπαιον ἱστάναι, *to raise a trophy*; and either form can be used. The middle sometimes appears not to differ at all from the active in meaning; as the poetic ἰδέσθαι, *to see*, and ἰδεῖν.

1245. N. The middle sometimes has a *causative* meaning; as ἐδιδασξάμην σε, *I had you taught*, Ar. N. 1338; but ἐδιδασξάμην means also *I learned*.

This gives rise to some special uses of the middle; as in δανείζω, *lend*, δανείζομαι, *borrow (cause somebody to lend to one's self)*; μισθῶ, *let*, μισθοῦμαι, *hire (cause to be let to one's self)*; *I let myself for pay* is ἐμαντὸν μισθῶ. So τίνω, *pay a penalty*, τίνομαι, *punish (make another pay a penalty)*.

1246. N. The middle of certain verbs is peculiar in its meaning. Thus, αἶρῶ, *take*, αἶροῦμαι, *choose*; ἀποδίδωμι, *give back*, ἀποδίδομαι, *sell*; ἄπτω, *fasten*, ἄπτομαι, *cling to (fasten myself to)*, so ἔχομαι, *hold to*, both with genitive; γαμῶ τινα, *marry (said of a man)*, γαμοῦμαι

τινι, marry (said of a woman); *γράφω*, write or propose a vote, *γράφομαι*, indict; *τιμωρῶ τινι*, I avenge a person, *τιμωροῦμαι τινα*, I avenge myself on a person or I punish a person; *φυλάττω τινά*, I guard some one, *φυλάττομαι τινα*, I am on my guard against some one.

1247. N. The passive of some of these verbs is used as a passive to both active and middle; thus *γραφῆναι* can mean either to be written or to be indicted, *αἰρεθῆναι* either to be taken or to be chosen.

1248. N. The future middle of some verbs has a passive sense; as *ἀδικῶ*, I wrong, *ἀδικήσομαι*, I shall be wronged.

TENSES.

1249. The tenses may express two relations. They may designate the time of an action as *present*, *past*, or *future*; and also its character as *going on*, as simply *taking place*, or as *finished*. The latter relation appears in all the moods and in the infinitive and participle; the former appears always in the indicative, and to a certain extent (hereafter to be explained) in some of the dependent moods and in the participle.

I. TENSES OF THE INDICATIVE.

1250. The tenses of the indicative express action as follows:—

1. PRESENT, action going on in present time: *γράφω*, I am writing.

2. IMPERFECT, action going on in past time: *ἔγραφον*, I was writing.

3. PERFECT, action finished in present time: *γέγραφα*, I have written.

4. PLUPERFECT, action finished in past time: *ἔγεγράφην*, I had written.

5. AORIST, action simply taking place in past time: *ἔγραψα*, I wrote.

6. FUTURE, future action (either in its *progress* or in its mere *occurrence*): *γράψω*, I shall write or I shall be writing.

7. FUTURE PERFECT, action to be finished in future time: *γεγράψεται*, it will have been written.

1251. This is shown in the following table:—

	<i>Present Time.</i>	<i>Past Time.</i>	<i>Future Time.</i>
Action going on } Action simply taking place }	PRESENT	IMPERFECT	FUTURE
		AORIST	FUTURE
Action finished }	PERFECT	PLUPERFECT	FUT. PERFECT

For the present and the aorist expressing a general truth (*gnomic*), see 1292.

1252. In narration, the present is sometimes used vividly for the aorist. *E.g.*

Κελεύει πέμψαι ἀνδρας· ἀποστέλλουσιν οὖν, καὶ περὶ αὐτῶν ὁ Θεμιστοκλῆς κρύφα πέμπει, *he bids them send men: accordingly they dispatch them, and Themistocles sends secretly about them, T. 1, 91.*

This is called the Historic Present.

1253. 1. The present often expresses a customary or repeated action in present time; as οὗτος μὲν ὕδωρ, ἐγὼ δὲ οἶνον πίνω, *he drinks water, and I drink wine, D. 19, 46. (See 1292.)*

2. The imperfect likewise may express customary or repeated past action; as Σωκράτης ὥσπερ ἐγίγνωσκεν οὕτως ἔλεγε, *as Socrates thought, so he used to speak, X. M. 1, 14.*

1254. The present μέλλω, with the present or future (seldom the aorist) infinitive, forms a periphrastic future, which sometimes denotes intention or expectation; as μέλλει τοῦτο ποιεῖν (or ποιῆσειν), *he is about to do this; εἰ μέλλει ἡ πολιτεία σώζεσθαι, if the constitution is to be saved, P. Rp. 412^a.*

1255. The present and especially the imperfect often express an attempted action; as πείθουσιν ὑμᾶς, *they are trying to persuade you, Isae. 1, 26; Ἀλόννησον ἐδίδου, he offered (tried to give) Halonnesus, Aesch. 3, 83; ἀ ἐπράσσετο οὐκ ἐγένετο, what was attempted did not happen, T. 6, 74.*

1256. The presents ἤκω, *I am come*, and οἴχομαι, *I am gone*, have the force of perfects; the imperfects having the force of pluperfects.

1257. The present εἶμι, *I am going*, with its compounds, has a future sense, and is used as a future of ἔρχομαι, ἐλεύσομαι not being in good use in Attic prose. In Homer εἶμι is also present in sense.

1258. The present with *πάλαι* or any other expression of past time has the force of a present and perfect combined; as *πάλαι τοῦτο λέγω*, *I have long been telling this (which I now tell)*.

1259. 1. The aorist takes its name (*ἀόριστος*, *unlimited, unqualified*) from its denoting a simple past occurrence, with none of the limitations (*ὅροι*) as to *completion, continuance, repetition*, etc., which belong to the other past tenses. It corresponds to the ordinary preterite in English, whereas the Greek imperfect corresponds to the forms *I was doing*, etc. Thus, *ἐποίει τοῦτο* is *he was doing this* or *he did this habitually*; *πεποίηκε τοῦτο* is *he has already done this*; *ἐπεποιήκει τοῦτο* is *he had already (at some past time) done this*; but *ἐποίησε τοῦτο* is simply *he did this*, without qualification of any kind. The aorist is therefore commonly used in rapid narration, the imperfect in detailed description. The aorist is more common in negative sentences.

2. As it is not always important to distinguish between the progress of an action and its mere occurrence, it is occasionally indifferent whether the imperfect or the aorist is used; compare *ἔλεγον* in T. 1, 72 (end) with *εἶπον*, *ἔλεξαν*, and *ἔλεξε* in 1, 79. The two tenses show different views (both natural views) of the same act of speaking.

1260. The aorist of verbs which denote a *state* or *condition* may express the *entrance into* that state or condition; as *πλουτῶ*, *I am rich*; *επλούτουν*, *I was rich*; *επλούτησα*, *I became rich*. So *ἐβασίλευσε*, *he became king*; *ἡρξε*, *he took office (also he held office)*.

1261. After *ἐπεί* and *ἐπειδή*, *after that*, the aorist is generally to be translated by our pluperfect; as *ἐπειδὴ ἀπῆλθον*, *after they had departed*. Compare *postquam venit*.

1262. N. The aorist (sometimes the perfect) participle with *ἔχω* may form a periphrastic perfect, especially in Attic poetry; as *θαυμάσας ἔχω τὸδε*, *I have wondered at this*, S. Ph. 1362. In prose, *ἔχω* with a participle generally has its common force; as *τὴν προίκα ἔχει λαβών*, *he has received and has the dowry (not simply he has taken it)*, D. 27, 17.

1263. N. Some perfects have a present meaning; as *θνησκειν*, *to die*, *τεθνηκέναι*, *to be dead*; *γίγνεσθαι*, *to become*, *γεγονέναι*, *to be*; *μιμνήσκειν*, *to remind*, *μεμνήσθαι*, *to remember*; *καλεῖν*, *to call*, *κεκλησθαι*, *to be called*. So *οἶδα*, *I know*, *novi*, and many others. This is usually explained by the meaning of the verb.

In such verbs the pluperfect has the force of an imperfect; as *ᾔδην*, *I knew*.

1264. N. The perfect sometimes refers vividly to the future; as *εἴ με αἰσθήσεται, ὅλωλα*, *if he shall perceive me, I am ruined* (perii), S. Ph. 75. So sometimes the present, as *ἀπόλλυμαι, I perish!* (for *I shall perish*), L. 12, 14; and even the aorist, as *ἀπωλόμην εἴ με λείψεις*, *I perish if you leave me*, E. Al. 386.

1265. N. The second person of the future may express a *permission*, or even a *command*; as *πράξεις οἷον ἂν θέλῃς*, *you may act as you please*, S. O. C. 956; *πάντως δὲ τοῦτο δράσεις*, *and by all means do this (you shall do this)*, Ar. N. 1352. So in imprecations; as *ἀπολείσθε*, *to destruction with you!* (lit. *you shall perish*).

For the periphrastic future with *μέλλω* and the infinitive, see 1254.

1266. N. The future perfect is sometimes merely an emphatic future, denoting that a future act will be *immediate* or *decisive*; as *φράζε, καὶ πεπράξεται*, *speak, and it shall be (no sooner said than) done*, Ar. Pl. 1027. Compare the similar use of the perfect infinitive, 1275.

1267. 1. The division of the tenses of the indicative into *primary* (or *principal*) and *secondary* (or *historical*) is explained in 448.

2. In dependent clauses, when the construction allows both subjunctive and optative, or both indicative and optative, the subjunctive or indicative regularly follows primary tenses, and the optative follows secondary tenses. *E.g.*

Πράττουσιν ἃ ἂν βούλωνται, *they do whatever they please*; *ἔπραττον ἃ βούλοιντο*, *they did whatever they pleased*. *Δέγουσιν ὅτι τοῦτο βούλονται*, *they say that they wish for this*; *ἔλεξαν ὅτι τοῦτο βούλοιντο*, *they said that they wished for this*.

These constructions will be explained hereafter (1431; 1487).

1268. N. The gnomic aorist is a primary tense, as it refers to present time (1292); and the historic present is secondary, as it refers to past time (1252).

1269. The only exception to this principle (1267, 2) occurs in indirect discourse, where the form of the direct discourse can always be retained, even after secondary tenses. (See 1481, 2).

1270. 1. The distinction of primary and secondary tenses extends to the dependent moods only where the tenses there keep the same distinction of time which they have in the indicative, as in the optative and infinitive of indirect discourse (1280).

2. An optative of future time generally assimilates a dependent conditional relative clause or protasis to the optative when it might otherwise be in the subjunctive: thus we should generally have *πράττειεν ἂν ἃ βούλονται*, *they would do whatever they might please*. See 1439. Such an optative seldom assimilates the subjunctive or indicative of a final or object clause (1362) in prose; but oftener in poetry. It very rarely assimilates an *indicative* of indirect discourse, although it may assimilate an interrogative *subjunctive* (1358).

II. TENSES OF THE DEPENDENT MOODS.

A. NOT IN INDIRECT DISCOURSE.

1271. In the subjunctive and imperative, and also in the optative and infinitive when they are *not in indirect discourse* (1279), the tenses chiefly used are the present and aorist.

1272. 1. These tenses here differ only in this, that the present expresses an action in its duration, that is, as *going on* or *repeated*, while the aorist expresses simply its *occurrence*, the time of both being otherwise precisely the same. *E.g.*

Ἐὰν ποιῇ τοῦτο, *if he shall be doing this*, or *if he shall do this* (*habitually*), ἔὰν ποιήσῃ τοῦτο, (*simply*) *if he shall do this*; εἰ ποιοίῃ τοῦτο, *if he should be doing this*, or *if he should do this* (*habitually*), εἰ ποιήσειε τοῦτο, (*simply*) *if he should do this*; ποίει τοῦτο, *do this* (*habitually*), ποιήσον τοῦτο, (*simply*) *do this*. Οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός, *on this condition may I gain the victory* (aor.) and *be thought* (pres.) *wise*, Ar. N. 520. Βούλεται τοῦτο ποιεῖν, *he wishes to be doing this* or *to do this* (*habitually*), βούλεται τοῦτο ποιῆσαι, (*simply*) *he wishes to do this*.

2. This is a distinction entirely unknown to the Latin, which has (for example) only one form, *si faciat*, corresponding to εἰ ποιοίῃ and εἰ ποιήσειεν.

1273. The perfect, which seldom occurs in these constructions, represents an action as *finished* at the time at which the present would represent it as *going on*. *E.g.*

Δέδοικα μὴ λήθην πεποιήκη, *I fear lest it may prove to have caused forgetfulness* (μὴ ποιῇ would mean *lest it may cause*), D. 19, 3. Μηδενὶ βοηθεῖν ὃς ἂν μὴ πρότερος βεβοηθηκῶς ὑμῖν ᾗ, *to help no one who shall not previously have helped you* (ὃς ἂν μὴ . . . βοηθῇ would mean *who shall not previously help you*), D. 19, 16. Οὐκ ἂν διὰ

τοῦτό γ' εἶεν οὐκ εὐθὺς δεδωκότες, *they would not (on enquiry) prove to have failed to pay immediately on this account* (with διδοῖεν this would mean *they would not fail to pay*), D. 30, 10. Οὐ βουλευέσθαι ἔτι ὥρα, ἀλλὰ βεβουλευῆσθαι, *it is no longer time to be deliberating, but (it is time) to have finished deliberating*, P. Cr. 46^a.

1274. N. The perfect imperative generally expresses a command that something shall be *decisive* and *permanent*; as ταῦτα εἰρήσθω, *let this have been said* (i.e. *let what has been said be final*), or *let this (which follows) be said once for all*; μέχρι τοῦδε ὠρίσθω ὑμῶν ἡ βραδυνήs, *at this point let the limit of your sluggishness be fixed*, T. 1, 71. This is confined to the third person singular passive; the rare second person singular middle being merely emphatic. The *active* is used only when the perfect has a present meaning (1263).

1275. N. The perfect infinitive sometimes expresses *decision* or *permanence* (like the imperative, 1274), and sometimes it is merely more emphatic than the present; as εἶπον τὴν θύραν κεκλείσθαι, *they ordered the gate to be shut (and kept so)*, X. H. 5, 4⁷. Ἦλανθεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι καὶ τρέχειν ἐπὶ τὰ ὄπλα, *so that they were (once for all) thoroughly frightened and ran to arms*, X. A. 1, 5¹³. The regular meaning of this tense, when it is not in indirect discourse, is that given in 1273.

1276. The future infinitive is regularly used only to represent the future indicative in *indirect discourse* (1280).

1277. It occurs occasionally in other constructions, in place of the regular present or aorist, to make more emphatic a future idea which the infinitive receives from the context. *E.g.*

Ἐδεήθησαν τῶν Μεγαρέων ναυσὶ σφῶs ξυμπροπέμψειν, *they asked the Megarians to escort them with ships*, T. 1, 27. Οὐκ ἀποκωλύσειν δυνατοὶ ὄντες, *not being able to prevent*, T. 3, 28. In all such cases the future is strictly exceptional (see 1271).

1278. One regular exception to the principle just stated is found in the periphrastic future (1254).

B. IN INDIRECT DISCOURSE.

1279. The term *indirect discourse* includes all clauses depending on a verb of *saying* or *thinking* which contain the thoughts or words of any person stated *indirectly*, i.e. incorporated into the general structure of the sentence. It includes of course all *indirect quotations* and *questions*.

1280. When the optative and infinitive stand in indirect discourse, each tense represents the *corresponding tense* of the same verb in the direct discourse. *E.g.*

*Ἐλεγεν ὅτι γράφοι, *he said that he was writing* (he said γράφω, *I am writing*); ἔλεγεν ὅτι γράψοι, *he said that he would write* (he said γράψω, *I will write*); ἔλεγεν ὅτι γράψειεν, *he said that he had written* (he said ἔγραφα); ἔλεγεν ὅτι γεγραφώς εἶη, *he said that he had already written* (he said γέγραφα). *Ἦρετο εἰ τις ἐμοῦ εἶη σοφώτερος, *he asked whether any one was wiser than I* (he asked ἔστι τις;), *P. Ap.* 21^a.

Φησὶ γράφειν, *he says that he is writing* (he says γράφω); φησὶ γράψειν, *he says that he will write* (γράφω); φησὶ γράψαι, *he says that he wrote* (ἔγραφα); φησὶ γεγραφέναι, *he says that he has written* (γέγραφα). For the participle, see 1288.

Εἶπεν ὅτι ἄνδρα ἄγοι ὃν εἶρξαι δέοι, *he said that he was bringing a man whom it was necessary to confine* (he said ἄνδρα ἄγω ὃν εἶρξαι δεῖ), *X. H.* 5, 4^b. Ἐλογίζοντο ὥς, εἰ μὴ μάχονται, ἀποστήσονται αἱ πόλεις, *they considered that, if they should not fight, the cities would revolt* (they thought εἰ μὴ μαχώμεθα, ἀποστήσονται, *if we do not fight, they will revolt*), *ibid.* 6, 4^b.

1281. N. These constructions are explained in 1487, 1494, and 1497. Here they merely show the force of the *tenses* in indirect discourse. Compare especially the difference between φησὶ γράφειν and φησὶ γράφαι above with that between βούλεται ποιεῖν and βούλεται ποιῆσαι under 1272. Notice also the same distinction in the present and aorist optative.

1282. N. The construction of 1280 is the strictly proper use of the future infinitive (1276; 1277).

1283. N. The future perfect infinitive is occasionally used here, to express future completion; as νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμὲ κατακεκόψεσθαι, *believe that on that day I shall have been already* (i.e. *shall be the same as*) *cut in pieces*, *X. A.* 1, 5¹⁶.

1284. N. The future perfect participle very rarely occurs in a similar sense (see T. 7, 25).

1285. 1. The present infinitive may represent the *imperfect* as well as the present indicative; as τίνας εὐχὰς ὑπολαμβάνετ' εὐχέσθαι τὸν Φίλιππον ὅτ' ἔσπενδεν; *what prayers do you suppose Philip made when he was pouring libations?* (i.e. *τίνας ἤϋχετο*); *D.* 19, 130. The perfect infinitive likewise represents both perfect and pluperfect. In such cases the time of the infinitive must always be shown by the context (as above by ὅτ' ἔσπενδεν). See 1289.

2. For the present optative representing the imperfect, see 1488.

1286. Verbs of *hoping, expecting, promising, swearing*, and a few others, form an intermediate class between verbs which take the infinitive in indirect discourse and those which do not (see 1279); and though they regularly have the future infinitive (1280), the present and aorist are allowed. *E.g.*

Ἡλπίζον μάχην ἔσεσθαι, *they expected that there would be a battle*, T. 4, 71; but *οὐποτε ἤλπισεν παθεῖν*, *what he never expected to suffer*, E. H. F. 746. Xenophon has *ὑπέσχετο μηχανὴν παρέξειν*, C. 6, 1²¹, and also *ὑπέσχετο βουλεύσασθαι*, A. 2, 3²⁰. *Ὁμόσαντες ταύταις ἔμμενεῖν*, *having sworn to abide by these*, X. H. 5, 3²⁶; but *ὁμόσαι εἶναι μὲν τὴν ἀρχὴν κοινὴν, πάντας δ' ὑμῖν ἀποδοῦναι τὴν χώραν*, *to swear that the government should be common, but that all should give up the land to you*, D. 23, 170.

In English we can say *I hope (expect or promise) to do this*, like *ποιεῖν* or *ποιῆσαι*; or *I hope I shall do this*, like *ποιήσιν*.

1287. N. The future optative is never used except as the representative of the future indicative, either in indirect discourse (see 1280), or in the construction of 1372 (which is governed by the principles of indirect discourse). Even in these the future indicative is generally retained. See also 1503.

III. TENSES OF THE PARTICIPLE.

1288. The tenses of the participle generally express the same time as those of the indicative; but they are present, past, or future *relatively* to the time of the verb with which they are connected. *E.g.*

Ἀμαρτάνει τοῦτο ποιῶν, *he errs in doing this*; *ἤμαρτανε τοῦτο ποιῶν*, *he erred in doing this*; *ἀμαρτήσεται τοῦτο ποιῶν*, *he will err in doing this*. (Here *ποιῶν* is first present, then past, then future, absolutely; but always *present* to the verb of the sentence.) So in indirect discourse: *οἶδα τοῦτον γράφοντα* (*γράφαντα*, *γράφοντα*, or *γεγραφότα*), *I know that he is writing (that he wrote, will write, or has written)*. *Οὐ πολλοὶ φαίνονται ἐλθόντες*, *not many appear to have gone (on the expedition)*, T. 1, 10. (For other examples, see 1588.)

Ταῦτα εἰπόντες, ἀπῆλθον, *having said this, they departed*. *Ἐπήνεσαν τοὺς εἰρηκότας*, *they praised those who had (already) spoken*. *Τοῦτο ποιήσων ἔρχεται*, *he is coming to do this*; *τοῦτο ποιήσων ἦλθεν*, *he came to do this*. *Ἀπελθε ταῦτα λαβών*, *take this and be off* (*λαβών* being past to *ἄπελθε*, but absolutely future).

1289. The present may here also represent the imperfect; as

οἶδα κακέινω σωφρονοῦντε, ἔστε Σωκράτει συνήστην, *I know that they both were temperate as long as they associated with Socrates* (i.e. ἐσωφρονεῖτην), X. M. 1, 2¹⁸. (See 1285.)

1290. N. The aorist participle in certain constructions (generally with a verb in the aorist) does not denote time past with reference to the leading verb, but expresses time coincident with that of the verb. See examples in 1563, 8; 1585; 1586. See *Greek Moods*, §§ 144–150.

IV. GNOMIC AND ITERATIVE TENSES.

1291. The present is the tense commonly used in Greek, as in English, to denote a general truth or an habitual action. *E.g.*

Τίκτει τοι κόρος ὕβριν, ὅταν κακῷ ὄλβος ἔπηται, *satiety begets insolence, whenever prosperity follows the wicked*, Theog. 153.

1292. In animated language the aorist is used in this sense. This is called the *gnomic aorist*, and is generally translated by the English present. *E.g.*

*Ὦν τις τούτων τι παραβαίνει, ζημίαν αὐτοῖς ἐπέθεσαν, i.e. *they impose a penalty on all who transgress*, X. C. 1, 2². Μὲν ἡμέρα τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἦρ' ἄνω, *one day (often) brings down one man from a height and raises another high*, E. frag. 424.

1293. N. Here one case in past time is vividly used to represent all possible cases. Examples containing such adverbs as πολλάκις, *often*, ἤδη, *already*, οὐπω, *never yet*, illustrate the construction; as ἀθυμοῦντες ἄνδρες οὐπω τρόπαιον ἔστησαν, *disheartened men never yet raised* (i.e. *never raise*) *a trophy*, P. Critias, 108^c.

1294. N. An aorist resembling the gnomic is found in Homeric similes; as ἦριπε δ' ὥς ὅτε τις δρῦς ἦριπεν, *and he fell, as when some oak falls* (lit. *as when an oak once fell*), Il. 13, 389.

1295. The perfect is sometimes gnomic, like the aorist. *E.g.*

Τὸ δὲ μὴ ἐμποδὼν ἀνανταγωνίστω εὐνοία τετίμηται, *but those who are not before men's eyes are honored with a good will which has no rivalry*, T. 2, 45.

1296. The imperfect and aorist are sometimes used with the adverb ἄν to denote a *customary* action. *E.g.*

Διηρώτων ἄν αὐτοὺς τί λέγοιεν, *I used to ask them* (*I would often ask them*) *what they said*, P. Ap. 22^b. Πολλάκις ἠκούσαμεν ἄν ὑμᾶς, *we used often to hear you*, Ar. Lys. 511.

1297. N. This iterative construction must be distinguished from that of the potential indicative with *ἄν* (1335). It is equivalent to our phrase *he would often do this* for *he used to do this*.

1298. N. The Ionic has iterative forms in *-σκον* and *-σκομην* in both imperfect and aorist. (See 778.) Herodotus uses these also with *ἄν*, as above (1296).

THE PARTICLE "AN.

1299. The adverb *ἄν* (epic *κέ*, Doric *κά*) has two distinct uses.

1. It may be joined to all the secondary tenses of the indicative (in Homer also to the future indicative), and to the optative, infinitive, or participle, to denote that the action of the verb is dependent on some circumstances or condition, expressed or implied. Here it belongs strictly to the verb.

2. It is joined regularly to *εἰ*, *if*, to all relative and temporal words, and sometimes to the final particles *ὥς*, *ὅπως*, and *ὅφρα*, when these are followed by the subjunctive. Here, although as an adverb it qualifies the verb, it is always closely attached to the particle or relative, with which it often forms one word, as in *εἰάν*, *ὅταν*, *ἐπειδάν*.

1300. N. There is no English word which can translate *ἄν*. In its first use it is expressed in the *would* or *should* of the verb (*βούλοιτο ἄν*, *he would wish*; *ἐλοίμην ἄν*, *I should choose*). In its second use it generally has no force which can be made apparent in English.

1301. N. The following sections (1302–1309) enumerate the various uses of *ἄν*: when these are explained more fully elsewhere, reference is made to the proper sections.

1302. The present and perfect indicative never take *ἄν*.

1303. The future indicative sometimes takes *ἄν* (or *κέ*) in the early poets, especially Homer; very rarely in Attic Greek. *E.g.*

Καὶ κέ τις ὦδ' ἐρέει, and some one will (or may) thus speak, *Il* 4, 176; *ἄλλοι οἳ κέ με τιμήσουσι*, others who will (perchance) honor me,

Il. 1, 174. The future with *ἄν* seems to be an intermediate form between the simple future, *will honor*, and the optative with *ἄν*, *would honor*. One of the few examples in Attic prose is in *P. Ap.* 29^c.

1304. 1. The past tenses of the indicative (generally the imperfect or aorist) are used with *ἄν* in a potential sense (1335), or in the apodosis of an unfulfilled condition (1397). *E.g.*

Οὐδὲν ἄν κακὸν ἐποίησαν, *they could (or would) have done no harm*; ἦλθεν ἄν εἰ ἐκέλευσα, *he would have come if I had commanded him*.

2. The imperfect and aorist indicative with *ἄν* may also have an iterative sense. (See 1296.)

1305. 1. In Attic Greek the subjunctive is used with *ἄν* only in the dependent constructions mentioned in 1299, 2, where *ἄν* is attached to the introductory particle or relative word.

See 1367; 1376; 1382; 1428, 2.

2. In epic poetry, where the independent subjunctive often has the sense of the future indicative (1355), it may take *κέ* or *ἄν*, like the future (1303). *E.g.*

Εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, *and if he does not give her up, I will take her myself*, *Il.* 1, 324.

1306. The optative with *ἄν* has a potential sense (1327), and it often forms the apodosis of a condition expressed by the optative with *εἰ*, denoting what *would happen* if the condition should be fulfilled (1408).

1307. N. The *future* optative is never used with *ἄν* (1287).

1308. 1. The present and aorist (rarely the perfect) infinitive and participle with *ἄν* represent the indicative or optative with *ἄν*; each tense being equivalent to the *corresponding tense* of one of these moods with *ἄν*, — the present representing also the imperfect, and the perfect also the pluperfect (1285; 1289).

2. Thus the present infinitive or participle with *ἄν* may represent either an imperfect indicative or a present optative with *ἄν*; the aorist, either an aorist indicative or an

aorist optative with *ἄν*; the perfect, either a pluperfect indicative or a perfect optative with *ἄν*. *E.g.*

(*Pres.*) Φησὶν αὐτοὺς ἐλευθέρους ἄν εἶναι, εἰ τοῦτο ἔπραξαν, *he says that they would (now) be free (ἦσαν ἄν), if they had done this; φησὶν αὐτοὺς ἐλευθέρους ἄν εἶναι, εἰ τοῦτο πράξειαν, he says that they would (hereafter) be free (εἰεν ἄν), if they should do this. Οἶδα αὐτοὺς ἐλευθέρους ἄν ὄντας, εἰ τοῦτο ἔπραξαν, I know that they would (now) be free (ἦσαν ἄν), if they had done this; οἶδα αὐτοὺς ἐλευθέρους ἄν ὄντας, εἰ ταῦτα πράξειαν, I know that they would (hereafter) be free (εἰεν ἄν), if they should do this. Πολλ' ἄν ἔχων ἕτερ' εἰπεῖν, although I might (= ἔχοιμι ἄν) say many other things, D. 18, 258.*

(*Aor.*) Φασὶν αὐτὸν ἐλθεῖν ἄν (or οἶδα αὐτὸν ἐλθόντα ἄν), εἰ τοῦτο ἐγένετο, *they say (or I know) that he would have come (ἦλθεν ἄν), if this had happened; φασὶν αὐτὸν ἐλθεῖν ἄν (or οἶδα αὐτὸν ἐλθόντα ἄν), εἰ τοῦτο γένοιτο, they say (or I know) that he would come (ἔλθοι ἄν), if this should happen. Ῥαδίως ἄν ἀφεθεῖς, προεῖλετο ἀποθανεῖν, whereas he might easily have been acquitted (ἀφείθη ἄν), he preferred to die, X. M. 4, 4⁴.*

(*Perf.*) Εἰ μὴ τὰς ἀρετὰς ἐκείνας παρέσχοντο, πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἄν ἐαλωκέναι (φήσειεν ἄν τις), *had they not exhibited those exploits of valor, we might say that all this would have been captured by the barbarians (ἐαλώκει ἄν), D. 19, 312. Οὐκ ἄν ἡγοῦμαι αὐτοὺς δίκην ἀξίαν δεδωκέναι, εἰ αὐτῶν καταψηφίσαισθε, I do not think they would (then, in the future, prove to) have suffered proper punishment (δεδωκότες ἄν εἶεν), if you should condemn them, L. 27, 9.*

The context must decide in each case whether we have the equivalent of the indicative or of the optative with *ἄν*. In the examples given, the form of the protasis generally settles the question.

1309. The infinitive with *ἄν* is used chiefly in indirect discourse (1494); but the participle with *ἄν* is more common in other constructions (see examples above).

As the early poets who use the future indicative with *ἄν* (1303) seldom use this construction, the future infinitive and participle with *ἄν* are very rare.

1310. When *ἄν* is used with the subjunctive (as in 1299, 2), it is generally separated from the introductory word only by monosyllabic particles like *μέν, δέ, τέ, γάρ*, etc.

1311. When *ἄν* is used with the indicative or optative, or in any other potential construction, it may either be placed next to its verb, or be attached to some other emphatic word (as a nega-

tive or interrogative, or an important adverb); as *τάχιστ' ἄν τε πόλιν οἱ τοιοῦτοι ἑτέρους πείσαντες ἀπολέσειαν*, *such men, if they should get others to follow them, would very soon destroy a state*, T.2, 63.

1312. In a long apodosis ἄν may be used twice or even three times with the same verb. *E.g.*

Οὐκ ἄν ἡγείσθ' αὐτὸν κἂν ἐπιδραμεῖν; *do you not think that he would even have rushed thither?* D.27, 56. In T.2, 41, ἄν is used three times with *παρέχσθαι*.

1313. Ἄν may be used elliptically with a verb understood. *E.g.*

Οἱ οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἄν πρὸ τοῦ (sc. *ἔρρεγκον*), *the slaves are snoring; but in old times they wouldn't have done so*, Ar. N.5. So in *φοβούμενος ὥσπερ ἄν εἰ παῖς*, *fearing like a child* (*ὥσπερ ἄν ἐφοβεῖτο εἰ παῖς ἦν*), P. G. 479^a.

1314. When an apodosis consists of several co-ordinate verbs, ἄν generally stands only with the first. *E.g.*

Οὐδὲν ἄν διάφορον τοῦ ἑτέρου ποιοῖ, ἀλλ' ἐπὶ ταῦτόν ῥοιεν ἀμφότεροι, *he would do nothing different from the other, but both would aim at the same object* (ἄν belongs also to *ῥοιεν*), P. Rp. 360^c.

1315. Ἄν never begins a sentence or a clause.

1316. N. The adverb *τάχα*, *quickly, soon, readily*, is often prefixed to ἄν, in which case *τάχ' ἄν* is nearly equivalent to *ἴσως*, *perhaps*. The ἄν here always belongs in its regular sense (1299, 1) to the verb of the sentence; as *τάχ' ἄν ἔλθοι*, *perhaps he would come*; *τάχ' ἄν ἦλθεν*, *perhaps he would (or might) have come*.

THE MOODS.

1317. The indicative is used in simple, absolute assertions, and in questions which include or concern such assertions; as *γράφει*, *he writes*; *ἔγραψεν*, *he wrote*; *γράψει*, *he will write*; *γέγραφεν*, *he has written*; *τί ἐγράψετε*; *what did you write?* *ἔγραψε τοῦτο*; *did he write this?*

1318. The indicative has a tense to express every variety of time which is recognized by the Greek verb, and thus it can state a supposition as well as make an assertion in the past, present, or future. It also expresses certain

other relations which in other languages (as in Latin) are generally expressed by a different mood. The following examples will illustrate these uses:—

Εἰ τοῦτο ἀληθές ἐστι, χαίρω, *if this is true, I rejoice* (1390); εἰ ἔγραψεν, ἦλθον ἄν, *if he had written, I should have come* (1397); εἰ γράψει, γνώσομαι, *if he shall write (or if he writes), I shall know* (1405). Ἐπιμελεῖται ὅπως τοῦτο γενήσεται, *he takes care that this shall happen* (1372). Λέγει ὅτι τοῦτο ποιεῖ, *he says that he is doing this*; sometimes, εἶπεν ὅτι τοῦτο ποιεῖ, *he said that he was doing this* (he said ποιῶ). (1487.) Εἴθε με ἔκτεινας, ὥς μήποτε τοῦτο ἐποίησα, *O that thou hadst killed me, that I might never have done this!* (1511; 1371). Εἴθε τοῦτο ἀληθές ἦν, *O that this were true!* (1511).

1319. N. These constructions are explained in the sections referred to. Their variety shows the impossibility of including all the actual uses even of the indicative under any single fundamental idea.

1320. The various uses of the subjunctive are shown by the following examples:—

*Ἵωμεν, *let us go* (1344). Μὴ θαυμάσητε, *do not wonder* (1346). Τί εἶπω; *what shall I say?* (1358). Οὐ μὴ τοῦτο γένηται, *this (surely) will not happen* (1360). Οὐδὲ ἴδωμαι (Homeric), *nor shall I see* (1355).

*Ἐρχεται ἵνα τοῦτο ἴδῃ, *he is coming that he may see this* (1365); φοβεῖται μὴ τοῦτο γένηται, *he fears lest this may happen* (1378). Ἐάν ἔλθῃ, τοῦτο ποιήσω, *if he comes (or if he shall come), I shall do this* (1403); εἰάν τις ἔλθῃ, τοῦτο ποιῶ, *if any one (ever) comes, I (always) do this* (1393, 1). Ὅταν ἔλθῃ, τοῦτο ποιήσω, *when he comes (or when he shall come), I shall do this* (1434); ὅταν τις ἔλθῃ, τοῦτο ποιῶ, *when any one comes, I (always) do this* (1431, 1).

1321. N. The subjunctive, in its simplest and apparently most primitive use, expresses simple futurity, like the future indicative; this is seen in the Homeric independent construction, ἴδωμαι, *I shall see*; εἴπησί τις, *one will say*. Then, in exhortations and prohibitions it is still future; as Ἵωμεν, *let us go*; μὴ ποιήσητε τοῦτο, *do not do this*. In final and object clauses it expresses a future purpose or a future object of fear. In conditional and conditional relative sentences it expresses a future supposition; except in general conditions, where it is indefinite (but never strictly present) in its time.

1322. The various uses of the optative are shown by the following examples:—

Εὐτυχοίης, *may you be fortunate*; μὴ γένοιτο, *may it not be done*; εἴθε μὴ ἀπόλαιντο, *O that they may not perish* (1507). Ἐλθοι ἂν, *he may go, or he might go* (1327).

Ἦλθεν ἵνα τοῦτο ἴδοι, *he came that he might see this* (1365); ἐφοβέιτο μὴ τοῦτο γένοιτο, *he feared lest this should happen* (1378). Εἰ ἔλθοι, τοῦτ' ἂν ποιήσαιμι, *if he should come, I should do this* (1408); εἴ τις ἔλθοι, τοῦτ' ἐποίουν, *if any one (ever) came, I (always) did this* (1393, 2). Ὅτε ἔλθοι, τοῦτ' ἂν ποιήσαιμι, *whenever he should come (at any time when he should come), I should do this* (1436); ὅτε τις ἔλθοι, τοῦτ' ἐποίουν, *whenever any one came, I (always) did this* (1431, 2). Ἐπεμελείτο ὅπως τοῦτο γενήσεται, *he took care that this should happen* (1372). Εἶπεν ὅτι τοῦτο ποιοίη (ποιήσοι or ποιήσειε), *he said that he was doing (would do or had done) this* (1487).

1323. N. The optative in many of its uses is a vaguer and less distinct form of expression than the subjunctive, indicative, or imperative, in constructions of the same general character. This appears especially in its independent uses; as in the Homeric Ἐλένην ἄγοιτο, *he may take Helen away*, *Il.* 4, 19 (see γυναικα ἀγέσθω, *Il.* 3, 72, referring to the same thing, and καί ποτέ τις εἴπησιν, and *sometime one will say*, 1303, above); ἴομεν, *may we go* (cf. ἴωμεν, *let us go*); μὴ γένοιτο, *may it not happen* (cf. μὴ γένηται, *let it not happen*); ἔλοιτο ἂν (Hom. sometimes ἔλοιτο alone), *he would take* (cf. Hom. ἔληται sometimes with κέ, *he will take*). So in future conditions; as εἰ γένοιτο, *if it should happen* (cf. εἰ γένηται, *if it shall happen*). In other dependent clauses it is generally a correlative of the subjunctive, sometimes of the indicative; here it represents a dependent subjunctive or indicative in its *changed relation* when the verb on which it depends is changed from present or future to past time. The same change in relation is expressed in English by a change from *shall, will, may, do, is*, etc. to *should, would, might, did, was*, etc. To illustrate these last relations, compare ἔρχεται ἵνα ἴδῃ, φοβεῖται μὴ γένηται, εἰάν τις ἔλθῃ τοῦτο ποιῶ, ἐπιμελείται ὅπως τοῦτο γενήσεται, and λέγει ὅτι τοῦτο ποιῶν, with the corresponding forms after past leading verbs given in 1322.

For a discussion of the whole relation of the optative to the subjunctive and the other moods, and of the original meaning of the subjunctive and optative, see *Moods and Tenses*, pp. 371–389.

1324. The imperative is used to express commands and prohibitions; as τοῦτο ποίει, *do this*; μὴ φεύγετε, *do not fly*.

1325. The infinitive, which is a verbal noun, and the participle and the verbal in -τέος, which are verbal adjectives, are closely connected with the moods of the verb in many constructions.

1326. The following sections (1327-1515) treat of all constructions which require any other form of the finite verb than the indicative in simple assertions and questions (1317). The infinitive and participle are included here so far as either of them is used in indirect discourse, in protasis or apodosis, or after ὥστε (ὥς, ἐφ' ᾧ or ἐφ' ᾧτε) and πρίν. These constructions are divided as follows:—

- I. Potential Optative and Indicative with ἄν.
- II. Imperative and Subjunctive in commands, exhortations, and prohibitions. — Subjunctive and Indicative with μή or μὴ οὐ in cautious Assertions. — Ὅπως and ὅπως μή with the independent Future Indicative.
- III. Independent Homeric Subjunctive, like Future Indicative. — Interrogative Subjunctive.
- IV. Οὐ μή with Subjunctive and Future Indicative.
- V. Final and Object Clauses with ἵνα, ὥς, ὅπως, ὅφρα, and μή.
- VI. Conditional Sentences.
- VII. Relative and Temporal Sentences, including consecutive sentences with ὥστε etc.
- VIII. Indirect Discourse or *Oratio Obliqua*.
- IX. Causal Sentences.
- X. Expressions of a Wish.

I. POTENTIAL OPTATIVE AND INDICATIVE WITH ἄν.

POTENTIAL OPTATIVE.

1327. The optative with ἄν expresses a future action as dependent on circumstances or conditions. Thus ἔλθοι ἄν is *he may go, he might (could or would) go, or he would be likely to go*, as opposed to an absolute statement like *he will go*. *E.g.*

*Ἐτι γάρ κεν ἀλύξαιμεν κακὸν ἡμᾶρ, *for (perhaps) we may still escape the evil day*, *Od.* 10, 269. Πᾶν γὰρ ἄν πύθοιό μου, *for you*

can learn anything you please from me, *A.Pr.* 617. Τί τόνδ' ἂν εἴποις ἄλλο; *what else could you say of this man?* *S.An.* 646. Οὐκ ἂν λειφθείην, *I would not be left behind (in any case),* *Id.* 4, 97. Δὺς ἐς τὸν αὐτὸν ποταμὸν οὐκ ἂν ἐμβαίης, *you cannot (could not) step twice into the same river,* *P.Crat.* 402^a. Ἡδέως ἂν ἐροίμην Λεπτίνην, *I would gladly ask (I should like to ask) Leptines,* *D.* 20, 129. Ποῖ οὖν τραποίμεθ' ἂν ἔτι; *in what other direction can we (could we) possibly turn?* *P.Eu.* 290^a. So βουλοίμην ἂν, *velim, I should like:* cf. ἐβουλόμην ἂν, *vellem* (1339).

1328. The optative thus used is called *potential*, and corresponds generally to the English potential forms with *may, can, might, could, would*, etc. It is equivalent to the Latin potential subjunctive, as *dicas, credas, cernas, putes*, etc., *you may say, believe, perceive, think*, etc. The limiting condition is generally too indefinite to be distinctly present to the mind, and can be expressed only by words like *perhaps, possibly, or probably*, or by such vague forms as *if he pleased, if he should try, if he could, if there should be an opportunity*, etc. Sometimes a general condition, like *in any possible case*, is felt to be implied, so that the optative with ἂν hardly differs from an absolute future; as in οὐκ ἂν μεθείμην τοῦ θρόνου, *I will not (would never) give up the throne*, *Ar.R.* 830. See the examples in 1330.

1329. The potential optative can express every degree of potentiality from the almost absolute future of the last example to the apodosis of a future condition expressed by the optative with εἰ (1408), where the form of the condition is assimilated to that of the conclusion. The intermediate steps may be seen in the following examples:—

Οὐκ ἂν δικαίως ἐς κακὸν πέσοιμί τι, *I could not justly fall into any trouble*, *S.An.* 240, where δικαίως points to the condition *if justice should be done*. Οὔτε ἐσθίουσι πλείω ἢ δύνανται φέρειν· διαπραγείεν γὰρ ἂν, *nor do they eat more than they can carry, for (if they did) they would burst*, *X.C.* 8, 22¹, where εἰ ἐσθίοιεν is implied by the former clause.

1330. N. The potential optative of the second person may express a mild command or exhortation; as χωροῖς ἂν εἶπω, *you may go in, or go in*, *S.Ph.* 674; κλύοις ἂν ἤδη, *hear me now*, *S.El.* 637. See 1328.

1331. N. The potential optative may express what may hereafter prove to be true or to have been true; as ἡ ἐμὴ (σοφία) φαύλη τις ἂν εἴη, *my wisdom may turn out to be of a mean kind*,

P. Sy. 175^e; *ποῦ δὴτ' ἂν εἶεν οἱ ξένοι*; *where may the strangers be?* (i.e. *where is it likely to prove that they are*)? S. El. 1450; *εἴησαν δ' ἂν οὔτοι Κρήτες*, *and these would probably prove to be (or to have been) Cretans*, Hd. 1, 2; *αὗται δὲ οὐκ ἂν πολλὰ εἴησαν*, *and these (the islands) would not prove to be many*, T. 1, 9.

1332. N. Occasionally ἂν is omitted with the potential optative, chiefly in Homer; as *οὐ τι κακώτερον ἄλλο πάθοιμι*, *I could suffer nothing else that is worse*, Il. 19, 321.

1333. N. The Attic poets sometimes omit ἂν after such indefinite expressions as *ἔστιν ὅστις*, *ἔστιν ὅπως*, *ἔστιν ὅποι*, etc.; as *ἔστ' οὖν ὅπως Ἀλκηστις ἐς γῆρας μόλοι*; *is it possible then that Alcestis can come to old age?* E. Al. 52; so 113, and A. Pr. 292.

1334. N. For the potential optative in Homer referring to past time, see 1399.

POTENTIAL INDICATIVE.

1335. The past tenses of the indicative with ἂν express a past action as dependent on past circumstances or conditions. Thus, while *ἦλθεν* means *he went*, *ἦλθεν ἂν* means *he would have gone (under some past circumstances)*.

1336. This is called the potential indicative; and it probably arose as a past form of the potential optative, so that, while *ἔλθοι ἂν* meant originally *he may go* or *he would be likely to go*, *ἦλθεν ἂν* meant *he may have gone* or *he would have been likely to go*. It is the equivalent of the Latin forms like *diceres*, *you would have said*, *crederes*, *you would have believed*, *cerneres*, *putares*, etc., which are past potential forms corresponding to *dicas*, *credas*, *cernas*, *putes*, etc. (1328). Thus *putet* and *putaret* are equivalent to *οἶοιτο ἂν*, *he would be likely to think*, and *ᾤετο ἂν*, *he would have been likely to think*.

1337. The potential indicative sometimes expresses (in its original force) what *would have been likely* to happen, i.e. *might have happened* (and perhaps *did* happen) with no reference to any definite condition. E.g.

Ὑπό κεν ταλασίφρονά περ δέος εἶλεν, *fear might have seized* (i.e. *would have been likely to seize*) *even a man of stout heart*, Il. 4, 421. *Ἦλθε τοῦτο τοῦνείδος τάχ' ἂν ὀργῇ βιασθέν*, *this disgrace may perhaps have come from violence of wrath*, S. O. T. 523. *Ἐν ταύτῃ τῇ ἡλικίᾳ λέγοντες πρὸς ὑμᾶς ἐν ᾗ ἂν μάλιστα ἐπιστεύσατε*, *talking to you at that age at which you would have been most likely to put trust in them*, P. Ap. 18^c.

1338. Generally, however, the potential indicative implies a reference to some circumstances different from the real ones, so that ἦλθεν ἂν commonly means *he would have gone (if something had not been as it was)*. The unreal past condition here may be as vague and indefinite as the future condition to which the potential optative refers (1328). *E.g.*

Οὐ γάρ κεν δυνάμεσθα (impf.) θυράων ἀπώσασθαι λίθον, *for we could not have moved the stone from the doorway, Od. 9, 304.* Compare οὐδὲν ἂν κακὸν ποιήσειαν, *they could do no harm (if they should try)*, with οὐδὲν ἂν κακὸν ἐποίησαν, *they could have done no harm (if they had tried)*. Τούτου τίς ἂν σοι τάνδρὸς ἀμείνων εὐρέθῃ; *who could have been found better than this man?* S. Aj. 119. Ὅψέ ἦν, καὶ τὰς χεῖρας οὐκ ἂν καθέωρων, *it was late, and they would not have seen the show of hands, X. H. 1.7¹.* Ποίων ἂν ἔργων ἀπέστησαν; *from what labors would they have shrunk?* I. 4. 83.

1339. When no definite condition is understood with the potential indicative, the imperfect with ἂν is regularly past, as it always is in Homer (1398). See the examples in 1338.

The imperfect with ἂν referring to present time, which is common in apodosis after Homer (1397), appears seldom in purely potential expression, chiefly in ἐβουλόμην ἂν, *vellem, I should wish, I should like* (which can mean also *I should have wished*); as ἐβουλόμην ἂν αὐτοὺς ἀληθῆ λέγειν, *I should like it if they spoke the truth, L. 12, 22.*

1340. The potential indicative may express every degree of potentiality from that seen in 1337 to that of the apodosis of an unfulfilled condition actually expressed. (Compare the potential optative, 1329.) Here, after Homer, the imperfect with ἂν may express present time (see 1397). The intermediate steps to the complete apodosis may be seen in the following examples:—

*Ἦγετε τὴν εἰρήνην ὁμως· οὐ γὰρ ἦν ὃ τι ἂν ἐποιεῖτε, *you still kept the peace; for there was nothing which you could have done (if you had not)*, D. 18, 43. Πολλοῦ γὰρ ἂν τὰ ὄργανα ἦν ἄξια, *for the tools would be worth much (if they had this power)*, P. Rp. 374^d.

For the full conditional sentences, see 1397.

1341. N. For a peculiar potential expression formed by imperfects denoting *obligation* etc., like ἔδει, χρῆν, etc., with the infinitive, see 1400.

II. IMPERATIVE AND SUBJUNCTIVE IN COMMANDS, EXHORTATIONS, AND PROHIBITIONS. — SUBJUNCTIVE AND INDICATIVE WITH μή OR μή οὐ IN CAUTIOUS ASSERTIONS. — Ὅπως AND ὅπως μή WITH FUTURE INDICATIVE IN COMMANDS AND PROHIBITIONS.

1342. The imperative expresses a command, exhortation, or entreaty; as λέγε, *speak thou*; φεύγε, *begone!* ἐλθέτω, *let him come*; χαίρόντων, *let them rejoice*.

1343. N. A combination of a command and a question is found in such phrases as οἶσθ' ὃ δρᾶσον; *dost thou know what to do?* Ar. Av. 54, where the imperative is the verb of the relative clause. So οἶσθα νῦν ἄ μοι γενέσθω; *do you know what must be done for me?* E. I. T. 1203.

1344. The *first person* of the subjunctive (generally *plural*) is used in exhortations. Its negative is μή. E.g.

Ἴωμεν, *let us go*; ἴδωμεν, *let us see*; μὴ τοῦτο ποιῶμεν, *let us not do this*. This supplies the want of a first person of the imperative.

1345. N. Both subjunctive and imperative may be preceded by ἄγε (ἄγετε), φέρε, or ἴθι, *come!* These words are used without regard to the number or person of the verb which follows; as ἄγε μίμνετε πάντες, Il. 2, 331.

1346. In prohibitions, in the second and third persons, the *present imperative* or the *aorist subjunctive* is used with μή and its compounds. E.g.

Μὴ ποίει τοῦτο, *do not do this (habitually)*, or *do not go on doing this*; μὴ ποιήσης τοῦτο, (simply) *do not do this*. Μὴ κατὰ τοὺς νόμους δικάσητε· μὴ βοηθήσητε τῷ πεπονθότι δεινά· μὴ εὐορκεῖτε, “*do not judge according to the laws; do not help him who has suffered outrages; do not abide by your oaths,*” D. 21, 211.

The two forms here differ merely as *present* and *aorist* (1272).

1347. N. The *third person* of the aorist imperative sometimes occurs in prohibitions; the *second person* very rarely.

1348. In Homer the independent subjunctive with μή (generally in the third person) may express fear or anxiety, with a desire to avert the object of the fear. E.g.

Μὴ δὴ νῆας ἔλωσι, *may they not seize the ships (as I fear they may)*, Il. 16, 128. Μὴ τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν, *may he not (as I fear he may) in his wrath do any harm to the sons of the Achaeans*, Il. 2, 195.

1349. N. This usage occurs also in Euripides and Plato.

See *Moods and Tenses*, §§ 261-264.

1350. An independent subjunctive with *μή* may express a cautious assertion, or a suspicion that something *may* be true; and with *μή οὐ* a cautious negation, or a suspicion that something *may not* be true. This is a favorite usage with Plato. *E.g.*

Μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν, I suspect that the truth may be too rude a thing to tell, P. G. 462^e. Ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπὸν but I rather think that this may not be a difficult thing, P. Ap. 39^a.

1351. The indicative may be thus used (1350) with *μή* or *μή οὐ*, referring to present or past time. *E.g.*

Ἀλλὰ μὴ τοῦτο οὐ καλῶς ὡμολογήσαμεν, but perhaps we did not do well in assenting to this, P. Men. 89^c. (Compare φοβούμαι μὴ ἔπαθεν, I fear that he suffered, 1380.)

1352. In Attic Greek *ὅπως* and *ὅπως μή* are used colloquially with the future indicative in commands and prohibitions. *E.g.*

Νῦν οὖν ὅπως σώσεις με, so now save me, Ar. N. 1177. Κατάθου τὰ σκεύη, χῶπως ἐρεῖς ἐνταῦθα μηδὲν ψεῦδος, put down the packs, and tell no lies here, Ar. R. 627. Ὅπως οὖν ἔσεσθε ἄξιοι τῆς ἐλευθερίας, (see that you) prove yourselves worthy of freedom, X. A. 1, 7⁸. Ὅπως μοι μὴ ἐρεῖς ὅτι ἔστι τὰ δώδεκα δις ἑξ, see that you do not tell me that twelve is twice six, P. Rp. 337^b.

1353. N. The construction of 1352 is often explained by an ellipsis of *σκοπεῖ* or *σκοπεῖτε* (see 1372).

1354. N. The subjunctive occasionally occurs here with *ὅπως μή*, but not with *ὅπως* alone.

III. HOMERIC SUBJUNCTIVE LIKE FUTURE INDICATIVE. — INTERROGATIVE SUBJUNCTIVE.

1355. In Homer, the subjunctive in independent sentences sometimes has the force of a future indicative. *E.g.*

Οὐ γάρ πω τοίους ἴδον ἄνθρωπος, οὐδὲ ἴδωμαι, for I never yet saw nor shall I ever see such men, Il. 1, 262. Καί ποτέ τις εἴπησιν, and one will (or may) some time say, Il. 6, 459.

1356. N. This subjunctive may, like the future indicative, take *κέ* or *ἄν* in a potential sense. (See 1305, 2.)

1357 N. The question τί πάθω; *what will become of me? or what harm will it do me?* (literally, *what shall I undergo?*) carries this use even into Attic Greek. *E.g.*

*Ω μοι ἐγὼ, τί πάθω; *Od.* 5, 465. Τί πάθω τλήμων; *what will become of me, wretched one?* *A.P.* 912. Τὸ μέλλον, εἰ χρὴ, πείσομαι· τί γὰρ πάθω; *I shall suffer what is to come, if it must be; for what harm can it do me?* *E.Ph.* 895.

1358. The first person of the subjunctive may be used in questions of appeal, where a person asks himself or another *what he is to do*. The negative is μή. It is often introduced by βούλει or βούλεσθε (in poetry θέλεις or θέλετε). *E.g.*

Εἴπω ταῦτα; *shall I say this? or βούλει εἴπω ταῦτα; do you wish that I should say this?* Ποῖ τράπωμαι; ποῖ πορευθῶ; *whither shall I turn? whither shall I go?* *E.Hec.* 1099. Ποῦ δὴ βούλει καθιζόμενοι ἀναγνώμεν; *where now wilt thou that we sit down and read?* *P.Phdr.* 228°.

1359. N. The third person is sometimes found in these questions, chiefly when τίς has the force of *we*; as Τί τις εἶναι τοῦτο φῆ; *what shall we say this is?* *D.* 19, 88.

IV. Οὐ μή WITH SUBJUNCTIVE AND FUTURE INDICATIVE.

1360. The subjunctive (generally the aorist) and sometimes the future indicative are used with the double negative οὐ μή in the sense of an emphatic future indicative with οὐ. *E.g.*

Οὐ μὴ πίθηται, *he will not obey*, *S.Ph.* 103. Οὔτε γὰρ γίγνεται οὔτε γέγονεν. οὐδὲ οὖν μὴ γένηται, *for there is not, nor has there been, nor will there ever be, etc.*, *P.Rp.* 492°. Οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε, *you never shall suffer this at my hands*, *S.El.* 1029. Οὐ τοι μήποτε σε . . . ἄκοντά τις ἄξει, *no one shall ever take you against your will, etc.*, *S.O.C.* 176.

1361. In the dramatic poets, the second person singular of the future indicative (occasionally of the aorist subjunctive) with οὐ μή may express a strong prohibition. *E.g.*

Οὐ μὴ καταβῇσει, *don't come down (you shall not come down)*, *Ar.V.* 397. Οὐ μὴ τάδε γηρύσει, *do not speak out in this way*, *E.Hip.* 213. Οὐ μὴ σκώψῃς, *do not jeer*, *Ar.N.* 296.

This construction is not interrogative.

V. FINAL AND OBJECT CLAUSES AFTER *ἵνα*, *ὥς*, *ὅπως*, *ὅφρα*,
AND *μή*.

1362. The final particles are *ἵνα*, *ὥς*, *ὅπως*, and (epic and lyric) *ὅφρα*, *that, in order that*. To these must be added *μή*, *lest or that*, which became in use a negative final particle. The clauses which are introduced by these particles may be divided into three classes:—

1. Pure *final* clauses, expressing a purpose or motive; as *ἔρχεται ἵνα τοῦτο ἴδῃ*, *he is coming that he may see this*. Here all the final particles are used (see 1368).

2. *Object* clauses with *ὅπως* after verbs signifying *to strive for, to care for, to effect*; as *σκόπει ὅπως τοῦτο γενήσεται*, *see to it that this is done*.

3. Clauses with *μή* after verbs of *fear or caution*; as *φοβεῖται μὴ τοῦτο γένηται*, *he fears that (or lest) this may happen*.

1363. The first two classes are to be specially distinguished. The object clauses in 2 are the *direct object* of the leading verb, and can even stand in apposition to an object accusative like *τούτου*; as *σκόπει τοῦτο, ὅπως μὴ σε ὄψεται*, *see to this, namely, that he does not see you*. But a final clause could stand in apposition only to *τούτου ἕνεκα*, *for the sake of this*, or *διὰ τοῦτο*, *to this end*; as *ἔρχεται τούτου ἕνεκα, ἵνα ἡμᾶς ἴδῃ*, *he is coming for this purpose, namely, that he may see us*.

For the origin of the clauses in 3, and the development of final clauses, see *Moods and Tenses*, §§ 307–316.

1364. The negative in all these clauses is *μή*; except after *μή*, *lest*, where *οὐ* is used.

I. PURE FINAL CLAUSES.

1365. Final clauses take the subjunctive after primary tenses, and the optative after secondary tenses. *E.g.*

Δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, *I think we should burn our wagons, that our cattle may not be our commanders*, X. A. 3, 22⁷. *Εἰπω τι δῆτα κάλλ', ἵν' ὀργίσῃ πλέον;* *shall I speak still further, that you may be the more angry?* S. O. T. 364. *Παρακαλεῖς ἱατροὺς. ὅπως μὴ ἀποθάνῃ*, *you call in physicians, that he may not die*, X. M. 2, 10². *Λυσίτελεῖ ἑᾶσαι ἐν τῷ παρόντι, μὴ*

καὶ τοῦτον πολέμιον προσθώμεθα, *it is expedient to allow it for a time, lest we add him to the number of our enemies*, X. C. 2, 4¹². Φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην, *he wished to be a friend to the most powerful, that he might do wrong and not be punished*, X. A. 2, 6²¹. Τοῦτου ἕνεκα φίλων ᾔετο δεῖσθαι, ὡς συνέρχους ἔχοι, *he thought he needed friends for this purpose, namely, that he might have helpers*, X. A. 1, 9²¹. Ἀφικόμην, ὅπως σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι, *I came that I might gain some good by your return home*, S. O. T. 1005.

Κεφαλῇ κατανεύσομαι, ὅφρα πεποιθήσῃς, *I will nod my assent, that you may trust me*, Il. 1, 522. Ἐνθα κατέσχετ', ὅφρ' ἔταρον θάπτοι, *he tarried there, that he might bury his companion*, Od. 3, 284.

1366. N. The future indicative is rarely found in final clauses after ὅπως, ὅφρα, ὡς, and μή. This is almost entirely confined to poetry. See *Od.* 1, 56, 4, 163; *Il.* 20, 301; *Ar. Eccl.* 495.

1367. N. The adverb ἄν (κέ) is sometimes joined with ὡς, ὅπως, and ὅφρα before the subjunctive in final clauses; as ὡς ἄν μάθῃς, ἀντάκουσον, *hear the other side, that you may learn*, X. A. 2, 5¹⁸.

For this use, see *Moods and Tenses*, §§ 325-28. The final optative with ἄν is probably always potential (1327).

1368. N. Ὅφρα is the most common final particle in Homer, ὡς in tragedy, and ἵνα in comedy and prose. But ὅπως exceeds ἵνα in Thucydides and Xenophon. Ὡς was never in good use in prose, except in Xenophon.

1369. As final clauses express the purpose or motive of *some person*, they admit the double construction of indirect discourse (1481, 2; 1503). Hence, instead of the optative after past tenses, we can have the mood and tense which would be used when a person conceived the purpose; that is, we can say either ἦλθεν ἵνα ἴδοι, *he came that he might see* (1365), or ἦλθεν ἵνα ἴδῃ, because the person himself would have said ἔρχομαι ἵνα ἴδω, *I come that I may see*. *E.g.*

Ξυμβούλευε τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως ἐπὶ πλεόν ὁ σῖτος ἀντίσχη, *he advised the rest to sail away, that the provisions might hold out longer*, T. 1, 65. Τὰ πλοῖα κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ, *he burned the vessels, that Cyrus might not pass over*, X. A. 1, 4¹⁸.

1370. N. The subjunctive is even more common than the optative after past tenses in certain authors, as Thucydides and Herodotus; but much less so in others, as Homer and Xenophon.

1371. The past tenses of the indicative are used in final clauses with *ἵνα*, sometimes with *ὅπως* or *ὥς*, to denote that the purpose is dependent on some act which does not or did not take place (as on some unfulfilled condition or some unaccomplished wish), and therefore *is not* or *was not attained*. *E.g.*

Τί μ' οὐ λαβὼν ἔκτεινας εὐθὺς, ὥς ἔδειξα μήποτε, κ.τ.λ.; *why did you not take me and kill me at once, that I might never have shown (as I have done), etc.?* S. O. T. 1391. Φεῦ, φεῦ, τὸ μὴ τὰ πράγματ' ἀνθρώποις ἔχειν φωνήν, ἢ ἦσαν μηδὲν οἱ δεινοὶ λόγοι, *Alas! alas! that the facts have no voice for men, so that words of eloquence might be as nothing*, E. frag. 442.

II. OBJECT CLAUSES WITH *ὅπως* AFTER VERBS OF STRIVING, ETC.

1372. Object clauses depending on verbs signifying *to strive for*, *to care for*, *to effect*, regularly take the future indicative with *ὅπως* or *ὅπως μὴ* after both primary and secondary tenses.

The future optative *may* be used after secondary tenses, as the correlative of the future indicative, but commonly the indicative is retained on the principle of 1369. *E.g.*

Φρόντιζ' ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις, *take heed that you do nothing unworthy of this honor*, I. 2, 37. Ἐπεμελείτο ὅπως μὴ ἄσιτοί ποτε ἔσονται, *he took care that they should never be without food*, X. C. 8, 1⁴⁸ (here ἔσονται would be more common). Ἐπρασσον ὅπως τις βοήθεια ἦξει, *they were trying to effect (this), that some assistance should come*, T. 3, 4.

For *ὅπως* and *ὅπως μὴ* with the future indicative in commands and prohibitions, often explained by an ellipsis of *σκόπει* or *σκοπεῖτε* in this construction, see 1352.

1373. The future indicative with *ὅπως* sometimes follows verbs of *exhorting*, *entreating*, *commanding*, and *forbidding*, which commonly take an infinitive of the object; as *διακελεύονται ὅπως τιμωρήσεται πάντας τοὺς τοιούτους*, *they exhort him to take vengeance on all such*, P. Rp. 549^c. (See 1377.)

1374. 1. Sometimes the present or aorist subjunctive and optative is used here, as in final clauses. *E.g.*

* Ἄλλου του ἐπιμελήσει ἢ ὅπως ὃ τι βέλτιστοι πολῖται ὤμεν; *will you care for anything except that we may be the best possible citizens?* P. G. 515^b. Ἐπεμέλετο αὐτῶν, ὅπως αἰὲ ἀνδράποδα διατελοῖεν, *he took care that they should always remain slaves*, X. C. 8, 144.

2. Xenophon allows ὥς with the subjunctive or optative here.

1375. N. Μῆ, *lest*, may be used for ὅπως μὴ with the subjunctive.

1376. N. Ἄν or κέ can be used here, as in final clauses (1367), with ὅπως or ὥς and the subjunctive.

1377. In Homer the construction of 1372 with ὅπως and the future is not found; but verbs signifying *to plan, consider*, and *try* take ὅπως or ὥς and the subjunctive or optative. *E.g.*

Φραζόμεθ' ὅπως ὅχ' ἄριστα γένηται, *let us consider how the very best may be done*, Od. 13, 365. Φράσσεται ὥς κε νήται, *he will plan for his return*, Od. 1, 205. Βούλεον ὅπως ὅχ' ἄριστα γένοιτο, *they deliberated that the very best might be done*, Od. 9, 420. So rarely with λίσσομαι, *entreat* (see 1373).

III. CLAUSES WITH Μῆ AFTER VERBS OF FEARING, ETC.

1378. After verbs denoting *fear, caution, or danger*, μὴ, *that* or *lest*, takes the subjunctive after primary tenses, and the optative after secondary tenses. The subjunctive may also follow secondary tenses, to retain the mood in which the fear originally occurred to the mind. The negative form is μὴ οὐ (1364). *E.g.*

Φοβοῦμαι μὴ τοῦτο γένηται (*vereor ne accidat*), *I fear that this may happen*; φοβοῦμαι μὴ οὐ τοῦτο γένηται (*vereor ut accidat*), *I fear that this may not happen* (1364). Φροντίζω μὴ κράτιστον ἢ μοι σιγᾶν, *I am anxious lest it may be best for me to be silent*, X. M. 4, 289. Οὐκέτι ἐπετίθεντο, δεδιότες μὴ ἀποτμηθείησαν, *they no longer made attacks, fearing lest they should be cut off*, X. A. 3, 429. Ἐφοβοῦντο μὴ τι πάθῃ, *they feared lest he should suffer anything* (1369), X. Sy. 2, 11.

1379. N. The future indicative is very rarely used after μὴ in this construction. But ὅπως μὴ is sometimes used here, as in the object clauses of 1372, with both future indicative and subjunctive; as δέδοικα ὅπως μὴ ἀνάγκη γενήσεται, *I fear that there may come a necessity*, D. 9, 75. Ὅπως μὴ here is the equivalent of μὴ, *that* or *lest*, in the ordinary construction.

1380. Verbs of *fearing* may refer to objects of fear which are *present* or *past*. Here *μή* takes the present and past tenses of the indicative. *E.g.*

Δέδοικα μὴ πληγῶν δέει, *I fear that you need blows*, Ar. N. 493. Φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν, *we fear that we have missed both at once*, T. 3, 53. Δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, *I fear that all which the Goddess said was true*, Od. 5, 300. Ὅρα μὴ παίζων ἔλεγεν, *beware lest he was speaking in jest*, P. Th. 145^b.

VI. CONDITIONAL SENTENCES.

1381. In conditional sentences the clause containing the condition is called the *protasis*, and that containing the conclusion is called the *apodosis*. The *protasis* is introduced by some form of *εἰ*, *if*.

At for *εἰ* is sometimes used in Homer.

1382. The adverb *ἄν* (epic *κέ* or *κέν*) is regularly joined to *εἰ* in the *protasis* when the verb is in the subjunctive; *εἰ* with *ἄν* forming *εἰάν*, *ἄν*, or *ἤν*. (See 1299, 2.) The simple *εἰ* is used with the indicative and optative. The same adverb *ἄν* is used in the *apodosis* with the optative, and also with the past tenses of the indicative when it is implied that the condition is not fulfilled.

1383. 1. The negative adverb of the *protasis* is regularly *μή*, that of the *apodosis* is *οὐ*.

2. When *οὐ* stands in a *protasis*, it generally belongs to some particular word (as in *οὐ πολλοί*, *few*, *οὐ φημι*, *I deny*), and not to the *protasis* as a whole; as *εἰάν τε σὺ καὶ Ἄνυτος οὐ φῆτε εἰάν τε φῆτε*, *both if you and Anytus deny it and if you admit it*, P. Ap. 25^b.

1384. 1. The supposition contained in a *protasis* may be either *particular* or *general*. A particular supposition refers to a definite act or to several definite acts, supposed to occur at some definite time or times; as *if he (now) has this, he will give it; if he had it, he gave it; if he had had the power, he would have helped me; if he shall receive it (or if he receives it), he will give it; if he should receive it, he would give it*. A general supposition refers indefinitely to any act or acts of a given class, which may be supposed to

occur or to have occurred at any time; as *if ever he receives anything, he (always) gives it; if ever he received anything, he (always) gave it; if (on any occasion) he had had the power, he would (always) have helped me; if ever any one shall (or should) wish to go, he will (or would) always be permitted.*

2. Although this distinction is seen in all classes of conditions (as the examples show), it is only in the present and past conditions which do not imply non-fulfilment, *i.e.* in those of class I. (below), that the distinction affects the *construction*. Here, however, we have two classes of conditions which contain only general suppositions.

CLASSIFICATION OF CONDITIONAL SENTENCES.

1385. The classification of conditional sentences is based partly on the time to which the supposition refers, partly on what is implied with regard to the fulfilment of the condition, and partly on the distinction between particular and general suppositions explained in 1384.

1386. Conditional sentences have *four* classes, two (I. and II.) containing present and past suppositions, and two (III. and IV.) containing future suppositions. Class I. has two forms, one (*a*) with chiefly particular suppositions (present and past), the other (*b*) with only general suppositions (1. present, 2. past).

1387. We have thus the following forms:—

I. Present and past suppositions implying nothing as to fulfilment of condition:

- | | | |
|-------------------------|---|--|
| (a) Chiefly Particular: | { | (<i>protasis</i>) εἰ with indicative; (<i>apodosis</i>) any form of the verb. Εἰ πράσσει τοῦτο, καλῶς ἔχει, <i>if he is doing this, it is well.</i> Εἰ ἔπραξε τοῦτο, καλῶς ἔχει, <i>if he did this, it is well.</i> (See 1390.) — In Latin: <i>si hoc facit, bene est.</i> |
| (b) General: | { | 1. (<i>prot.</i>) εἰάν with subjunctive; (<i>apod.</i>) present indicative. Ἐάν τις κλέπτῃ, κολάζεται, <i>if any one (ever) steals, he is (always) punished.</i> (See 1393, 1.)
2. (<i>prot.</i>) εἰ with optative; (<i>apod.</i>) imperfect indicative. Εἴ τις κλέπτοι, ἐκολάζετο, <i>if any one ever stole, he was (always) punished.</i> (See 1393, 2.) — For the Latin, see 1388. |

II. Present and past suppositions implying that the condition is not fulfilled:

(*protasis*) εἰ with past tense of indicative; (*apodosis*) past tense of indicative with ἄν. Εἰ ἔπραξε τοῦτο, καλῶς ἂν ἔσχεν, *if he had done this, it would have been well.* Εἰ ἔπρασσε τοῦτο, καλῶς ἂν εἶχεν, *if he were doing this, it would (now) be well, or if he had done this, it would have been well.* (See 1397.)

In Latin: *si hoc faceret, bene esset* (present); *si hoc fecisset, bene fuisset* (past).

III. Future suppositions in more vivid form:

(*prot.*) εἰάν with subjunctive (sometimes εἰ with future indicative); (*apod.*) any future form. Ἐὰν πράσῃ (or πράξῃ) τοῦτο, καλῶς ἔξει, *if he shall do this (or if he does this), it will be well* (sometimes also εἰ πράξει τοῦτο, etc.). (See 1403 and 1405.)

In Latin: *si hoc faciet* (or *fecerit*), *bene erit.*

IV. Future suppositions in less vivid form:

(*prot.*) εἰ with optative; (*apod.*) optative with ἄν. Εἰ πράσσοι (or πράξειε) τοῦτο, καλῶς ἂν ἔχοι, *if he should do this, it would be well.* (See 1408.)

In Latin: *si hoc faciat, bene sit.*

1388. N. The Latin commonly agrees with the English in not marking the distinction between the general and the particular present and past conditions by different forms, and uses the indicative in both alike. Occasionally even the Greek does the same (1395).

1389. N. In external form (εἰάν with the subjunctive) the general present condition agrees with the more vivid future condition. But in sense there is a much closer connection between the general and the particular present condition, which in most languages (and sometimes even in Greek) coincide also in form (1388). On the other hand, εἰάν with the subjunctive in a future condition agrees generally in sense with εἰ and the *future* indicative (1405), and is never interchangeable with εἰ and the *present* indicative.

I. PRESENT AND PAST CONDITIONS WITH NOTHING IMPLIED.

(a) SIMPLE SUPPOSITIONS, CHIEFLY PARTICULAR.

1390. When the *protasis simply states* a present or

past particular supposition, implying nothing as to the fulfilment of the condition, it has the indicative with *εἰ*. Any form of the verb may stand in the apodosis. *E.g.*

Εἰ ἡσυχίαν Φίλιππος ἄγει, οὐκέτι δεῖ λέγειν, if Philip is keeping peace (with us), we need talk no longer, D. 8, 5. *Εἰ ἐγὼ Φαῖδρον ἄγνοῶ, καὶ ἐμαυτοῦ ἐπιλέλησμαι· ἀλλὰ γὰρ οὐδέτερά ἐστι τούτων*, if I do not know Phaedrus, I have forgotten myself; but neither of these is so, P. Phdr. 228^a. *Εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής*, if he was the son of a God, he was not avaricious, P. Rp. 408^c. *Ἄλλ' εἰ δοκεῖ, πλέωμεν*, but if it pleases you, let us sail, S. Ph. 526. *Κάκιστ' ἀπολούμην, Ξανθίαν εἰ μὴ φιλῶ*, may I die most wretchedly, if I do not love Xanthias, Ar. R. 579.

1391. N. Even the future indicative can stand in a protasis of this class if it expresses merely a *present* intention or necessity that something shall hereafter be done; as *αἶρε πλῆκτρον, εἰ μαχεῖ*, raise your spur, if you are going to fight, Ar. Av. 759. Here *εἰ μέλλεις μάχεσθαι* would be the more common expression in prose. It is important to notice that a future of this kind could never be changed to the subjunctive, like the ordinary future in protasis (1405).

1392. N. For present or past conditions containing a potential indicative or optative (with *ἄν*), see 1421, 3.

(b) PRESENT AND PAST GENERAL SUPPOSITIONS.

1393. In general suppositions, the apodosis expresses a *customary* or *repeated* action or a *general truth* in present or past time, and the protasis refers in a general way to any of a class of acts.

1. Present general suppositions have *ἐάν* with the subjunctive in the protasis, and the present indicative (or some other present form denoting repetition) in the apodosis. *E.g.*

**Ὦν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν*, if death comes near, no one is (ever) willing to die, E. Al. 671. **Ἄπας λόγος, ἂν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν*, all speech, if deeds are wanting, appears a vain and empty thing, D. 2, 12.

2. Past general suppositions have *εἰ* with the optative in the protasis, and the imperfect indicative (or some other form denoting past repetition) in the apodosis. *E.g.*

Εἴ τις θορυβουμένους αἰσθοίτο, κατασβεννύναι τὴν ταραχὴν ἐπειράτο, *if he saw any falling into disorder (or whenever he saw, etc.), he (always) tried to quiet the confusion*, X. C. 5, 3⁵⁵. Εἴ τις ἀντεῖποι, εὐθὺς τεθνήκει, *if any one refused, he was immediately put to death*, T. 8, 66. This construction occurs only once in Homer.

1394. N. The gnomic aorist, which is a primary tense (1268), can always be used here in the apodosis with a dependent subjunctive; as ἦν τις παραβαίῃ, ζημίαν αὐτοῖς ἐπέθεσαν, *if any one transgresses, they (always) impose a penalty on him*, X. C. 1, 2².

1395. N. The indicative is occasionally used in the place of the subjunctive or optative in general suppositions; that is, these sentences may follow the construction of ordinary present and past suppositions (1390), as in Latin and English; as εἴ τις δύο ἢ καὶ πλείους τις ἡμέρας λογίζεται, μάταιός ἐστιν, *if any one counts on two or even more days, he is a fool*, S. Tr. 944.

1396. N. Here, as in future conditions (1406), εἰ (without ἄν) is sometimes used with the subjunctive in poetry. In Homer this is the more frequent form in *general* conditions.

II. PRESENT AND PAST CONDITIONS WITH SUPPOSITION CONTRARY TO FACT.

1397. When the protasis states a present or past supposition, implying that the condition *is not* or *was not fulfilled*, the secondary tenses of the indicative are used in both protasis and apodosis. The apodosis has the adverb ἄν.

The imperfect here refers to present time or to an act as going on or repeated in past time, the aorist to a simple occurrence in past time, and the (rare) pluperfect to an act completed in past or present time. *E.g.*

Ταῦτα οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ διαίτη μετρία ἐχρῶντο, *they would not be able (as they are) to do this, if they did not lead an abstemious life*, X. C. 1, 2¹⁶. Πολὺν ἂν θαυμαστότερον ἦν, εἰ ἐτιμῶντο, *it would be far more wonderful, if they were honored*, P. Rp. 489^b. Εἰ ἦσαν ἄνδρες ἀγαθοὶ, ὥς σὺ φῆς, οὐκ ἂν ποτε ταῦτα ἔπασχον, *if they had been good men, as you say, they would never have suffered these things* (referring to several cases), P. G. 516^e. Καὶ ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ ἀρχὴ κατελύθη, *and perhaps I should have perished, if the government had not been put down*, P. Ap. 32^a. Εἰ

ἀπεκρίνω, ἱκανῶς ἂν ἤδη ἐμεμαθήκη, *if you had answered, I should already have learned enough (which now I have not done)*, P. Euthyph. 14^c. Εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ τὸν βασιλέα, *if you had not come (aor.), we should now be on our way (impf.) to the King*, X. A. 2, 14.

1398. N. In Homer the imperfect in this class of sentences is always past (see *Il.* 7, 273; 8, 130); and the present optative is used where the Attic would have the imperfect referring to *present* time; as εἰ μὲν τις τὸν ὄνειρον ἄλλος ἔνισπεν, ψεῦδός κεν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον, *if any other had told this dream (1397), we should call it a lie and rather turn away from it*, *Il.* 2, 80: see 24, 222.

1399. N. In Homer the optative with κέ is occasionally past in apodosis; as καὶ νύ κεν ἐνθ' ἀπόλοιτο Αἰνείας, εἰ μὴ νόησε Ἀφροδίτη, *and now Aeneas would there have perished, had not Aphrodite perceived him*, *Il.* 5, 311. (Here ἀπώλετο would be the regular form in Homer, as in other Greek.)

Homer has also a past potential optative: see *Il.* 5, 85.

1400. 1. The imperfects ἔδει, χρῆν or ἐχρῆν, ἐξῆν, εἰκὸς ἦν, and others denoting *obligation, propriety, possibility*, and the like, are often used with the infinitive to form an apodosis implying the non-fulfilment of a condition. Ἄν is not used here, as these phrases simply express *in other words* what is usually expressed by the indicative with ἂν.

Thus, ἔδει σε τοῦτον φιλεῖν, *you ought to love him (but do not)*, or *you ought to have loved him (but did not)*, is substantially equivalent to *you would love him, or would have loved him (ἐφίλεις ἂν τοῦτον)*, *if you did your duty (τὰ δέοντα)*. So ἐξῆν σοι τοῦτο ποιῆσαι, *you might have done this (but you did not do it)*; εἰκὸς ἦν σε τοῦτο ποιῆσαι, *you would properly (εἰκότως) have done this*. The actual apodosis is here always in the infinitive, and the reality of the action of the infinitive is generally denied.

2. When the present infinitive is used, the construction refers to the present or to continued or repeated action in the past; when the aorist is used, it refers to the past. *E.g.*

Τούσδε μὴ ζῆν ἔδει, *these ought not to be living (as they are)*, S. Ph. 418. Μένειν γὰρ ἐξῆν, *for he might have stood his ground (but did not)*, D. 3, 17. Θανεῖν σε χρῆν πάρος τέκνων, *you ought to have died before your children*, E. And. 1208. Εἰ ἐβούλετο δίκαιος εἶναι, ἐξῆν αὐτῷ μισθῶσαι τὸν οἶκον, *he might have let the house, if he had wished to be just*, L. 32, 23.

1401. N. When the actual apodosis is in the verb of *obligation*,

etc., ἔδει ἂν can be used; as εἰ τὰ δέοντα οὗτοι συνεβούλευσαν, οὐδὲν ἂν ὑμᾶς νῦν ἔδει βουλευέσθαι, *if these men had given you the advice you needed, there would now be no need of your deliberating*, D.4.1.

1402. 1. Other imperfects, especially ἐβουλόμην, sometimes take the infinitive without ἂν on the same principle with ἔδει etc.; as ἐβουλόμην οὐκ ἐρίζειν ἐνθάδε, *I would I were not contending here (as I am)*, or *I would not be contending here*, Ar. R. 866.

2. So ὤφελον or ὤφελον, *ought*, aorist and imperfect of ὀφείλω, *owe* (epic for ὀφείλω), in Homer; whence comes the use of ὤφελον in wishes (1512); as ὤφελε Κῦρος ζῆν, *would that Cyrus were alive*, X. A.2, 14.

3. So ἔμελλον with the infinitive; as φθίσεσθαι ἔμελλον, εἰ μὴ ἔειπες, *I should have perished (was about to perish), if thou hadst not spoken*, Od. 13, 383. So D. 19, 159.

III. FUTURE CONDITIONS, MORE VIVID FORM.

SUBJUNCTIVE IN PROTASIS WITH FUTURE APODOSIS.

1403. When a supposed future case is stated *distinctly* and *vividly* (as in English, *if I shall go*, or *if I go*), the protasis has the subjunctive with εἰ (epic εἴ κε), and the apodosis has the future indicative or some other form of future time. *E.g.*

Εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη, αὐτὸς ἔπειθ' Ἑλένην ἔχέτω καὶ κτήματα πάντα, *if Alexander shall slay Menelaus, then let him have Helen and all the goods himself*, Il. 3, 281. Ἄν τις ἀνθιστῆται, πειρασόμεθα χειροῦσθαι, *if any one shall stand opposed to us, we shall try to overcome him*, X. A.7, 3¹¹. Ἐὰν οὖν ἴης νῦν, πότε ἔσει οἶκοι; *if therefore you go now, when will you be at home?* X. C.5, 3²⁷.

1404. N. The older English forms *if he shall go* and *if he go* both express the force of the Greek subjunctive and future indicative in protasis; but the ordinary modern English uses *if he goes* even when the time is clearly future.

1405. The future indicative with εἰ is very often used for the subjunctive in future conditions, as a still more vivid form of expression, especially in appeals to the feelings, and in threats and warnings. *E.g.*

Εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά, *if you do not (shall not) restrain your tongue, you will have trouble*, E. frag. 5. This common use of the future must not be confounded with that of 1391.

1406. N. In Homer εἰ (without ἄν or κέ) is sometimes used with the subjunctive in future conditions, apparently in the same sense as εἰ κε or ἤν; as εἰ δὲ νῆ' ἐθέλῃ ὀλέσθαι, *but if he shall wish to destroy our ship*, *Od.* 12, 348. This is more common in general conditions in Homer (see 1396). The same use of εἰ for εἰάν is found occasionally even in Attic poetry.

1407. N. For the Homeric subjunctive with κέ in the apodosis of a future condition, see 1305, 2.

IV. FUTURE CONDITIONS, LESS VIVID FORM.

OPTATIVE IN BOTH PROTASIS AND APODOSIS.

1408. When a supposed future case is stated in a *less distinct* and *vivid* form (as in English, *if I should go*), the protasis has the optative with εἰ, and the apodosis has the optative with ἄν. *E.g.*

Εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς, *you would not be endurable, if you should be in prosperity*, *A. Pr.* 979. Οὐ πολλὴ ἄν ἀλογία εἴη, εἰ φοβοῖτο τὸν θάνατον ὁ ταιούτος; *would it not be a great absurdity, if such a man should fear death?* *P. Ph.* 68^b. Οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι, σαφέστατ' ἄν λέξειεν, *but the house itself, if it should find a voice, would speak most plainly*, *A. Ag.* 37.

1409. The optative with ἄν in apodosis is the potential optative: see 1329.

1410. N. The *future* optative cannot be used in protasis or apodosis, except in indirect discourse representing the future indicative after a past tense (see the second example under 1497, 2).

1411. N. Εἴ κε is sometimes found with the optative in Homer, in place of the simple εἰ (1408); as εἰ δέ κεν Ἀργὸς ἰκοίμεθ', . . . γαμβρὸς κέν μοι ἔοι, *and if we should ever come to Argos, he would be my son-in-law*, *Il.* 9, 141.

1412. N. For the Homeric optative used like the past tenses of the indicative in unreal conditions, see 1398 and 1399.

PECULIAR FORMS OF CONDITIONAL SENTENCES.

ELLIPSIS AND SUBSTITUTION IN PROTASIS OR APODOSIS.

1413. The protasis sometimes is not expressed in its regular form with εἰ or εἰάν, but is contained in a participle, or implied in an adverb or some other part of the sentence. When a participle represents the protasis,

its *tense* is always that in which the verb itself would have stood in the indicative, subjunctive, or optative, — the present (as usual) including the imperfect. *E.g.*

Πῶς δίκης ούσης ὁ Ζεὺς οὐκ ἀπόλωνεν; *how is it that Zeus has not been destroyed, if Justice exists?* (εἰ δίκη ἐστίν), *Ar. N.* 904. Σὺ δὲ κλύων εἴσει τάχα, *but you will soon know, if you listen* (= εἰ κλύης), *Ar. Av.* 1390. Ἀπολοῦμαι μὴ τοῦτο μαθὼν, *I shall be ruined unless I learn this* (εἰ μὴ μάθω). Τοιαῦτά τᾶν γυναιξὶ συνναίῳν ἔχοις, *such things would you have to endure if you should dwell among women* (i.e. εἰ συνναίῳς), *A. Se.* 195. Ἥπισθησεν ἂν τις ἀκούσας, *any one would have disbelieved (such a thing) if he had heard it* (i.e. εἰ ἤκουσεν), *T.* 7, 28. Μαρμᾶν δ' ἂν αἰτήσαντος (sc. σοῦ) ἡκόν σοι φέρων ἂν ἄρτον, *and if you (ever) cried for food* (εἰ αἰτήσεαις, 1393, 2), *I used to come to you with bread* (1296), *Ar. N.* 1383.

Διὰ γε ὑμᾶς αὐτοὺς πάλοι ἂν ἀπολώλειτε, *if it had depended on yourselves, you would long ago have been ruined*, *D.* 18, 49. Οὕτω γὰρ οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς, *for in that case we should no longer suffer harm* (the protasis being in οὕτω), *X. A.* 1, 1¹⁰. Οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι, *nor should I justly* (i.e. *if I had justice*) *fall into any trouble*, *S. An.* 240.

1414. 1. There is a (probably unconscious) suppression of the verb of the protasis in several phrases introduced by εἰ μὴ, *except. E.g.*

Τίς τοι ἄλλος ὁμοῖος, εἰ μὴ Πάτροκλος; *who else is like you, except Patroclus* (i.e. *unless it is P.*)? *Il.* 17, 475. Εἰ μὴ διὰ τὸν πρύτανιν, ἐνέπεσεν ἂν, *had it not been for the Prytanis (except for the P.), he would have been thrown in* (to the Pit), *P. G.* 516^e.

2. The protasis or the apodosis, or both, may be suppressed with the Homeric ὥς εἰ or ὥς εἴ τε; as τῶν νέες ὠκέαι ὥς εἰ πτέρον ἢ νόημα, *their ships are swift as a wing or thought* (as they would be if they were, etc.), *Od.* 7, 36.

For the double ellipsis in ὥσπερ ἂν εἰ, see 1313.

1415. N. In neither of the cases of 1414 is it probable that any definite verb was in the speaker's mind.

1416. N. The apodosis is sometimes entirely suppressed for rhetorical effect; as εἰ μὲν δώσουσι γέρας, *if they shall give me a prize, — very well*, *Il.* 1, 135; cf. 1, 580.

1417. N. Εἰ δὲ μὴ without a verb often has the meaning *otherwise*, even where the clause would not be negative if completed, or where the verb if supplied would be a subjunctive; as μὴ ποιήσης ταῦτα· εἰ δὲ μὴ, αἰτίαν ἔξεις, *do not do this; otherwise (if you do not do what I say) you will be blamed*, *X. An.* 7, 1⁸.

1418. The apodosis may be expressed by an infinitive or participle in indirect discourse, each tense representing its own tenses of the indicative or optative (1280; 1285). If the finite verb in the apodosis would have taken *ἄν*, this particle is used with the infinitive or participle. *E.g.*

Ἥγοῦμαι, εἰ τοῦτο ποιεῖτε, πάντα καλῶς ἔχειν, *I believe that, if you are doing this, all is well*; ἡγοῦμαι, ἐὰν τοῦτο ποιῇτε, πάντα καλῶς ἔξειν, *I believe that, if you (shall) do this, all will be well*; οἶδα ὑμᾶς, ἐὰν ταῦτα γένηται, εὖ πράξοντας, *I know that you will prosper if this is (shall be) done*. For examples of the infinitive and participle with *ἄν*, see 1308.

1419. The apodosis may be expressed in an infinitive not in indirect discourse (1271), especially one depending on a verb of *wishing, commanding, advising*, etc., from which the infinitive receives a future meaning. *E.g.*

Βούλεται ἐλθεῖν ἐὰν τοῦτο γένηται, *he wishes to go if this (shall) be done*; κελεύω ὑμᾶς ἐὰν δύνησθε ἀπελθεῖν, *I command you to depart if you can*. For the principle of indirect discourse which appears in the *protasis* here after past tenses, see 1502, 1.

1420. N. Sometimes the apodosis is merely implied in the context, and in such cases *εἰ* or *ἐάν* is often to be translated *supposing that, in case that, if perchance, or if haply*. *E.g.*

*Ακουσον καὶ ἐμοῦ, ἐάν σοι ταῦτα δοκῇ, *hear me also, in case the same shall please you* (i.e. *that then you may assent to it*), P. Rp. 358^b. So πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρουν, *they marched towards the city, in case they (the citizens) should rush out* (i.e. *to meet them if they should rush out*), T. 6, 100. On this principle we must explain αἶ κέν πως βούλεται, *if haply he may wish* (i.e. *in hope that he may wish*), Il. 1, 66; αἶ κ' ἐθέλῃσθα, Od. 3, 92; and similar passages. For this construction, both in Homer and elsewhere, see *Moods and Tenses*, §§ 486–491.

MIXED CONSTRUCTIONS. — ΔΕ IN APODOSIS.

1421. The *protasis* and apodosis sometimes belong to different forms.

1. Especially any tense of the indicative with *εἰ* in the *protasis* may be followed by a potential optative with *ἄν* in the apodosis. *E.g.*

Εἰ κατ' οὐρανοῦ εἰλήλουθας, οὐκ ἄν θεοῖσι μαχοίμην, *if you*

have come down from heaven, I would not fight against the Gods, *Il.* 6, 128. *Εἰ νῦν γε δυστυχοῦμεν, πῶς τάναντί' ἂν πράττοντες οὐ σωζοιμεθ' ἂν;* if we are now unfortunate, how could we help being saved if we should do the opposite? *Ar. R.* 1449 (here *πράττοντες* = *εἰ πράττομεν*). *Εἰ οἱτοὶ ὀρθῶς ἀπέστησαν, ὑμεῖς ἂν οὐ χρεὼν ἄρχοιτε,* if these had a right to secede, you cannot (could not) possibly hold your power rightfully, *T.* 3, 40.

2. Sometimes a subjunctive or a future indicative in the protasis has a potential optative in the apodosis. *E.g.*

**Ἦν ἐφῆς μοι, λέξαι μ' ἂν,* if you (will) permit me, I would fain speak, *S. El.* 554; *οὐδὲ γὰρ ἂν πολλαὶ γέφυραι ὤσιν, ἔχοιμεν ἂν ὅποι φυγόντες σωθῶμεν,* for not even if there shall be many bridges, could we find a place to fly to and be saved, *X. A.* 2, 4¹⁹; *ἀδικοίημεν ἂν, εἰ μὴ ἀποδώσω,* I should be guilty of wrong, should I (shall I) not restore her, *E. Hel.* 1010.

3. A potential optative (with *ἂν*) may express a present condition, and a potential indicative (with *ἄν*) may express a present or past condition; as *εἴπερ ἄλλῳ τῷ περὶ τοῖμην ἂν, καὶ σοὶ πεῖθομαι,* if there is any man whom I would trust, I trust you, *P. Pr.* 329^b, *εἰ τοῦτο ἰσχυρὸν ᾗν ἂν τούτῳ τεκμήριον, καμοὶ γενέσθω τεκμήριον,* if this would have been a strong proof for him, so let it be also a proof for me, *D.* 49, 58.

1422. The apodosis is sometimes introduced by *δέ*, *ἀλλά*, or *αὐτάρ*, which cannot be translated in English. *E.g.*

Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, but if they do not give her up, then I will take her myself, *Il.* 1, 137.

Εἰ AFTER VERBS OF WONDERING, ETC.

1423. Some verbs expressing *wonder*, *delight*, *contentment*, *disappointment*, *indignation*, etc. are followed by a protasis with *εἰ* where a causal sentence would often seem more natural. *E.g.*

Θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται μήτ' ὀργίζεται, and I wonder that no one of you is either concerned or angry (lit. if no one of you is, etc., I wonder), *D.* 4, 43; *ἀγανακτῶ εἰ ἃ νοῶ μὴ οἷός τ' εἰμὶ εἰπεῖν,* I am indignant that (or if) I am not able to say what I mean, *P. Lach.* 194^a. See also 1502, 2, for the principle of indirect discourse applied to these sentences.

1424. N. Such verbs are especially *θαυμάζω*, *αἰσχύνομαι*, *ἀγαπάω*, and *ἀγανακτέω*, with *δαιμόνιον ἐστίν*. They sometimes take *ὅτι* because, and a causal sentence (1505).

VII. RELATIVE AND TEMPORAL SENTENCES.

1425. The principles of construction of relative clauses include all *temporal* clauses. Those introduced by ἕως, πρίν, and other particles meaning *until*, have special peculiarities, and are therefore treated separately (1463–1474).

Relative clauses may be introduced by relative pronouns or adverbs.

1426. The antecedent of a relative is either *definite* or *indefinite*. It is definite when the relative refers to a definite person or thing, or to some definite time, place, or manner; it is indefinite when no such definite person, thing, time, place, or manner is referred to. Both definite and indefinite antecedents may be either expressed or understood. *E.g.*

(*Definite.*) Ταῦτα ἃ ἔχω ὁράς, *you see these things which I have*; or ἃ ἔχω ὁράς. Ὅτε ἐβούλετο ἦλθεν, (*once*) *when he wished, he came.*

(*Indefinite.*) Πάντα ἃ ἂν βούλωνται ἔξουσιν, *they will have everything which they may want*; or ἃ ἂν βούλωνται ἔξουσιν, *they will have whatever they may want.* Ὅταν ἔλθῃ, τοῦτο πράξω, *when he shall come (or when he comes), I will do this.* Ὅτε βούλοιτο, τοῦτο ἔπρασεν, *whenever he wished, he (always) did this.* Ὡς ἂν εἴπω, ποιῶμεν, *as I shall direct, let us act.* Ἄ ἔχει βούλομαι λαβεῖν, *I want to take whatever he has.*

DEFINITE ANTECEDENT.

1427. A relative *as such* has no effect on the mood of the following verb. A relative with a definite antecedent therefore may take the indicative (with οὐ for its negative) or any other construction which could occur in an independent sentence. *E.g.*

Τίς ἐστ' ὁ χώρος δὴτ' ἐν ᾧ βεβήκαμεν; *what is the place to which we have come?* S. O. C. 52. Ἔως ἐστὶ καιρὸς, ἀντιλάβεσθε τῶν πραγμάτων, (*now*) *while there is an opportunity, take hold of the business*, D. 1, 20. Τοῦτο οὐκ ἐποίησεν, ἐν ᾧ τὸν δῆμον ἐτίμησεν ἄν, *he did not do this, in which he might have honored the people*, D. 21, 69. So ὁ μὴ γένοιτο, *and may this not happen*, D. 27, 67.

INDEFINITE ANTECEDENT. — CONDITIONAL RELATIVE.

1428. 1. A relative clause with an indefinite antecedent has a conditional force, and is called a conditional relative clause. Its negative is always μή.

2. Relative words, like *εἰ*, *if*, take *ἄν* before the subjunctive. (See 1299, 2.) With *ὅτε*, *ὁπότε*, *ἐπεὶ*, and *ἐπειδή*, *ἄν* forms *ὅταν*, *ὁπότεν*, *ἐπὶ* or *ἐπὶν* (Ionic *ἐπεάν*), and *ἐπειδάν*. *A with *ἄν* may form *ἄν*. In Homer we generally find *ὅτε* *κε* etc. (like *εἴ κε*, 1403), or *ὅτε* etc. alone (1437).

1429. Conditional relative sentences have *four* classes, two (I. II.) containing *present* and *past*, and two (III. IV.) containing *future* conditions, which correspond to those of ordinary protasis (1386). Class I. has two forms, one (*a*) with chiefly particular suppositions, the other (*b*) with only general suppositions.

1430. I. (*a*) Present or past condition *simply stated*, with the indicative, — *chiefly* in particular suppositions (1390). *E.g.*

*Ο τι βούλεται δώσω, *I will give him whatever he (now) wishes* (like *εἴ τι βούλεται, δώσω, if he now wishes anything, I will give it*). *Α μὴ οἶδα, οὐδὲ οἶομαι εἰδέναι, *what I do not know, I do not even think I know* (like *εἴ τινα μὴ οἶδα, if there are any things which I do not know*), P. Ap. 21^d; οὓς μὴ εὗρισκον, κενοτάφιον αὐτοῖς ἐποίησαν, *for any whom they did not find (= εἴ τινες μὴ εὗρισκον), they raised a cenotaph*, X. 6, 4⁹.

1431. (*b*) 1. Present general condition, depending on a present form denoting repetition, with subjunctive (1393, 1).

2. Past general condition, depending on a past form denoting repetition, with optative (1393, 2). *E.g.*

*Ο τι ἂν βούληται δίδωμι, *I (always) give him whatever he wants* (like *εἰάν τι βούληται, if he ever wants anything*); ὃ τι βούλοιτο ἐδίδουν, *I (always) gave him whatever he wanted* (like *εἴ τι βούλοιτο*). Συμμαχεῖν τοῖτοις ἐθέλουσιν ἅπαντες, οὓς ἂν ὀρῶσι παρεσκευασμένους, *all wish to be allies of those whom they see prepared*, D. 4, 6. *Ηνίκ' ἂν οἶκοι γένωνται, δρῶσιν οὐκ ἀνασχετά, *when they get home, they do things unbearable*, Ar. Pa. 1179. Οὓς μὲν ἴδοι εὐτάκτως ἰόντας, τίνες τε εἰεν ἡρώτα, καὶ ἐπεὶ πύθοιτο ἐπὶναι, *he (always) asked those whom he saw (at any time) marching in good order, who they were; and when he learned, he praised them*, X. C. 5, 3⁵⁵. *Επειδὴ δὲ ἀνοιχθείη, εἰσήειμεν παρὰ τὸν Σωκράτη, *and (each morning) when the prison was opened, we went in to Socrates*, P. Ph. 59^d.

1432. N. The indicative sometimes takes the place of the subjunctive or optative here, as in other general suppositions (1395). This occurs especially with ὅστις, which itself expresses the same idea of indefiniteness which ὅς with the subjunctive or optative usually expresses; as ὅστις μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων, *κάκιστος εἶναι δοκεῖ, whoever does not cling to the best counsels seems to be most base*, S. An. 178. (Here ὅς ἂν μὴ ἄπτηται would be the common expression.)

1433. II. Present or past condition stated so as to imply that the condition *is not* or *was not* fulfilled (*supposition contrary to fact*), with the secondary tenses of indicative (1397). *E.g.*

*Α μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν, *he would not have given what he had not wished to give* (like εἴ τινα μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν, *if he had not wished to give certain things, he would not have given them*). Οὐκ ἂν ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα, *we should not (then) be undertaking to do (as we now are) things which we did not understand* (like εἴ τινα μὴ ἠπιστάμεθα, *if there were any things which we did not understand*, the whole belonging to a supposition not realized), P. Ch. 171^e. So ὃν γῆρας ἔτετμεν, *Od.* 1, 218.

This case occurs much less frequently than the others.

1434. III. Future condition in the *more vivid* form, with ἄν and the subjunctive (1403). *E.g.*

*Ο τι ἂν βούληται, δώσω, *I will give him whatever he may wish* (like εἰάν τι βούληται, δώσω, *if he shall wish anything, I will give it*). *Οταν μὴ σθένω, πεπάνσομαι, *when I (shall) have no more strength, I shall cease*, S. An. 91. Ἀλόχους καὶ νήπια τέκνα ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν, *we will bear off their wives and young children in our ships, when we (shall) have taken the city*, Il. 4, 238.

1435. N. The future indicative cannot be substituted for the subjunctive here, as it can in common protasis (1405).

1436. IV. Future condition in the *less vivid* form, with the optative (1408). *E.g.*

*Ο τι βούλοιτο, δοίην ἄν, *I should give him whatever he might wish* (like εἴ τι βούλοιτο δοίην ἄν, *if he should wish anything, I should give it*). Πεινῶν φάγοι ἂν ὅποτε βούλοιτο, *if he were hungry, he would eat whenever he might wish* (like εἴ ποτε βούλοιτο, *if he should ever wish*), X. M. 2, 1¹⁸.

1437. Conditional relative sentences have most of the peculiarities and irregularities of common protasis. Thus, the protasis

and apodosis may have different forms (1421); the relative without *ἄν* or *κέ* is sometimes found in poetry with the subjunctive (like *εἰ* for *ἐάν* or *εἴ κε*, 1396; 1406), especially in general conditions in Homer; the relative (like *εἰ*, 1411) in Homer may take *κέ* or *ἄν* with the optative; the relative clause may depend on an infinitive, participle, or other construction (1418; 1419); and the conjunction *δέ* may connect the relative clause to the antecedent clause (1422).

1438. Homeric similes often have the subjunctive with *ὥς ὅτε* (occasionally *ὥς ὅτ' ἄν*), sometimes with *ὥς* or *ὥς τε*; as *ὥς ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον*, as (happens) when the west wind moves a deep grain-field, *Il.* 2, 147; *ὥς γυνὴ κλαίῃσι . . . ὥς Ὀδυσσεὺς δάκρυον εἶβεν*, as a wife weeps, etc., so did Ulysses shed tears, *Od.* 8, 523.

ASSIMILATION IN CONDITIONAL RELATIVE CLAUSES.

1439. When a conditional relative clause expressing either a future or a general supposition depends on a subjunctive or optative, it regularly takes the same mood by assimilation. *E.g.*

Ἐάν τινες οἱ ἄν δύνωνται τοῦτο ποιῶσι, καλῶς ἔξει, if any who may be able shall do this, it will be well; *εἴ τινες οἱ δύναιτο τοῦτο ποιοῖεν*, καλῶς ἂν ἔχοι, if any who should be (or were) able should do this, it would be well. *Εἴθε πάντες οἱ δύναιτο τοῦτο ποιοῖεν* O that all who may be (or were) able would do this. (Here the optative *ποιοῖεν* [1507] makes *οἱ δύναιτο* preferable to *οἱ ἄν δύνωνται*, which would express the same idea.) *Ἐπειδὴν ὦν ἂν πρίηται κύριος γένηται*, when (in any case) he becomes master of what he has bought, *D.* 18, 47. *Ὡς ἀπόλοιτο καὶ ἄλλος, ὃ τις τοιαῦτά γε ῥέζοι*, O that any other might likewise perish who should do the like, *Od.* 1, 47. *Τεθναίην ὅτε μοι μηκέτι ταῦτα μέλοι*, may I die whenever I shall no longer care for these (*ὅταν μέλῃ* would express the same idea), *Mimn.* 1, 2. So in Latin: *Injurias quas ferre nequeas defugiendo relinquas*.

1440. Likewise, when a conditional relative sentence depends on a secondary tense of the indicative implying the non-fulfilment of a condition, it takes by assimilation a similar form. *E.g.*

Εἴ τινες οἱ ἐδύναντο τοῦτο ἔπραξαν, καλῶς ἂν εἶχεν, if any who had been able had done this, it would have been well. *Εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον ἐν οἷς ἐτεθράμμην*, if I were speaking to you in the dialect and in the manner in which I had been

brought up (all introduced by εἰ ξένος ἐτύγχανον ὦν, if I happened to be a foreigner), P. Ap. 17^d. So in Latin: Si solos eos diceres miseros quibus moriendum esset, neminem tu quidem eorum qui viverent exciperes.

1441. N. All clauses which come under this principle of assimilation belong (as conditional forms) equally under 1434, 1436, 1431, or 1433. This principle often decides which form shall be used in future conditions (1270, 2).

RELATIVE CLAUSES EXPRESSING PURPOSE.

1442. The relative with the future indicative may express a purpose. *E.g.*

Πρεσβείαν πέμπειν ἥτις ταῦτ' ἐρεῖ καὶ παρέσται τοῖς πράγμασιν, to send an embassy to say this, and to be present at the transactions, D. 1, 2. Οὐ γὰρ ἔστι μοι χρήματα, ὁπόθεν ἐκτίσω, for I have no money to pay the fine with, P. Ap. 37^c.

The antecedent here may be definite or indefinite; but the negative particle is always μή, as in final clauses (1364).

1443. N. Homer generally has the subjunctive (with κέ joined to the relative) in this construction after primary tenses, and the optative (without κέ) after secondary tenses. The optative is sometimes found even in Attic prose. The earlier Greek here agrees with the Latin.

1444. N. In this construction the future indicative is very rarely changed to the future optative after past tenses.

RELATIVE CLAUSES EXPRESSING RESULT.

1445. The relative with any tense of the indicative, or with a potential optative, may express a result. The negative is οὐ. *E.g.*

Τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοι φίλος εἶναι; who is so mad that he does not wish to be your friend? X. A. 2, 5¹². (Here ὅσπερ οὐ βούλεται would have the same meaning.) Οὐδείς ἂν γένοιτο οὕτως ἀδαμάντινος, ὃς ἂν μένειεν ἐν τῇ δικαιοσύνῃ, no one would ever become so like adamant that he would remain firm in his justice (= ὥστε μένειεν ἂν), P. Rp. 360^b.

1446. N. This is equivalent to the use of ὥστε with the finite moods (1450; 1454). It occurs chiefly after negative leading clauses or interrogatives implying a negative.

1447. The relative with a future (sometimes a present)

indicative may express a result which is *aimed at*. The negative here is μή. *E.g.*

Εὐχετο μηδεμίαν οἱ συντυχίην γενέσθαι, ἣ μιν παύσει καταστρέψασθαι τὴν Εὐρώπην, *he prayed that no such chance might befall him as to prevent him from subjugating Europe* (= ὥστε μιν παῦσαι), Hd. 7,54. Βουληθεὶς τοιοῦτον μνημεῖον καταλιπεῖν ὃ μὴ τῆς ἀνθρωπίνης φύσεώς ἐστιν, *when he wished to leave such a memorial as might be beyond human nature* (= ὥστε μὴ εἶναι), I. 4, 89.

1448. N. This construction (1447) is generally equivalent to that of ὥστε with the infinitive (1450).

CONSECUTIVE CLAUSES WITH THE INFINITIVE AND THE FINITE MOODS.

1449. Ὡστε (sometimes ὥς), *so as, so that*, is used with the infinitive and with the indicative to express a result.

1450. With the infinitive (the negative being μή), the result is stated as one which the action of the leading verb *tends to produce*; with the indicative (the negative being οὐ), as one which that action *actually does produce*. *E.g.*

Πᾶν ποιοῦσιν ὥστε δίκην μὴ διδόναι, *they do everything so as* (i.e. *in such a way as*) *not to be punished*, i.e. *they aim at not being punished*, not implying that they actually escape; P. G. 479^c. (But πᾶν ποιοῦσιν ὥστε δίκην οὐ διδόασιν would mean *they do everything so that they are not punished*.) Οὕτως ἀγνωμόνως ἔχετε, ὥστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι, *are you so senseless that you expect them to become good?* D. 2, 26. (But with ὥστε ἐλπίζειν the meaning would be *so senseless as to expect*, i.e. *senseless enough to expect*, without implying necessarily that you do expect.)

1451. N. These two constructions are essentially distinct in their nature, even when it is indifferent to the general sense which is used in a given case; as in οὕτως ἐστὶ δεινὸς ὥστε δίκην μὴ διδόναι, *he is so skilful as not to be punished*, and οὕτως ἐστὶ δεινὸς ὥστε δίκην οὐ δίδωσιν, *he is so skilful that he is not punished*.

The use of μή with the infinitive and of οὐ with the indicative shows that the distinction was really felt. When the infinitive with ὥστε has οὐ, it generally represents, in indirect discourse, an indicative with οὐ of the direct form (see *Moods and Tenses*, §§ 594-598).

1452. The infinitive with ὥστε may express a purpose like a

final clause: see ὥστε δίκην μὴ διδόναι (= ἵνα μὴ διδῶσι), quoted in 1450. It may also be equivalent to an object clause with ὅπως (1372); as in μηχανὰς εὐρήσομεν, ὥστ' ἐς τὸ πᾶν σε τῶνδ' ἀπαλλάξαι πόνων, *we will find devices to wholly free you from these troubles* (= ὅπως σε ἀπαλλάξομεν), *A. Eu.* 82.

1453. The infinitive after ὥστε sometimes expresses a *condition*, like that after ἐφ' ᾧ or ἐφ' ᾧτε (1460). *E.g.*

Ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, *it being in their power to rule the rest of the Greeks, on condition that they should themselves obey the King*, *D.* 6, 11.

1454. As ὥστε with the indicative has no effect on the form of the verb, it may be used in the same way with any verbal form which can stand in an independent sentence; as ὥστ' οὐκ ἂν αὐτὸν γνωρίσαιμι, *so that I should not know him*, *E. Or.* 379; ὥστε μὴ λίσαν στένε, *so do not lament overmuch*, *S. El.* 1172.

1455. Ν. Ὡς τε (never ὥστε) in Homer has the infinitive only twice; elsewhere it means simply *as*, like ὥσπερ.

1456. Ὡς is sometimes used like ὥστε with the infinitive and the finite moods, but chiefly in Aeschylus, Sophocles, Herodotus, and Xenophon.

1457. N. Verbs, adjectives, and nouns which commonly take the simple infinitive occasionally have the infinitive with ὥστε or ὥς; as ψηφισάμενοι ὥστε ἀμύνειν, *having voted to defend them*, *T.* 6, 88; πείθουσιν ὥστε ἐπιχειρῆσαι, *they persuade them to make an attempt*, *T.* 3, 102; φρονιμώτεροι ὥστε μαθεῖν, *wiser in learning*, *X. C.* 4, 3¹¹; ὀλίγοι ὥς ἐγκρατεῖς εἶναι, *too few to have the power*, *X. C.* 4, 5¹⁵; ἀνάγκη ὥστε κινδυνεύειν, *a necessity of incurring risk*, *I.* 6, 51.

1458. N. In the same way (1457) ὥστε or ὥς with the infinitive may follow the comparative with ἢ (1531); as ἐλάττω ἔχοντα δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν, *having too little power to aid his friends*, *X. H.* 4, 8²³.

1459. N. Ὡστε or ὥς is occasionally followed by a participle; as ὥστε σκέψασθαι δέον, *so that we must consider*, *D.* 3, 1.

1460. Ἐφ' ᾧ or ἐφ' ᾧτε, *on condition that*, is followed by the infinitive, and occasionally by the future indicative. *E.g.*

Ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι φιλοσοφεῖν, *we release you, but on this condition, that you shall no longer be a philosopher*, *P. Ap.* 29^o; ἐπὶ τούτῳ ὑπεξίσταμαι, ἐφ' ᾧτε ὑπ' οὐδενὸς ὑμῶν ἄρξομαι, *I withdraw on this condition, that I shall be ruled by none of you*, *Hd.* 3, 83.

CAUSAL RELATIVE.

1461. A relative clause may express a *cause*. The verb is in the indicative, as in causal sentences (1505), and the negative is generally οὐ. *E.g.*

Θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως, *you do a strange thing in giving us nothing* (like ὅτι σὺ οὐδὲν δίδως), *X. M. 2, 7¹³*; δόξας ἀμαθέα εἶναι, ὃς . . . ἐκέλευε, *believing him to be unlearned, because he commanded, etc., Hd. 1, 33.*

Compare causal relative sentences in Latin.

1462. N. When the negative is μή, the sentence is conditional as well as causal; as *ταλαίπωρος εἶ, ᾧ μήτε θεοὶ πατρῷοὶ εἰσι μήθ' ἱερά*, *you are wretched, since you have neither ancestral gods nor temples* (implying also *if you really have none*), *P. Eu. 302^b*. Compare the use of *siquidem* in Latin.

TEMPORAL PARTICLES SIGNIFYING UNTIL AND BEFORE.

ἕως, ἔστε, ἄχρι, μέχρι, AND ὅφρα.

1463. When ἕως, ἔστε, ἄχρι, μέχρι, and the epic ὅφρα mean *while, so long as*, they are not distinguished in their use from other relatives. But when they mean *until*, they have many peculiarities. Homer has εἰς or εἰως for ἕως.

1464. When ἕως, ἔστε, ἄχρι, μέχρι, and ὅφρα, *until*, refer to a definite past action they take the indicative, usually the aorist. *E.g.*

Νῆχον πάλιν, εἰς ἐπηλθον εἰς ποταμόν, *I swam on again, until I came into a river, Od. 7, 280.* Ταῦτα ἐποίουν, μέχρι σκότος ἐγένετο, *this they did until darkness came on, X. A. 4, 2⁴.*

This is the construction of the relative with a definite antecedent (1427).

1465. These particles follow the construction of conditional relatives in both forms of future conditions, in unfulfilled conditions, and in present and past general suppositions. *E.g.*

Ἐπίσχες, ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς, *wait until you (shall) learn the rest besides* (1434), *A. Pr. 697.* Εἰποιμ' ἂν . . . ἕως παρατείναιμι τοῦτον, *I should tell him, etc., until I put him to torture* (1436), *X. C. 1, 3¹¹.* Ἡδέως ἂν τούτῳ ἔτι διελεγόμην, ἕως αὐτῷ . . . ἀπέδωκα, *I should (in that case) gladly have continued to talk with*

him until I had given him back, etc. (1433), P. G. 506. "Α δ' ἄν ἀσύντακτα ἦ, ἀνάγκη ταῦτα ἀεὶ πράγματα παρέχειν, ἕως ἂν χώραν λάβῃ, whatever things are in disorder, these must always make trouble until they are put in order (1431, 1), X. C. 4, 5⁸⁷. Περιεμένομεν ἑκάστοτε, ἕως ἀνοιχθεῖν τὸ δεσμωτήριον, we waited each day until the prison was opened (1431, 2), P. Ph. 59^a.

1466. N. The omission of ἄν after these particles, when the verb is in the subjunctive, is more common than it is after εἰ or ordinary relatives (1406), occurring sometimes in Attic prose; as μέχρ' πλοῦς γένηται, until the ship sails, T. 1, 137.

1467. Clauses introduced by ἕως etc. frequently imply a purpose; see the examples under 1465. When such clauses depend upon a past tense, they admit the double construction of indirect discourse (1502, 3), like final clauses (1369).

1468. N. Homer uses εἰς ὃ κε, until, like ἕως κε; and Herodotus uses εἰς ὃ and εἰς οὗ like ἕως.

Πρίν, before, until.

1469. Πρίν is followed by the infinitive, and also (like ἕως) by the finite moods.

1470. In Homer πρίν generally has the infinitive without reference to its meaning or to the nature of the leading verb. But in other Greek it has the infinitive chiefly when it means simply before and when the leading clause is affirmative; it has the finite moods only when it means until (as well as before), and chiefly when the leading verb is negative or implies a negative. It has the subjunctive and optative only after negatives.

1471. 1. Examples of πρίν with the infinitive:—

Ναῖε δὲ Πηδαῖον πρίν ἐλθεῖν νῆας Ἀχαιῶν, and he dwelt in Pedaeum before the coming of the sons of the Achaeans, Il. 13, 172 (here πρίν ἐλθεῖν = πρὸ τοῦ ἐλθεῖν). Οὐ μ' ἀποτρέψεις πρίν χαλκῷ μαχέσασθαι, you shall not turn me away before (i.e. until) we have fought together, Il. 20, 257 (here the Attic would prefer πρίν ἄν μαχεσώμεθα). Ἀποπέμπουσιν αὐτὸν πρίν ἀκοῦσαι, they send him away before hearing him, T. 2, 12. Μεσσήνην εἵλομεν πρίν Πέρσας λαβεῖν τὴν βασιλείαν, we took Messene before the Persians obtained their kingdom, I. 6, 26. Πρίν ὥς Ἀφοβὸν ἐλθεῖν μίαν ἡμέραν οὐκ ἐχῆρευσεν, she was not a widow a single day before she went to Aphobus, D. 30, 33 (here the infinitive is required, as πρίν does not mean until).

2. Examples of *πρίν*, *until*, with the indicative (generally after negatives), and with the subjunctive and optative (*always* after negatives), the constructions being the same as those with *ἕως* (1464–1467) :—

Οὐκ ἦν ἀλέξῃμ' οὐδέν, πρίν γ' ἐγὼ σφισιν ἔδειξα, etc., *there was no relief, until I showed them*, etc. (1464), A.Pr. 479. Οὐ χρή με ἐνθὲνδε ἀπελθεῖν, πρίν ἂν δῶ δίκην, *I must not depart hence until I am punished* (1434), X. An. 5, 7⁵. Οὐκ ἂν εἰδείης πρίν πειρηθείης, *you cannot know until you have tried it* (1436), Theog. 125. Ἐχρὴν μὴ πρότερον συμβουλευεῖν, πρίν ἡμᾶς ἐδίδαξαν, etc., *they ought not to have given advice until they had instructed us*, etc. (1433), I. 4, 19. Ὅρῳσι τοὺς πρεσβυτέρους οὐ πρόσθεν ἀπιόντας, πρίν ἂν ἀφώσιν οἱ ἄρχοντες, *they see that the elders never go away until the authorities dismiss them* (1431, 1), X. Cy. 1, 2⁸. Ἀπηγόρευε μηδένα βάλλειν, πρίν Κῦρος ἐμπλησθείη θηρῶν, *he forbade any one to shoot until Cyrus should be sated with the hunt* (1467; 1502, 3), X. C. 1, 4¹⁴.

1472. N. In Homer πρίν γ' ὅτε (never the simple πρίν) is used with the indicative, and πρίν γ' ὅτ' ἂν (sometimes πρίν, without ἂν) with the subjunctive.

1473. N. Πρίν, like ἕως etc. (1466), sometimes has the subjunctive without ἂν, even in Attic Greek; as μὴ στέναζε πρίν μάθης, *do not lament before you know*, S. Ph. 917.

1474. Πρίν ἢ (a developed form for πρίν) is used by Herodotus (rarely by Homer), and πρότερον ἢ, *sooner than, before*, by Herodotus and Thucydides, in most of the constructions of πρίν. So πάρος, *before*, in Homer with the infinitive. Even ὕστερον ἢ, *later than*, once takes the infinitive by analogy. E.g.

Πρίν γὰρ ἢ ὀπίσω σφέας ἀναπλῶσαι, ἦλω ὁ Κροῖσος, *for before they had sailed back, Croesus was taken*, Hd. 1, 78. Οὐδὲ ἦδεσαν πρότερον ἢ περ ἐπύθοντο Τρηχινίων, *they did not even know of it until they heard from the Trachinians*, Hd. 7, 175. Μὴ ἀπανίστασθαι ἀπὸ τῆς πόλιος πρότερον ἢ ἐξέλωσι, *not to withdraw from the city until they capture it*, Hd. 9, 86. Πρότερον ἢ αἰσθέσθαι αὐτοὺς, *before they perceived them*, T. 6, 58. See T. 1, 69; 2, 65. Τέκνα ἐξείλοντο πάρος πετεηνὰ γενέσθαι, *they took away the nestlings before they were fledged*, Od. 16, 218. So also ἔτεσιν ὕστερον ἑκατὸν ἢ αὐτοὺς οἰῆσαι, *a hundred years after their own settlement*, T. 6, 4.

VIII. INDIRECT DISCOURSE OR ORATIO OBLIQUA.

GENERAL PRINCIPLES.

1475. A direct quotation or question gives the exact

words of the original speaker or writer (i.e. of the *oratio recta*). In an *indirect* quotation or question (*oratio obliqua*) the original words conform to the construction of the sentence in which they are quoted.

Thus the words ταῦτα βούλομαι may be quoted either directly, λέγει τις “ταῦτα βούλομαι,” or indirectly, λέγει τις ὅτι ταῦτα βούλεται or φησί τις ταῦτα βούλεσθαι, *some one says that he wishes for this*. So ἐρωτᾷ “τί βούλει;” *he asks, “what do you want?”* but indirectly ἐρωτᾷ τί βούλεται, *he asks what he wants*.

1476. Indirect quotations may be introduced by ὅτι or ὥς, *that*, with a finite verb, or by the infinitive (as in the above example); sometimes also by the participle.

1477. N. Ὅτι, *that*, may introduce even a direct quotation; as εἶπον ὅτι ἱκανοί ἐσμεν, *they said, “we are able,”* X. A. 5, 4¹⁰.

1478. 1. Ὅπως is sometimes used like ὥς, *that*, especially in poetry; as τοῦτο μή μοι φράζ', ὅπως οὐκ εἶ κακός, S. O. T. 548.

2. Homer rarely has ὅ (neuter of ὅς) for ὅτι, *that*; as λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη, *for you all see this, that my prize goes another way*, Il. 1, 120; so 5, 433.

3. Οὔνεκα and ὁθούνεκα, *that*, sometimes introduce indirect quotations in poetry.

1479. Indirect *questions* follow the same principles as indirect quotations with ὅτι or ὥς, in regard to their moods and tenses.

For the words used to introduce indirect questions, see 1605 and 1606.

1480. The term *indirect discourse* applies to all clauses (even single clauses in sentences of different construction) which indirectly express the words or thought of any person, even those of the speaker himself (see 1502).

1481. Indirect quotations after ὅτι and ὥς and indirect questions follow these general rules:—

1. After primary tenses, each verb retains both the *mood* and the *tense* of the direct discourse.

2. After past tenses, each indicative or subjunctive of the direct discourse may be either changed to the *same tense* of the optative or retained in its original *mood* and *tense*. But all secondary tenses of the indicative in unreal conditions (1397; 1433) and all optatives remain unchanged.

1482. N. The imperfect and pluperfect, having no tenses in the optative, generally remain unchanged in all kinds of sentences (but see 1488). The aorist indicative likewise remains unchanged when it belongs to a *dependent* clause of the direct discourse (1497, 2). (See 1499.)

1483. When the quotation depends on a verb which takes the infinitive or participle, its leading verb is changed to the *corresponding tense* of the infinitive or participle (*ἄν* being retained when there is one), and its dependent verbs follow the preceding rule (1481).

1484. **Αν* is never omitted with the indicative or optative in indirect discourse, if it was used in the direct form; but when a particle or a relative word has *ἄν* with the subjunctive in the direct form, as in *ἐάν, ὅταν, ὅς ἄν*, etc. (1299, 2), the *ἄν* is dropped when the subjunctive is changed to the optative after a past tense in indirect discourse.

1485. N. **Αν* is never *added* in indirect discourse when it was not used in the direct form.

1486. The negative particle of the direct discourse is regularly retained in the indirect form. (But see 1496.)

SIMPLE SENTENCES IN INDIRECT DISCOURSE.

INDICATIVE AND OPTATIVE AFTER *ὅτι* AND *ὥς*, AND IN INDIRECT QUESTIONS.

1487. After primary tenses an indicative (without *ἄν*) retains both its mood and its tense in indirect discourse. After past tenses it is either changed to the same tense of the optative or retained in the original mood and tense. *E.g.*

Λέγει ὅτι γράφει, he says that he is writing; *λέγει ὅτι ἔγραφε*, he says that he was writing; *λέγει ὅτι ἔγραψεν*, he says that he wrote; *λέξει ὅτι γέγραφε*, he will say that he has written. *Ἐρωτᾷ τί βούλονται*, he asks what they want; *ἀγνοῶ τί ποιήσουσιν*, I do not know what they will do.

Εἶπεν ὅτι γράφοι or *ὅτι γράφει*, he said that he was writing (he said *γράφω*). *Εἶπεν ὅτι γράψοι* or *ὅτι γράψει*, he said that he would write (he said *γράψω*). *Εἶπεν ὅτι γράψειεν* or *ὅτι ἔγραψεν*, he said that he had written (he said *ἔγραφα*, I wrote). *Εἶπεν ὅπ γεγραφὼς εἶη* or *ὅτι γέγραφε*, he said that he had written (he said *γέγραφα*, I have written).

(OPT.) Ἐπειρώμην αὐτῷ δεικνύναι, ὅτι οἷοιτο μὲν εἶναι σοφὸς, εἷη δ' οὐ, *I tried to show him that he believed himself to be wise, but was not so* (i.e. οἶεται μὲν . . . ἔστι δ' οὐ), P. Ap. 21^c. Ὑπειπὼν ὅτι αὐτὸς τὰκεῖ πράξοι, ὥχeto, *hinting that he would himself attend to things there, he departed* (he said αὐτὸς τὰκεῖ πράξω), T. 1, 90. Ἐλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεύς, κελύων ἐρωτᾶν ἐξ ὅτου ὁ πόλεμος εἷη, *they said that the king of the Indians had sent them, commanding them to ask on what account there was war* (they said ἐπεμψεν ἡμᾶς, and the question was ἐκ τίνος ἐστὶν ὁ πόλεμος;), X. C. 2. 47. Ἦρετο εἴ τις ἐμοῦ εἷη σοφώτερος, *he asked whether there was any one wiser than I* (i.e. ἔστι τις σοφώτερος;), P. Ap. 21^a.

(INDIC.) Ἐλεγον ὅτι ἐλπίζουσι σὲ καὶ τὴν πόλιν ἔξειν μοι χάριν, *they said that they hoped you and the state would be grateful to me*, I. 5, 23. Ἦκε δ' ἀγγέλλων τις ὡς Ἐλάτεια κατείληπται, *some one was come with a report that Elatea had been taken* (here the perfect optative might have been used), D. 18, 169. Ἀποκρινάμενοι ὅτι πέμψουσιν πρέσβεις, εὐθὺς ἀπήλλαξαν, *having replied that they would send ambassadors, they dismissed them at once*, T. 1, 90. Ἡπόρουν τί ποτε λέγει, *I was uncertain what he meant* (τί ποτε λέγει;), P. Ap. 21^b. Ἐβουλεύοντο τίν' αὐτοῦ καταλείψουσιν, *they were considering (the question) whom they should leave here*, D. 19, 122.

1488. N. Occasionally the present optative represents the imperfect indicative in this construction; as ἀπεκρίναντο ὅτι οὐδεὶς μάρτυς παρείη, *they replied that there had been no witness present* (οὐδεὶς παρῆν), D. 30, 20 (here the context makes it clear that παρείη does not stand for πάρεστι).

1489. 1. In a few cases the Greek changes a present indicative to the imperfect, or a perfect to the pluperfect, in indirect discourse, instead of retaining it or changing it to the optative; as ἐν ἀπορίᾳ ἦσαν, ἐννοούμενοι ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, προὔδεδώκεσαν δὲ αὐτοὺς οἱ βάρβαροι, *they were in despair, considering that they were at the King's gates, and that the barbarians had betrayed them*, X. A. 3. 1². (See the whole passage.) This is also the English usage.

2. In Homer this is the ordinary construction: see *Od.* 3, 166.

SUBJUNCTIVE OR OPTATIVE REPRESENTING THE INTERROGATIVE SUBJUNCTIVE.

1490. An interrogative subjunctive (1358), after a primary tense, retains its mood and tense in an indirect question; after a past tense, it may be either changed

to the same tense of the optative or retained in the subjunctive. *E.g.*

Βουλεύομαι ὅπως σε ἀποδρῶ, *I am trying to think how I shall escape you* (πῶς σε ἀποδρῶ;), X. C. 1, 4¹⁸. Οὐκ οἶδ' εἰ Χρυσάντα τούτῳ δῶ, *I do not know whether I shall give (them) to Chrysantas here*, *ibid.* 8, 4¹⁶. Οὐκ ἔχω τί εἶπω, *I do not know what I shall say* (τί εἶπω;), D. 9, 54. *Cf.* Non habeo quid dicam. Ἐπήροντο εἰ παραδοῖεν τὴν πόλιν, *they asked whether they should give up the city* (παραδῶμεν τὴν πόλιν; *shall we give up the city?*), T. 1, 25. Ἡπόρει ὁ τι χρῆσαιτο τῷ πράγματι, *he was at a loss how to deal with the matter* (τί χρήσωμαι;), X. H. 7, 4⁸⁹. Ἐβουλευόντο εἴτε κατακύσωσιν εἴτε τι ἄλλο χρήσωνται, *they were deliberating whether they should burn them or dispose of them in some other way*, T. 2, 4.

1491. N. In these questions εἰ (not ἐάν) is used for *whether*, with both subjunctive and optative (see the second example in 1490).

1492. N. An interrogative subjunctive may be changed to the optative when the leading verb is optative, contrary to the general usage of indirect discourse (1270, 2); as οὐκ ἂν ἔχους ὁ τι χρῆσαιοσαντῷ, *you would not know what to do with yourself*, P. G. 486^b.

INDICATIVE OR OPTATIVE WITH ἄν.

1493. An indicative or optative with ἄν retains its mood and tense (with ἄν) unchanged in indirect discourse after ὅτι or ὥς and in indirect questions. *E.g.*

Λέγει (or ἔλεγεν) ὅτι τοῦτο ἂν ἐγένετο, *he says (or said) that this would have happened*; ἔλεγεν ὅτι οὗτος δικαίως ἂν ἀποθάνοι, *he said that this man would justly die*. Ἡρώτων εἰ δοῖεν ἄν τὰ πιστά, *they asked whether they would give the pledges* (δοίητε ἄν;), X. A. 4, 8⁷.

INFINITIVE AND PARTICIPLE IN INDIRECT DISCOURSE.

1494. Each tense of the infinitive or participle in indirect discourse represents the tense of the finite verb which would be used in the direct form, the present and perfect including the imperfect and pluperfect. Each tense with ἄν can represent the corresponding tenses of either indicative or optative with ἄν. *E.g.*

Ἀρρωστεῖν προφασίζεται, *he pretends that he is sick*, ἐξώμοσεν ἄρρωστεῖν τουτονί, *he took an oath that this man was sick*, D. 19, 124. Κατασχεῖν φησι τούτους, *he says that he detained them*, *ibid.* 39.

*Ἐφη χρήμαθ' αὐτῷ τοὺς Θηβαίους ἐπικεκηρυχέναι, *he said that the Thebans had offered a reward for him, ibid. 21.* Ἐπαγγέλλεται τὰ δίκαια ποιήσκειν, *he promises to do what is right, ibid. 48.*

*Ἦγγειλε τοὺτους ἐρχομένους, *he announced that these were coming (οὗτοι ἔρχονται)*; ἀγγέλλει τοὺτους ἐλθοντας, *he announces that these came (οὗτοι ἦλθον)*; ἀγγέλλει τοῦτο γενησόμενον, *he announces that this will be done*; ἦγγειλε τοῦτο γενησόμενον, *he announced that this would be done*; ἦγγειλε τοῦτο γεγενημένον, *he announced that this had been done (τοῦτο γεγένηται).*

See examples of ἄν with infinitive and participle in 1308. For the present infinitive and participle as imperfect, see 1285 and 1289.

1495. The infinitive is said to stand in indirect discourse, and its tenses correspond to those of the finite moods, when it depends on a verb implying thought or the expression of thought, and when also the thought, as originally conceived, would have been expressed by some tense of the indicative (with or without ἄν) or optative (with ἄν), so that it can be transferred without change of tense to the infinitive. Thus in βούλεται ἐλθεῖν, *he wishes to go*, ἐλθεῖν represents no form of either aorist indicative or aorist optative, and is not in indirect discourse. But in φησὶν ἐλθεῖν, *he says that he went*, ἐλθεῖν represents ἦλθον of the direct discourse. (See *Greek Moods and Tenses*, § 684.)

1496. The regular negative of the infinitive and participle in indirect discourse is οὐ, but exceptions occur. Especially the infinitive after verbs of *hoping, promising, and swearing* (see 1286) regularly has μή for its negative; as ὤμνε μηδὲν εἰρηκέναι, *he swore that he had said nothing*, D. 21, 119.

INDIRECT QUOTATION OF COMPLEX SENTENCES.

1497. 1. When a complex sentence is indirectly quoted, its *leading* verb follows the rule for simple sentences (1487–1494).

2. After primary tenses the *dependent* verbs retain the same mood and tense. After past tenses, dependent primary tenses of the indicative and all dependent subjunctives may either be changed to the *same tense* of the optative or retain their original mood and tense. When a subjunctive becomes optative, ἄν is dropped, ἐάν, ὅταν, etc. becoming εἰ, ὅτε, etc. But dependent *secondary* tenses of the indicative remain unchanged. *E.g.*

1. **Ἄν ὑμεῖς λέγητε, ποιήσιν (φήσιν) ὃ μήτ' αἰσχύνῃν μήτ' αἰδοξίαν αὐτῷ φέρει, if you (shall) say so, he says he will do whatever does not bring shame or discredit to him, D. 19, 41.* Here no change is made, except in *ποιήσιν* (1494).

2. **Ἀπεκρίνατο ὅτι μανθάνοιεν ἃ οὐκ ἐπίσταντο, he replied, that they were learning what they did not understand (he said μανθάνουσιν ἃ οὐκ ἐπίστανται, which might have been retained), P. Eu. 276^e. Εἰ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμῖω χρήσοιτο, he announced that, if he should catch any one running away, he should treat him as an enemy (he said εἰ τινα λήψομαι, χρήσομαι), X. C. 3, 1³ (1405). Νομίζων, ὅσα τῆς πόλεως προλάβοι, πάντα ταῦτα βεβαίως ἔξειν, believing that he should hold all those places securely which he should take from the city beforehand (ὅσ' ἂν προλάβω, ἔξω), D. 18, 26. Ἐδόκει μοι ταύτῃ πειρᾶσθαι σωθῆναι, ἐνθ' οὐκ ἐχόμεν' ὅτι, εἰ μὲν λάθω, σωθήσομαι, it seemed best to me to try to gain safety in this way, thinking that, if I should escape notice, I should be saved (we might have had εἰ λάθοιμι, σωθησοίμην), L. 12, 15. Ἐφασαν τοὺς ἄνδρας ἀποκτενεῖν οὓς ἔχουσι ζῶντας, they said that they should kill the men whom they had alive (ἀποκτενοῦμεν οὓς ἔχομεν, which might have been changed to ἀποκτενεῖν οὓς ἔχοιεν), T. 2, 5. Πρόδηλον ἦν (τοῦτο) ἐσόμενον, εἰ μὴ κωλύσεται, it was plain that this would be so unless you should prevent (ἔσται, εἰ μὴ κωλύσετε, which might have become εἰ μὴ κωλύσοιτε), Aesch. 3, 90.*

**Ἦλπιζον τοὺς Σικελοὺς ταύτῃ, οὓς μετεπέμψαντο, ἀπαντήσασθαι, they hoped the Sikels whom they had sent for would meet them here, T. 7, 80.*

1498. One verb may be changed to the optative while another is retained; as *δηλώσας ὅτι ἔτοιμοί εἰσι μάχεσθαι, εἴ τις ἐξέρχεται, having shown that they were ready to fight if any one should come forth (ἔτοιμοί ἐσμεν, εἰάν τις ἐξέρχεται), X. C. 4, 1¹.* This sometimes causes a variety of constructions in the same sentence.

1499. The *aorist* indicative is not changed to the *aorist* optative in dependent clauses, because in these the *aorist* optative generally represents the *aorist* subjunctive.

The present indicative is seldom changed to the present optative in dependent clauses, for a similar reason.

For the imperfect and pluperfect, see 1482.

1500. N. A dependent optative of the direct form of course remains unchanged in all indirect discourse (1481, 2).

1501. N. Occasionally a dependent present or perfect indicative is changed to the imperfect or pluperfect, as in the leading clause (1489).

1502. The principles of 1497 apply also to all dependent clauses after past tenses, which express indirectly the past thought of any person. This applies especially to the following constructions:—

1. Clauses depending on an infinitive after verbs of *wishing, commanding, advising*, and others which imply *thought* but do not take the infinitive in indirect discourse (1495).

2. Clauses containing a protasis with the apodosis implied in the context (1420), or with the apodosis expressed in a verb like *θαυμάζω* (1423).

3. Temporal clauses expressing a past intention, purpose, or expectation, especially those introduced by *ἔως* or *πρίν*.

4. Even ordinary relative sentences, which would regularly take the indicative.

(1) Ἐβούλοντο ἐλθεῖν, εἰ τοῦτο γένοιτο, *they wished to go if this should happen*. (We might have εἰὰν τοῦτο γένηται, expressing the form, *if this shall happen*, in which the wish would be conceived). Here ἐλθεῖν is not in indirect discourse (1495). Ἐκέλευσεν ὁ τι δύναιτο λαβόντας μεταδιώκειν, *he commanded them to take what they could and pursue* (we might have ὁ τι ἂν δύνωνται, representing ὁ τι ἂν δύνῃσθε), X. C. 7, 37. Προείπον αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἣν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν, *they instructed them not to engage in a sea-fight with Corinthians, unless these should be sailing against Corcyra and should be on the point of landing* (we might have εἰ μὴ πλέοιεν καὶ μέλλοιεν), T. 1, 45.

(2) Φύλακας συμπέμπει, ὅπως φυλάττοιεν αὐτὸν, καὶ εἰ τῶν ἀγρίων τι φανεῖη θηρίων, *he sends (sent) guards, to guard him and (to be ready) in case any of the savage beasts should appear* (the thought being εἰὰν τι φανῇ), X. C. 1, 47. Τάλλα, ἣν ἔτι ναυμαχεῖν οἱ Ἀθηναῖοι τολμήσωσι, παρεσκευάζοντο, *they made the other preparations, (to be ready) in case the Athenians should still venture a naval battle*, T. 7, 59. Ὀκτειρον, εἰ ἀλώσονται, *they pitied them, if they were to be captured* (the thought being *we pity them if they are to be captured*, εἰ ἀλώσονται, which might be retained), X. A. 1, 47. Ἐχαιρον ἀγαπῶν εἴ τις ἐάσοι, *I rejoiced, being content if any one would let it pass* (the thought was ἀγαπῶ εἴ τις ἐάσει), P. Rp. 450^a. Ἐθαύμαζεν εἴ τις ἀργύριον πράττοιτο, *he wondered that any one demanded money*, X. M. 1, 27; but in the same book (1, 1¹⁸) we find ἐθαύμαζε δ' εἰ μὴ φανερόν αὐτοῖς ἐστίν, *he wondered that it was not plain*.

(3) Σπονδὰς ἐποιήσαντο ἕως ἀπαγγελθείη τὰ λεχθέντα εἰς Λακεδαίμονα, *they made a truce, (to continue) until what had been said should be reported at Sparta (their thought was ἕως ἂν ἀπαγγελθῇ)*, X. H. 3, 2²⁰. Οὐ γὰρ δὴ σφεας ἀπείη ὁ θεὸς τῆς ἀποικίης, πρὶν δὴ ἀπίκωνται ἐς αὐτὴν Λιβύην, *for the God did not mean to release them from the colony until they should actually come to Libya (we might have ἀπίκοντο)*, Hd. 4, 157. Μένοντες ἕστασαν ὁππότε πύργος Τρώων ὀρμήσειε, *they stood waiting until (for the time when) a column should rush upon the Trojans*, Il. 4, 334.

(4) Καὶ ἤτεε σῆμα ιδέσθαι, ὅτι ῥά οἱ γαμβροῖο πάρα Προίτου φέροιτο, *he asked to see the token, which he was bringing (as he said) from Proetus*, Il. 6, 176. Κατηγόρεον τῶν Αἰγινητέων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα, *they accused the Aeginetans for what (as they said) they had done in betraying Greece*, Hd. 6, 49.

For the same principle in causal sentences, see 1506.

1503. N. On this principle, clauses introduced by ἵνα, ὅπως, ὥς, ὅφρα, and μή admit the double construction of indirect discourse, and allow the subjunctive or future indicative to stand unchanged after past tenses (see 1369). The same principle extends to all conditional and all conditional relative and temporal sentences depending on clauses with ἵνα, etc., as these too belong to the indirect discourse.

Οὐχ ὅτι, οὐχ ὅπως, μή ὅτι, μή ὅπως.

1504. These expressions, by the ellipsis of a verb of saying, often mean *I do not speak of*, or *not to speak of*. With οὐχ an indicative (e.g. λέγω) was originally understood, and with μή an imperative or subjunctive (e.g. λέγε or εἶπες). *E.g.*

Οὐχ ὅπως τὰ σκεύη ἀπέδοσθε, ἀλλὰ καὶ αἱ θύραι ἀφηρπάσθησαν, *not to mention selling the furniture (i.e. not only did you sell none of the furniture), even the doors were carried off*, Lys. 19, 31. Μὴ ὅτι θεὸς, ἀλλὰ καὶ ἀνθρώποι . . . οὐ φιλοῦσι τοὺς ἀπιστοῦντας, *not only God (not to speak of God), but also men fail to love those who distrust them*, X. C. 7, 2¹⁷. Πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν, *we have been stopped ourselves; there is no talk of stopping you*, S. El. 796.

When these forms were thus used, the original ellipsis was probably never present to the mind.

IX. CAUSAL SENTENCES.

1505. Causal sentences express a *cause*, and are introduced by ὅτι, ὥς, *because*, ἐπεὶ, ἐπειδὴ, ὅτε, ὁπότε, *since*,

and by other particles of similar meaning. They have the indicative after both primary and secondary tenses. The negative particle is οὐ. *E.g.*

Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο, *for she pitied the Danaï, because she saw them dying, Il. 1, 56.* Ὅτε τοῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν, *since this is so, it is becoming that you should be willing to hear eagerly, D. 1, 1.*

A potential optative or indicative may stand in a causal sentence: see D. 18, 49 and 79.

1506. N. On the principle of indirect discourse (1502), a causal sentence after a past tense may have the optative, to imply that the cause is assigned on the authority of some other person than the writer; as τὸν Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, *they abused Pericles, because (as they said) being general he did not lead them out, T. 2, 21.* (This assigns the Athenians' reason for abusing Pericles, but does not show the historian's opinion.)

X. EXPRESSION OF A WISH.

1507. When a wish refers to the future, it is expressed by the optative, either with or without εἴθε or εἰ γάρ (Homeric also αἶθε, αἶ γάρ), *O that, O if.* The negative is μή, which can stand alone with the optative. *E.g.*

Ὑμῖν θεοὶ δοῖεν ἐκπέρσαι Πριάμοιο πόλιν, *may the Gods grant to you to destroy Priam's city, Il. 1, 18.* Αἶ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν, *O that the Gods would clothe me with so much strength, Od. 3, 205.* Τὸ μὲν νῦν ταῦτα πρήσσοις τάπερ ἐν χερσὶ ἔχεις, *for the present may you continue to do these things which you have now in hand, Hd. 7, 5.* Εἴθε φίλος ἡμῖν γένοιο, *O that you may become our friend, X. H. 4, 1³⁸.* Μηκέτι ζῶην ἐγώ, *may I no longer live, Ar. N. 1255.* Τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι, *may I die when I shall no longer care for these things (1439), Mimm. 1, 2.*

The force of the tenses here is the same as in protasis (see 1272).

1508. In poetry εἰ alone is sometimes used with the optative in wishes; as εἰ μοι γένοιτο φθόγγος ἐν βραχίουσιν, *O that I might find a voice in my arms, E. Hec. 836.*

1509. N. The poets, especially Homer, sometimes prefix ὥς (probably exclamatory) to the optative in wishes; as ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέζοι, *likewise let any other perish who may do the like, Od. 1, 47.*

1510. In poetry, especially in Homer, the optative alone sometimes expresses a *concession* or *permission*, sometimes a *command* or *exhortation*; as αὐτὶς Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο, *Menelaus may take back Argive Helen*, *Il.* 4, 19. Τεθναίης, ὦ Προῦτ', ἧ κάκτανε Βελλεροφόντην, *either die, or kill Bellerophontes*, *Il.* 6, 164. Here, and in wishes without εἰ, εἰ γάρ, etc., we probably have an original independent use of the optative; while wishes introduced by any form of εἰ are probably elliptical protases.

(See Appendix I. in *Greek Moods and Tenses*, pp. 371–389.)

1511. When a wish refers to the present or the past, and it is implied that its object *is not* or *was not attained*, it is expressed in Attic Greek by a secondary tense of the indicative with εἴθε or εἰ γάρ, which here cannot be omitted. The negative is μή. The imperfect and aorist are distinguished here as in protasis (1397). *E.g.*

Εἴθε τοῦτο ἐποίει, *O that he were doing this*, or *O that he had done this*. Εἴθε τοῦτο ἐποίησεν, *O that he had done this*; εἰ γὰρ μὴ ἐγένετο τοῦτο, *O that this had not happened*. Εἴθ' εἶχες βελτίους φρένας, *O that thou hadst a better understanding*, *E. El.* 1061. Εἰ γὰρ τοσαύτην δύναμιν εἶχον, *O that I had so great power*, *E. Al.* 1072. Εἴθε σοι τότε συνεγενόμην, *O that I had then met with you*, *X. M.* 1. 246.

1512. The aorist ὤφελον, *ought*, of ὀφείλω, *debeo*, *owe*, and in Homer sometimes the imperfect ὤφελον, are used with the infinitive, chiefly in poetry, to express a present or past unattained wish (1402, 2). *E.g.*

*Ὦφеле τοῦτο ποιεῖν, *would that he were doing this* (lit. *he ought to be doing this*), or *would that he had done this* (*habitually*); ὤφеле τοῦτο ποιῆσαι, *would that he had done this*. (For the distinction made by the different tenses of the infinitive, see 1400, 2). Τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἄρτεμις, *would that Artemis had slain her at the ships*, *Il.* 19, 59.

1513. N. *Ὦφελον with the infinitive is negated by μή (not οὐ), and it may even be preceded by εἴθε, εἰ γάρ, or ὥς; as μὴ ποτ' ὤφελον λιπεῖν τὴν Σκύρον, *O that I had never left Scyros*, *S. Ph.* 969; εἰ γὰρ ὤφελον οἰοί τε εἶναι, *O that they were able*, *P. Cr.* 44^d; ὥς ὤφελες ὀλέσθαι, *would that you had perished*, *Il.* 3, 428.

1514. In Homer the present optative (generally with εἴθε or εἰ γάρ) may express an unattained wish in *present* time; as εἴθ' ὥς

ἡ βώοιμι βίη δέ μοι ἔμπεδος εἴη, *O that I were again as young and my strength were firm*, *Il.* 11, 670.

This corresponds to the Homeric use of the optative in unreal conditions and their apodoses (1398). In both constructions the present optative is commonly future in Homer, as in other Greek.

1515. Homer never uses the indicative (1511) in wishes. He always expresses a past wish by the construction with ὥφελον (1512), and a present wish sometimes by ὥφελον and sometimes by the present optative (1514).

THE INFINITIVE.

1516. 1. The infinitive is originally a neuter verbal noun, with many attributes of a verb. Thus, like a verb, it has voices and tenses; it may have a subject or object; and it is qualified by adverbs, not by adjectives.

2. When the definite article came into use with other nouns (see 937, 4), it was used also with the infinitive, which thus became more distinctly a noun with four cases.

For the subject of the infinitive, see 895. For the case of predicate nouns and adjectives when the subject is omitted, see 927 and 928.

INFINITIVE WITHOUT THE ARTICLE.

AS SUBJECT, PREDICATE, OBJECT, OR APPOSITIVE.

1517. The infinitive may be the subject nominative of a finite verb (especially of an impersonal verb, 898, or of ἐστί), or the subject accusative of another infinitive. It may be a predicate nominative (907), and it may stand in apposition to a noun (911). *E.g.*

Συνέβη αὐτῷ ἐλθεῖν, *it happened to him to go*; ἐξῆν μένειν, *it was possible to remain*; ἦδὺ πολλοὺς ἐχθροὺς ἔχειν; *is it pleasant to have many enemies?* Φησὶν ἐξεῖναι τοῦτοις μένειν, *he says it is possible for these to remain* (μένειν being subject of ἐξεῖναι). Τὸ γινῶναι ἐπιστήμην λαβεῖν ἐστίν, *to learn is to acquire knowledge*, *P.Th.* 209^e. Τὸ γὰρ θάνατον δεδιέναι οὐδὲν ἄλλο ἐστίν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα, *for to fear death (the fear of death) is nothing else than to seem to be wise without being so*, *P.Ap.* 29^a. Εἰς οἰωνὸς ἀριστος, ἀμύνεσθαι περὶ πάτρης, *one omen is best, to fight for our country*, *Il.* 12, 243. For the subject infinitives with the article, see 1542.

1518. The infinitive may be the object of a verb. It generally has the force of an object accusative, sometimes that of an accusative of kindred signification (1051), and sometimes that of an object genitive.

1519. The object infinitive not in indirect discourse (1495) follows verbs whose action naturally implies another action as its object, especially those expressing *wish, command, advice, cause, attempt, intention, prevention, ability, fitness, necessity*, or their opposites. Such verbs are in general the same in Greek as in English, and others will be learned by practice. The negative is *μή*. *E.g.*

Βούλεται ἐλθεῖν, *he wishes to go*; βούλεται τοὺς πολίτας πολεμικοὺς εἶναι, *he wishes the citizens to be warlike*; παραινοῦμέν σοι μένειν, *we advise you to remain*; προείλετο πολεμῆσαι, *he preferred to make war*; κεύει σε μὴ ἀπελθεῖν, *he commands you not to depart*; ἀξιοῦσιν ἄρχειν, *they claim the right to rule*; ἀξιοῦται θανεῖν, *he is thought to deserve to die*; δέομαι ὑμῶν συγγνώμην μοι ἔχειν, *I ask you to have consideration for me*. So κωλύει σε βαδίζειν, *he prevents you from marching*; οὐ πέφυκε δουλεύειν, *he is not born to be a slave*; ἀναβάλλεται τοῦτο ποιεῖν, *he postpones doing this*; κινδυνεύει θανεῖν, *he is in danger of death*.

1520. N. The tenses here used are chiefly the present and aorist, and these do not differ in their time (1272). In this construction the infinitive has no more reference to *time* than any other verbal noun would have, but the meaning of the verb generally gives it a reference to the future; as in ἀξιοῦται θανεῖν (above) θανεῖν expresses time only so far as θανάτου would do so in its place.

1521. The infinitive may depend on a noun and a verb (generally ἐστὶ) which together are equivalent to a verb which takes an object infinitive (1519). *E.g.*

Ἀνάγκη ἐστὶ πάντας ἀπελθεῖν, *there is a necessity that all should withdraw*; κίνδυνος ἦν αὐτῷ παθεῖν τι, *he was in danger of suffering something*; ἐλπίδας ἔχει τοῦτο ποιῆσαι, *he has hopes of doing this*. Ὡρα ἀπιέναι, *it is time to go away*, P. Ap. 42^a. Τοῖς στρατιώταις ὁρμὴ ἐνέπεσε ἐκτειχίσαι τὸ χωρίον, *an impulse to fortify the place fell upon the soldiers*, T. 4, 4.

For the infinitive with τοῦ depending on a noun, see 1547.

1522. 1. The infinitive in indirect discourse (1495) is

generally the object of a verb of *saying* or *thinking* or some equivalent expression. Here each tense of the infinitive corresponds in time to the same tense of some finite mood. See 1494, with the examples.

2. Many verbs of this class (especially the passive of λέγω) allow both a personal and an impersonal construction. Thus we can say λέγεται ὁ Κῦρος ἐλθεῖν, *Cyrus is said to have gone*, or λέγεται τὸν Κῦρον ἐλθεῖν, *it is said that Cyrus went*. Δοκέω, *seem*, is generally used personally; as δοκεῖ εἶναι σοφός, *he seems to be wise*.

1523. 1. Of the three common verbs meaning *to say*, —

(a) φημί regularly takes the infinitive in indirect discourse;

(b) εἶπον regularly takes ὅτι or ὥς with the indicative or optative;

(c) λέγω allows either construction, but in the *active* voice it generally takes ὅτι or ὥς.

Other verbs which regularly take the infinitive in indirect discourse are οἶομαι, ἡγέομαι, νομίζω, and δοκέω, meaning *to believe*, or *to think*.

2. Exceptional cases of εἶπον with the infinitive are more common than those of φημί with ὅτι or ὥς (which are very rare).

Εἶπον, *commanded*, takes the infinitive regularly (1519).

For the two constructions allowed after verbs of *hoping*, *expecting*, etc., see 1286.

1524. N. A relative clause depending on an infinitive in indirect discourse sometimes takes the infinitive by assimilation; as ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, (ἔφη) ἀνεωγμένην καταλαμβάνειν τὴν θύραν, *and when they came to the house, (he said) they found the door open*, P. Sy. 174^d. Herodotus allows this assimilation even after εἰ, *if*, and διότι, *because*.

1525. In narration, the infinitive often seems to stand for the indicative, when it depends on some word like λέγεται, *it is said*, expressed or even implied in what precedes. *E.g.*

Ἀπικομένους δὲ ἐς τὸ Ἄργος, διατίθесθαι τὸν φόρτον, *and having come to Argos, they were (it is said) setting out their cargo for sale*, Hd. 1, 1. Διατίθесθαι is an imperfect infinitive (1285, 1): see also Hd. 1, 24, and X. C. 1, 3⁵.

INFINITIVE WITH ADJECTIVES.

1526. The infinitive may depend on adjectives corresponding in meaning to verbs which take an object infinitive (1519), especially those expressing *ability, fitness, desert, willingness*, and their opposites. *E.g.*

Δυνατὸς ποιεῖν τοῦτο, *able to do this*; δεινὸς λέγειν, *skilled in speaking*; ἄξιος τοῦτο λαβεῖν, *worthy to receive this*; πρόθυμος λέγειν, *eager to speak*. Μαλακοὶ καρτερεῖν, *(too) effeminate to endure*, P. Rp. 556^b; ἐπιστήμων λέγειν τε καὶ σιγᾶν, *knowing how both to speak and to be silent*, P. Phdr. 276^a.

So τοιοῦτοι οἱ πονηροῦ τινος ἔργον ἐφίεσθαι, *capable of aiming (such as to aim) at any vicious act*, X. C. 1, 2³; also with οἶος alone, οἶος αἰεὶ ποτε μεταβάλλεσθαι, *one likely to be always changing*, X. H. 2, 3⁴⁵.

1527. Ν. Δίκαιος, *just*, and some other adjectives may thus be used *personally* with the infinitive; as δίκαιός ἐστι τοῦτο ποιεῖν, *he has a right to do this* (equivalent to δίκαιόν ἐστιν αὐτὸν τοῦτο ποιεῖν).

LIMITING INFINITIVE WITH ADJECTIVES, ADVERBS, AND NOUNS.

1528. Any adjective or adverb may take an infinitive to limit its meaning to a particular action. *E.g.*

Θέαμα αἰσχροὺν ὁρᾶν, *a sight disgraceful to behold*; λόγοι ὑμῖν χρησιμώτατοι ἀκοῦσαι, *words most useful for you to hear*; τὰ χαλεπώτατα εὑρεῖν, *the things hardest to find*. Πολιτεία ἥκιστα χαλεπὴν συζῆν, *a government least hard to live under*, P. Pol. 302^b. Οἰκία ἡδίστη ἐνδιαιτᾶσθαι, *a house most pleasant to live in*, X. M. 3, 8⁸. Κάλλιστα (adv.) ἰδεῖν, *in a manner most delightful to behold*, X. C. 8, 3⁵.

1529. Ν. This infinitive (1528) is generally active rather than passive; as πρᾶγμα χαλεπὸν ποιεῖν, *a thing hard to do*, rather than χαλεπὸν ποιεῖσθαι, *hard to be done*.

1530. Ν. Nouns and even verbs may take the infinitive as a limiting accusative (1058); as θαῦμα ἰδέσθαι, *a wonder to behold*, Od. 8, 366. Ἀριστεύεσκε μάχεσθαι, *he was the first in fighting* (like μάχην), Il. 6, 460. Δοκεῖς διαφέρειν αὐτοὺς ἰδεῖν; *do you think they differ in appearance (to look at)?* P. Rp. 495^e.

1531. Ν. Here belongs the infinitive after a comparative with ἤ, *than*; as νόσημα μεῖζον ἢ φέρειν, *a disease too heavy to bear*, S. O. T. 1293.

For ὥστε with this infinitive, see 1458.

INFINITIVE OF PURPOSE.

1532. 1. The infinitive may express a *purpose*. *E.g.*

Οἱ ἄρχοντες, οὓς ἐλεσθε ἄρχειν μου, *the rulers, whom you chose to rule me*, P. Ap. 28^e. Τὴν πόλιν φυλάττειν αὐτοῖς παρέδωκαν, *they delivered the city to them to guard*, H. 4, 4¹⁵. Θεάσασθαι παρῇν τὰς γυναῖκας πιεῖν φερούσας, *the women were to be seen bringing them (something) to drink*, X. H. 7, 2^o.

2. Here, as with adjectives (1529), the infinitive is active rather than passive; as κτανεῖν ἐμοί νιν ἔδοσαν, *they gave her to me to kill (to be killed)*, E. Tro. 874.

1533. N. In Homer, where ὥστε only rarely has the sense of *so as* (1455), the simple infinitive may express a *result*; as τίς σφωε ξυνέηκε μάχεσθαι; *who brought them into conflict so as to contend?* Il. 1, 8.

ABSOLUTE INFINITIVE.

1534. The infinitive may stand *absolutely* in parenthetical phrases, generally with ὥς or ὅσον. *E.g.*

The most common of these is ὥς ἔπος εἰπεῖν or ὥς εἰπεῖν, *so to speak*. Others are ὥς συντόμως (or συνελόντι, 1172, 2) εἰπεῖν, *to speak concisely*; τὸ ξύμπαν εἰπεῖν, *on the whole*; ὥς ἀπεικάσαι, *to judge (i.e. as far as we can judge)*; ὅσον γέ μ' εἰδέναί, *as far as I know*; ὥς ἐμοὶ δοκεῖν, or ἐμοὶ δοκεῖν, *as it seems to me*; ὥς οὕτω γ' ἀκοῦσαι, *at first hearing (or without ὥς)*. So ὀλίγου δεῖν and μικροῦ δεῖν, *to want little, i.e. almost* (see 1116, b).

Herodotus has ὥς λόγῳ εἰπεῖν and οὐ πολλῷ λόγῳ εἰπεῖν, *not to make a long story, in short*.

1535. N. In certain cases εἶναι seems to be superfluous; especially in ἐκὼν εἶναι, *willing or willingly*, which generally stands in a negative sentence. So in τὸ νῦν εἶναι, *at present*; τὸ τήμερον εἶναι, *to-day*; τὸ ἐπ' ἐκείνοις εἶναι and similar phrases, *as far as depends on them*; τὴν πρώτην εἶναι, *at first*, Hd. 1, 153; κατὰ τοῦτο εἶναι, *so far as concerns this*, P. Pr. 317^a; ὥς πάλαια εἶναι, *considering their age*, T. 1, 21; and some other phrases.

INFINITIVE IN COMMANDS, WISHES, LAWS, ETC.

1536. The infinitive with a subject nominative is sometimes used like the second person of the imperative, especially in Homer. *E.g.*

Μὴ ποτε καὶ σὺ γυναῖκί περ ἥπιος εἶναι, *be thou never indulgent to thy wife*, Od. 11, 441. Οἷς μὴ πελάζειν, *do not approach these (= μὴ πέλαζε)*, A. Pr. 712.

For the third person, with a subject accusative, see 1537.

1537. The infinitive with a subject *accusative* sometimes expresses a wish, like the optative (1507); and sometimes a command, like the third person of the imperative. *E.g.*

Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν ἢ Τυδέος υἱόν, *Father Zeus, may the lot fall either on Ajax or on the son of Tydeus* (= Αἴας λάχοι, etc.), *Il.* 7, 179; θεοὶ πολῖται, μὴ με δουλείας τυχεῖν, *O ye Gods who hold our city, may slavery not be my lot*, *A. Sc.* 253. Τρῶας ἔπειθ' Ἑλένην ἀποδοῦναι, *let the Trojans then surrender Helen* (= ἀποδοῖεν), *Il.* 3, 285.

1538. N. This construction (1537) has been explained by supplying a verb like δός, *grant* (see δὸς τίσασθαι, *grant that I may take vengeance*, *Il.* 3, 351), or γένοιτο, *may it be*.

1539. N. For the infinitive in exclamations, which generally has the article, see 1554.

1540. In *laws, treaties, and proclamations*, the infinitive often depends on ἔδοξε or δέδοκται, *be it enacted*, or κελεύεται, *it is commanded*; which may be expressed in a previous sentence or understood. *E.g.*

Δικάζειν δὲ τὴν ἐν Ἀρείῳ πάγῳ φόνου, *and (be it enacted) that the Senate on the Areopagus shall have jurisdiction in cases of murder*, *D.* 23, 22. Ἔτη δὲ εἶναι τὰς σπονδὰς πεντήκοντα, *and that the treaty shall continue fifty years*, *T.* 5, 18. Ἀκούετε λεῷ· τοὺς ὀπλίτας ἀπιέναι πάλιν οἴκαδε, *hear ye people! let the heavy armed go back again home*, *Ar. Av.* 448.

INFINITIVE WITH THE ARTICLE.

1541. When the infinitive has the article, its character as a neuter noun becomes more distinct, while it loses none of its attributes as a verb. The addition of the article extends its use to many new constructions, especially to those with prepositions; and the article is sometimes allowed even in many of the older constructions in which the infinitive regularly stands alone.

INFINITIVE WITH ΤΟ AS SUBJECT OR OBJECT.

1542. The subject infinitive (1517) may take the article to make it more distinctly a noun. *E.g.*

Τὸ γινῶναι ἐπιστήμην λαβεῖν ἐστιν, *to learn is to acquire knowledge*, *P. Th.* 209^e. Τοῦτό ἐστι τὸ ἀδικεῖν, *this is to commit injustice*, *P. G.* 483^e. Τὸ γὰρ θάνατον δεδιέναι οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα, *for to fear death (the fear of death) is nothing*

else than to seem to be wise without being so, P. Ap. 29^a. The predicate infinitives here omit the article (1517). See 956.

1543. The object infinitive takes the article chiefly after verbs which do not regularly take the simple infinitive (see 1519), or when the relation of the infinitive to the verb is less close than it usually is. *E.g.*

Τὸ τελευτῆσαι πάντων ἡ πεπρωμένη κατέκρινεν, *Fate adjudged death to all* (like θάνατον πάντων κατέκρινεν), I. 1, 43; εἰ τὸ κωλύσαι τὴν τῶν Ἑλλήνων κοινωνίαν ἐπεπράκειν ἐγὼ Φιλίππῳ, *if I had sold to Philip the prevention of the unity of the Greeks* (i.e. *had prevented this as Philip's hireling*), D. 18, 23. Τὸ ξυνοικεῖν τῇδ' ὁμοῦ τίς ἂν γυνὴ δύναιτο; *to live with her — what woman could do it?* S. Tr. 545.

1544. N. Sometimes in poetry the distinction between the object infinitive with and without τό is hardly perceptible; as in τλήσομαι τὸ κατθανεῖν, *I shall endure to die*, A. Ag. 1290; τὸ δρᾶν οὐκ ἠθέλησαν, *they were unwilling to act*, S. O. C. 442.

INFINITIVE WITH ΤΟ WITH ADJECTIVES AND NOUNS.

1545. N. The infinitive with τό is sometimes used with the adjectives and nouns which regularly take the simple infinitive (1526). *E.g.*

Τὸ βία πολιτῶν δρᾶν ἔφυν ἀμήχανος, *I am helpless to act in defiance of the citizens*, S. An. 79. Τὸ ἐς τὴν γῆν ἡμῶν ἐσβάλλειν . . . ἱκανοί εἰσι, *they have the power to invade our land*, T. 6, 17.

INFINITIVE WITH ΤΟΥ, ΤΩ, OR ΤΟ IN VARIOUS CONSTRUCTIONS.

1546. The genitive, dative, or accusative of the infinitive with the article may depend on a preposition. *E.g.*

Πρὸ τοῦ τοὺς ὅρκους ἀποδοῦναι, *before taking the oaths*, D. 18, 26; πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, *besides receiving nothing by the embassy*, D. 19, 229; διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι; *do you think you would not be wronged on account of your being a stranger?* X. M. 2, 1¹⁵. Ὑπὲρ τοῦ τὰ μέτρια μὴ γίνεσθαι, *that moderate counsels may not prevail* (= ἵνα μὴ γίνηται), Aesch. 3, 1.

1547. The genitive and dative of the infinitive, with the article, can stand in most of the constructions belonging to those cases; as in that of the attributive genitive, the genitive after a comparative or after verbs

and adjectives, the dative of *cause, manner, or means*, and the dative after verbs and adjectives. *E.g.*

Τοῦ πιεῖν ἐπιθυμία, *a desire to drink*, T.7,84; νεοῖς τὸ σιγᾶν κρείττον ἐστὶ τοῦ λαλεῖν, *for youth silence is better than prating*, Men. Mon. 387; ἐπέσχομεν τοῦ δακρύειν, *we ceased our weeping*, P.Ph.117^e; ἀήθεις τοῦ κατακούειν τινός εἰσιν, *they are unused to obeying any one*, D.1,23. Τῷ φανερὸς εἶναι τοιοῦτος ὢν, *by having it evident that he was such a man*, X.M.1,2³; τῷ κοσμίως ζῆν πιστεύειν, *to trust in an orderly life*, I.15,24; ἴσον τῷ προστένειν, *equal to lamenting beforehand*, A.Ag.253.

1548. The infinitive with τοῦ may express a purpose, generally a negative purpose, where with ordinary genitives ἐνεκα is regularly used (see 1127). *E.g.*

Ἐτειχίσθη Ἀταλάντη, τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὐβοίαν, *Atalante was fortified, that pirates might not ravage Euboea*, T.2,32. Μίνως τὸ ληστικὸν καθήρει, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ, *Minos put down piracy, that his revenues might come in more abundantly*, T.1,4.

1549. Verbs and expressions denoting *hindrance or freedom* from anything allow either the infinitive with τοῦ (1547) or the simple infinitive (1519). As the infinitive after such verbs can take the negative μὴ without affecting the sense (1615), we have a third and fourth form, still with the same meaning. (See 1551.) *E.g.*

Εἴργει σε τοῦτο ποιεῖν, εἴργει σε τοῦ τοῦτο ποιεῖν, εἴργει σε μὴ τοῦτο ποιεῖν, εἴργει σε τοῦ μὴ τοῦτο ποιεῖν, *all meaning he prevents you from doing this*. Τὸν Φίλιππον παρελθεῖν οὐκ ἐδύναντο κωλύσαι, *they could not hinder Philip from passing through*, D.5,20. Τοῦ δραπετεύειν ἀπέργουσι; *do they restrain them from running away?* X.M.2,1¹⁶. Ὅπερ ἔσχε μὴ τὴν Πελοπόννησον πορθεῖν, *which prevented (him) from ravaging Peloponnesus*, T.1,73. Δύο ἀνδρας ἔξει τοῦ μὴ καταδύναι, *it will keep two men from sinking*, X.A.3,5¹¹.

1550. N. When the leading verb is negated (or is interrogative implying a negative), the double negative μὴ οὐ is generally used with the infinitive rather than the simple μὴ (1616), so that we can say οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν, *he does not prevent you from doing this*. Τοῦ μὴ οὐ ποιεῖν is rarely (if ever) used.

1551. The infinitive with τὸ μὴ may be used after expressions denoting *hindrance*, and also after all which even imply

prevention, omission, or denial. This infinitive with *τό* is less closely connected with the leading verb than are the forms before mentioned (1549), and it may often be considered an accusative of *specification* (1058), and sometimes (as after verbs of *denial*) an object accusative. Sometimes it expresses merely a *result*. *E.g.*

Τὸν ὄμιλον εἶργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν, *they prevented the crowd from injuring the neighboring parts of the city*, T.3,1. Κίμωνα παρὰ τρεῖς ἀφείσαν ψήφους τὸ μὴ θανάτῳ ζημιῶσαι, *they allowed Cimon by three votes to escape the punishment of death (they let him off from the punishment of death)*, D.23,205. Φόβος ἀνθ' ὕπνου παραστατεῖ, τὸ μὴ βλέφαρα συμβαλεῖν, *fear stands by me instead of sleep, preventing me from closing my eyelids*, A. Ag.15.

Thus we have a *fifth* form, εἶργει σε τὸ μὴ τοῦτο ποιεῖν, added to those given in 1549, as equivalents of the English *he prevents you from doing this*.

1552. N. Here, as above (1550), *μὴ οὐ* is generally used when the leading verb is negatived; as οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν, *for this will not at all suffice to prevent him from falling*, A.Pr.918.

1553. N. The infinitive with τοῦ μὴ and with τὸ μὴ may also be used in the ordinary negative sense; as οὐδεμία πρόφασις τοῦ μὴ δρᾶν ταῦτα, *no ground for not doing this*, P. Ti.20^c.

1554. 1. The infinitive with *τό* may be used in exclamations, to express surprise or indignation. *E.g.*

Τῆς μωρίας· τὸ Δία νομίζειν, ὄντα τηλικοντονί, *what folly! to believe in Zeus, now you are so big!* Ar.N.819. So in Latin: *Mene incepto desistere victam!*

2. The article here is sometimes omitted; as τοιουτονὶ τρέφειν κύνα, *to keep a dog like that!* Ar.V.835.

1555. The infinitive with its subject, object, or other adjuncts (sometimes including dependent clauses) may be preceded by *τό*, the whole standing as a single noun in any ordinary construction. *E.g.*

Τὸ δὲ μήτε πάλαι τοῦτο πεπονθέναι, πεφηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, ἂν βουλόμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὐεργέτημ' ἂν ἔγωγε θείην, *but the fact that we have not suffered this long ago, and that an alliance has appeared to us to balance these, if we (shall) wish to use it, — this I should ascribe as a benefaction to their good-will*, D.1,10. (Here the whole sentence τὸ . . . χρῆσθαι is the object accusative of θείην.)

1556. 1. For the infinitive as well as the finite moods with ὥστε, ὡς, ἐφ' ᾧ and ἐφ' ᾧτε, see 1449-1460.
 2. For the infinitive and finite moods with πρίν, see 1469-1474.
 3. For the infinitive with ἄν, see 1308.

THE PARTICIPLE.

1557. The participle is a verbal adjective, and has three uses. First, it may express an *attribute*, qualifying a noun like an ordinary adjective (1559-1562); secondly, it may define the *circumstances* under which an action takes place (1563-1577); thirdly, it may be joined to certain verbs to *supplement* their meaning, often having a force resembling that of the infinitive (1578-1593).

1558. N. These distinctions are not always exact, and the same participle may belong to more than one class. Thus, in ὁ μὴ δαρεῖς ἄνθρωπος, *the unflogged man*, δαρεῖς is both attributive and conditional (1563, 5).

ATTRIBUTIVE PARTICIPLE.

1559. The participle may qualify a noun, like an attributive adjective. Here it may often be translated by a relative and a finite verb, especially when it has the article. *E.g.*

Ὁ παρῶν καιρός, *the present occasion*, D.3,3; θεοὶ αἰὲν ἑόντες, *immortal Gods*, Il.21,518; πόλις κάλλει διαφέρουσα, *a city excelling in beauty*; ἀνὴρ καλῶς πεπαιδευμένος, *a man who has been well educated* (or *a well educated man*); οἱ πρέσβεις οἱ ὑπὸ Φιλίππου πεμφθέντες, *the ambassadors who were sent by Philip*; ἄνδρες οἱ τοῦτο ποιήσοντες, *men who are to do this*.

1560. 1. The participle with the article may be used substantively, like any adjective. It is then equivalent to *he who* or *those who* with a finite verb. *E.g.*

Οἱ κρατοῦντες, *the conquerors*; οἱ πεπεισμένοι, *those who have been convinced*; παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, *among those who seem to be best*, X. M.4,26; ὁ τὴν γνώμην ταύτην εἰπὼν, *the one who gave this opinion*, T.8,68; τοῖς Ἀρκάδων σφετέροις οὖσι ξυμμάχοις προεῖπον, *they proclaimed to those who were their allies among the Arcadians*, T.5,64.

2. The article is sometimes omitted; as πολεμούντων πόλις, *a city of belligerents*, X. C. 7, 5⁷³.

1561. N. Sometimes a participle becomes so completely a noun that it takes an object genitive instead of an object accusative; as ὁ ἐκείνου τεκών, *his father* (for ὁ ἐκείνον τεκών), E. El. 335.

1562. N. The neuter participle with the article is sometimes used as an abstract noun, like the infinitive; as τὸ δεδιός, *fear*, and τὸ θαρσοῦν, *courage*, for τὸ δεδιέναι and τὸ θαρσεῖν, T. 1, 36. Compare τὸ καλόν for τὸ κάλλος, *beauty*. In both cases the adjective is used for the noun.

CIRCUMSTANTIAL PARTICIPLE.

1563. The participle may define the *circumstances* of an action. It may express the following relations:—

1. *Time*; the tenses denoting various points of time, which is relative to that of the verb of the sentence (1288). *E.g.*

Ταῦτα ἔπραττε στρατηγῶν, *he did this while he was general*: ταῦτα πράξει στρατηγῶν, *he will do this while he is general*. Τυραννέυσας δὲ ἔτη τρία Ἱππίας ἐχώρει ἐς Σίγειον, *and when he had been tyrant three years, Hippias withdrew to Sigeum*, T. 6, 59.

2. *Cause*. *E.g.*

Λέγω δὲ τοῦδ' ἔνεκα, βουλόμενος δόξαι σοι ὅπερ ἐμοί, *and I speak for this reason, because I wish that to seem good to you which seems so to me*, P. Ph. 102^d.

3. *Means, manner*, and similar relations, including *manner of employment*. *E.g.*

Προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν, *he preferred to die abiding by the laws rather than to live transgressing them*, X. M. 4, 4⁴. Τοῦτο ἐποίησε λαθόν, *he did this secretly*. Ἀπεδήμει τριηραρχῶν, *he was absent on duty as trierarch*. Ληζόμενοι ζῶσιν, *they live by plunder*, X. C. 3, 2²⁵.

4. *Purpose or intention*; generally expressed by the *future participle*. *E.g.*

Ἦλθε λυσόμενος θύγατρα, *he came to ransom his daughter*, Π. 1, 13. Πέμπειν πρέσβεις ταῦτα ἐροῦντας καὶ Λύσανδρον αἰτήσοντας, *to send ambassadors to say this and to ask for Lysander*, X. H. 2, 1⁶.

5. *Condition*; the tenses of the participle representing the corresponding tenses of the indicative, subjunctive, or optative, in all classes of protasis.

See 1413, where examples will be found.

6. *Opposition, limitation, or concession*; where the participle is generally to be translated by *although* and a verb. *E.g.*

Ὀλίγα δυνάμενοι προορᾶν πολλὰ ἐπιχειροῦμεν πράττειν, *although we are able to foresee few things, we try to do many things*, X. C. 3, 2¹⁵.

7. Any *attendant* circumstance, the participle being merely *descriptive*. This is one of the most common relations of this participle. *E.g.*

Ἔρχεται τὸν υἱὸν ἔχουσα, *she comes bringing her son*, X. C. 1, 3¹. Παράλαβόντες Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον, *they took Boeotians with them and marched against Pharsalus*, T. 1, 111.

The participle here can often be best translated by a verb, as in the last example.

8. That *in which* the action of the verb consists. *E.g.*

Τόδ' εἶπε φωνῶν, *thus he spake saying*, A. Ag. 205. Εὖ γ' ἐποίησας ἀναμνήσας με, *you did well in reminding me*, P. Ph. 60^c.

For the time of the aorist participle here, see 1290.

1564. N. Certain participles of time and manner have almost the force of adverbs by idiomatic usage. Such are ἀρχόμενος, *at first*; τελευτῶν, *at last, finally*; διαλιπὼν χρόνον, *after a while*; φέρων, *hastily*; φερόμενος, *with a rush*; κατατείνας, *earnestly*; φθάσας, *sooner (anticipating)*; λαθὼν, *secretly*; ἔχων, *continually*; ἀνύσας, *quickly (hastening)*; κλαίων, *to one's sorrow*; χαίρων, *to one's joy, with impunity*. *E.g.*

Ἄπερ ἀρχόμενος εἶπον, *as I said at first*, T. 4, 64. Ἐσέπεσον φερόμενοι ἐς τοὺς Ἕλληνας, *they fell upon the Greeks with a rush*, Hd. 7, 210. Τί κυπτάζεις ἔχων; *why do you keep poking about?* Ar. N. 509. Κλαίων ἄψει τῶνδε, *you will lay hands on them to your sorrow*, E. Her. 270.

1565. N. Ἐχων, φέρων, ἄγων, λαβὼν, and χρώμενος may often be translated *with*. *E.g.*

Μία ὤχετο πρέσβεις ἄγουσα, *one (ship) was gone with ambassadors*, T. 7, 25. See X. C. 1, 3¹, in 1563, 7. Βοῇ χρώμενοι, *with a shout*, T. 2, 84.

1566. N. Τί παθὼν; *having suffered what? or what has happened to him?* and τί μαθὼν; *what has he taken into his head?* are used in the general sense of *why?* *E.g.*

Τί τοῦτο μαθὼν προσέγραψεν; *with what idea did he add this clause?* D. 20, 127. Τί παθοῦσαι θνηταῖς εἴξασι γυναῖξιν; *what makes them look like mortal women?* Ar. N. 340.

1567. N. The same participle may sometimes be placed under more than one of these heads (1558).

GENITIVE AND ACCUSATIVE ABSOLUTE.

1568. When a circumstantial participle belongs to a noun which is not grammatically connected with the main construction of the sentence, they stand together in the *genitive absolute*. *E.g.*

Ἀνέβη οὐδενὸς κωλύοντος, *he made the ascent with no one interfering*, X. A. 1, 2²². See 1152, and the examples there given.

Sometimes a participle stands alone in the genitive absolute, when a subject can easily be supplied from the context, or when some general subject, like ἀνθρώπων or πραγμάτων, is understood; as οἱ πολέμοι, προσιόντων, τέως μὲν ἡσύχαζον, *but the enemy, as they (men before mentioned) came on, kept quiet for a time*, X. A. 5, 4¹⁶. Οὕτω δ' ἐχόντων, εἰκός (ἐστιν), κ.τ.λ., *and this being the case* (sc. πραγμάτων), *it is likely*, etc. X. A. 3, 2¹⁰. So with verbs like ὕει (897, 5); as ὕοντος πολλῶ, *when it was raining heavily* (where originally Διὸς was understood), X. H. 1, 1¹⁶.

1569. The participles of *impersonal* verbs stand in the *accusative absolute*, in the neuter singular, when others would be in the genitive absolute. So passive participles and ὄν, when they are used impersonally. *E.g.*

Τί δὴ, ὑμᾶς ἐξὸν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν; *why now, when we might have destroyed you, did we not proceed to do it?* X. A. 2, 5²².

Οἱ δ' οὐ βοηθήσαντες δέον ὑγιεῖς ἀπῆλθον; *and did those who brought no aid when it was needed escape safe and sound?* P. Alc. i. 115^b. So εἶ δὲ παρασχόν, *and when a good opportunity offers*, T. 1, 120; οὐ προσῆκον, *improperly (it being not becoming)*, T. 4, 95; τυχόν, *by chance (it having happened)*; προσταχθέν μοι, *when I had been commanded*; εἰρημένον, *when it has been said*; ἀδύνατον ὃν ἐν νυκτὶ σημῆναι, *it being impossible to signal by night*, T. 7, 44.

1570. N. The participles of *personal* verbs sometimes stand with their nouns in the accusative absolute; but very seldom unless they are preceded by ὥς or ὥσπερ. *E.g.*

Σιωπῇ ἐδείπουν, ὥσπερ τοῦτο προστεταγμένον αὐτοῖς, *they were supping in silence, as if this had been the command given to them*, X. Sy. 1, 11.

1571. N. Ὦν as a circumstantial participle is seldom omitted, except with the adjectives ἐκόν, *willing*, and ἄκων, *unwilling*, and

after ἄτε, οἷα, ὥς, or καίπερ. See ἐμοῦ οὐχ ἐκόντος, *against my will*, S. Aj. 455; Ζεὺς, καίπερ αὐθάδης φρενῶν, *Zeus, although stubborn in mind*, A. Pr. 907; also ἀπόρρητον πόλει, *when it is forbidden to the state*, S. An. 44. See 1612.

ADVERBS WITH CIRCUMSTANTIAL PARTICIPLE.

1572. N. The adverbs ἄμα, μεταξύ, εὐθύς, αὐτίκα, ἄρτι, and ἐξαίφνης are often connected (in position and in sense) with the temporal participle, while grammatically they qualify the leading verb; as ἄμα καταλαβόντες προσεκέατό σφι, *as soon as they overtook them, they pressed hard upon them*, Hd. 9, 57. Νεκρὸς μεταξὺ ὀρύσσων ἐπάυσато, *Necho stopped while digging (the canal)*, Hd. 2, 158.

1573. N. The participle denoting *opposition* is often strengthened by καί or καίπερ, *even* (Homeric also καί... περ), and in negative sentences by οὐδέ or μηδέ; also by καὶ ταῦτα, *and that too*; as ἐποικτίρω νιν, καίπερ ὄντα δυσμενῇ, *I pity him, even though he is an enemy*, S. Aj. 122. Οὐκ ἂν προδοίην, οὐδέ περ πρᾶσσων κακῶς, *I would not be faithless, even though I am in a wretched state*, E. Ph. 1624.

1574. Circumstantial participles, especially those denoting *cause* or *purpose*, are often preceded by ὥς. This shows that they express the idea or the assertion of the subject of the leading verb or that of some other person prominent in the sentence, *without implying* that it is also the idea of the speaker or writer. *E.g.*

Τὸν Περικλέα ἐν αἰτίᾳ εἶχον ὥς πείσαντα σφᾶς πολεμεῖν, *they found fault with Pericles, on the ground that he had persuaded them to engage in war*, T. 2, 59. Ἀγανακτοῦσιν ὥς μεγάλων τινῶν ἀπεστερημένοι, *they are indignant, because (as they say) they have been deprived of some great blessings*, P. Rp. 329^a.

1575. The causal participle is often emphasized by ἄτε and οἷον or οἷα, *as, inasmuch as*; but these particles have no such force as ὥς (1574); as ἄτε παῖς ὢν, ἦδετο, *inasmuch as he was a child, he was pleased*, X. C. 1, 3⁸.

1576. Ὡς περ, *as, as it were*, with the participle expresses a comparison between the action of the verb and that of the participle. *E.g.*

Ὁρχοῦντο ὥς περ ἄλλοις ἐπιδεικνύμενοι, *they danced as if they were showing off to others (i.e. they danced, apparently showing off)*, X. A. 5, 4³⁴. Τί τοῦτο λέγεις, ὥς περ οὐκ ἐπὶ σοὶ ὄν ὃ τι ἂν βούλη λέγειν; *why do you say this, as if it were not in your power to say what*

you please? X. M. 2, 6³⁶. Although we find *as if* a convenient translation, there is really no condition, as appears from the negative οὐ (not μή). See 1612.

1577. N. Ὡσπερ, like other words meaning *as*, may be followed by a protasis; as Ὡσπερ εἰ παρεστάτεις, *as (it would be) if you had lived near*, A. Ag. 1201. For Ὡσπερ ἂν εἰ, see 1313.

SUPPLEMENTARY PARTICIPLE.

1578. The supplementary participle completes the idea expressed by the verb, by showing to what its action relates. It may belong to either the subject or the object of the verb, and agree with it in case. *E.g.*

Παύομέν σε λέγοντα, *we stop you from speaking*; παύομεθα λέγοντες, *we cease speaking*.

1579. This participle has many points of resemblance to the infinitive in similar constructions. In the use of the participle (as in that of the infinitive) we must distinguish between indirect discourse (where each tense preserves its force) and other constructions.

PARTICIPLE NOT IN INDIRECT DISCOURSE.

1580. In this sense the participle is used with verbs signifying *to begin, to continue, to endure, to persevere, to cease, to repent, to be weary, to be pleased, displeased, or ashamed*; and with the object of verbs signifying *to permit or to cause to cease*. *E.g.*

Ἦρχον χαλεπαίνων, *I was the first to be angry*, Il. 2, 378; οὐκ ἀνέξομαι ζῶσα, *I shall not endure my life*, E. Hip. 354; ἑπτὰ ἡμέρας μαχόμενοι διέτελεσαν, *they continued fighting seven days*, X. A. 4, 32; τιμώμενοι χαίρουσιν, *they delight in being honored*, E. Hip. 8; ἐλεγχομένοι ἤχθοντο, *they were displeased at being tested*, X. M. 1, 2⁴⁷; τοῦτο οὐκ αἰσχύνομαι λέγων, *I say this without shame* (see 1581), X. C. 5, 1²¹; τὴν φιλοσοφίαν παῦσον ταῦτα λέγουσαν, *make Philosophy stop talking in this style*, P. G. 482^a; παύεται λέγων, *he stops talking*.

1581. Some of these verbs also take the infinitive, but generally with some difference of meaning; thus, αἰσχύνεται τοῦτο λέγειν, *he is ashamed to say this* (and does not say it), — see 1580; ἀποκάμνει τοῦτο ποιεῖν, *he ceases to do this, through weariness* (but ἀποκάμνει τοῦτο ποιῶν, *he is weary of doing this*). So ἄρχεται λέγειν, *he begins to speak* (but ἄρχεται λέγων, *he begins by speaking or he is at the beginning of his speech*); παύω σε μάχεσθαι, *I pre-*

vent you from fighting (but *παύω σε μαχόμενον*, *I stop you while fighting*).

1582. The participle may be used with verbs signifying *to perceive* (in any way), *to find*, or *to represent*, denoting an act or state in which the object is perceived, found, or represented. *E.g.*

Ὅρῳ σε κρύπτοντα χεῖρα, *I see you hiding your hand*, E. *Hec.* 342; ἤκουσά σου λέγοντος, *I heard you speak*; εὔρε Κρονίδην ἄτερ ἡμενον ἄλλων, *he found the son of Cronos sitting apart from the others*, Il. 1, 498; βασιλέας πεποίηκε τοὺς ἐν ᾿Αΐδου τιμωρουμένους, *he has represented kings in Hades as suffering punishment*, P. G. 525^d.

1583. N. This must not be confounded with indirect discourse, in which ὁρῶ σε κρύπτοντα would mean *I see that you are hiding*; ἀκούω σε λέγοντα, *I hear that you say* (ἀκούω taking the accusative). See 1588.

1584. The participles βουλόμενος, *wishing*, ἡδόμενος, *pleased*, προσδεχόμενος, *expecting*, and some others, may agree in case with a dative which depends on εἰμί, γίγνομαι, or some similar verb. *E.g.*

Τῷ πλήθει οὐ βουλομένῳ ἦν, *it was not pleasing to the majority (it was not to them wishing it)*, T. 2, 3; προσδεχομένῳ μοι τὰ τῆς ὀργῆς ὑμῶν ἐς ἐμέ γεγένηται, *I have been expecting the manifestations of your wrath against me*, T. 2, 60.

1585. With verbs signifying *to overlook* or *see*, in the sense of *to allow* or *let happen* (περιορῶ and ἐφορῶ, with περιεῖδον and ἐπέιδον, sometimes εἶδον), the participle is used in a sense which approaches that of the object infinitive, the present and aorist participles differing merely as the present and aorist infinitives would differ in similar constructions. *E.g.*

Μὴ περιύδωμεν ὑβρισθεῖσαν τὴν Λακεδαίμονα καὶ καταφρονηθεῖσαν, *let us not see Lacedaemon insulted and despised*, l. 6, 108. Μὴ μ' ἰδεῖν θανόνθ' ὑπ' ἀστῶν, *not to see me killed by citizens*, E. *Or.* 746. Περιδεῖν τὴν γῆν τμηθεῖσαν, *to let the land be ravaged*, i.e. *to look on and see it ravaged*, T. 2, 18; but in 2, 20 we have περιδεῖν τὴν γῆν τμηθῆναι, *to permit the land to be ravaged*, referring to the same thing from another point of view, τμηθῆναι being strictly future to περιδεῖν, while τμηθεῖσαν is coincident with it.

1586. The participle with λανθάνω, *escape the notice of*, τυγχάνω, *happen*, and φθάνω, *anticipate*, contains the leading idea of the expression and is usually translated by a verb.

The aorist participle here coincides in time with the verb (unless this expresses duration) and does not denote past time in itself. (See 1290.) *E.g.*

Φονέα τοῦ παιδὸς ἐλάνθανε βόσκων, *he was unconsciously supporting the slayer of his son*, Hd.1,44; ἔτυχον καθήμενος ἐνταῦθα, *I happened to be sitting there* (= τύχη ἐκαθήμην ἐνταῦθα), P. Eu. 272^e; αὐτοὶ φθήσονται τοῦτο δράσαντες, *they will do this themselves first* (= τοῦτο δράσουσι πρότεροι), P. Rp. 375^e; τοὺς δ' ἔλαθ' εἰσελθών, *and he entered unnoticed by them* (= εἰσῆλθε λάθρα), Il. 24,477; ἔφθησαν πολλῷ τοὺς Πέρσας ἀπικόμενοι, *they arrived long before the Persians*, Hd. 4,136; τοὺς ἀνθρώπους λήσομεν ἐπιπεσόντες, *we shall rush in unnoticed by the men*, X. A. 7,343.

The perfect participle here has its ordinary force.

1587. N. The participle with διατελέω, *continue* (1580), οἷμαι, *be gone* (1256), θαμίζω, *be wont or be frequent*, and some others, expresses the leading idea; but the aorist participle with these has no peculiar force; as οἷχεται φεύγων, *he has taken flight*, Ar. Pl. 933; οὐ θαμίζεις καταβαίνων εἰς τὸν Πειραιᾶ, *you don't come down to the Peiraeus very often*, P. Rp. 328^e.

So with the Homeric βῆ and ἔβαν or βάν from βαίνω; as βῆ φεύγων, *he took flight*, Il. 2,665; so 2,167.

PARTICIPLE IN INDIRECT DISCOURSE.

1588. With many verbs the participle stands in indirect discourse, each tense representing the corresponding tense of a finite mood.

Such verbs are chiefly those signifying *to see, to hear or learn, to perceive, to know, to be ignorant of, to remember, to forget, to show, to appear, to prove, to acknowledge, and ἀγγέλλω, announce*. *E.g.*

Ὅρῳ δέ μ' ἔργον δεινὸν ἐξεργασμένην, *but I see that I have done a dreadful deed*, S. Tr. 706; ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, *he heard that Cyrus was in Cilicia* (cf. 1583), X. A. 1,45; ὅταν κλύῃ ἡ ξοντ' Ὀρέστην, *when she hears that Orestes will come*, S. El. 293. Οἶδα οὐδὲν ἐπιστάμενος, *I know that I understand nothing*; οὐκ ᾔδεσαν αὐτὸν τεθνηκότα, *they did not know that he was dead*, X. A. 1,1016; ἐπειδὴν γῶσιν ἀπιστούμενοι, *after they find out that they are distrusted*, X. C. 7,217; μέμνημαι ἐλθών, *I remember that I went*; μέμνημαι αὐτὸν ἐλθόντα, *I remember that he went*; δείξω τοῦτον ἐχθρὸν ὄντα, *I shall show that this man is an enemy* (passive

οὗτος δειχθήσεται ἐχθρὸς ὧν). Αὐτῷ Κῦρον ἐπιστρατεύοντα πρῶτος ἡγγεῖλα, *I first announced to him that Cyrus was on his march against him*, X. A. 2, 3¹⁹.

See 1494; and 1308 for examples of the participle with ἄν representing both indicative and optative with ἄν.

1589. N. Δῆλός εἰμι and φανερός εἰμι take the participle in indirect discourse, where we use an impersonal construction; as δῆλος ἦν οἰόμενος, *it was evident that he thought* (like δῆλον ἦν ὅτι οἶοιτο).

1590. N. With σύννοϊδα or συγγιγνώσκω and a dative of the reflexive, a participle may be in either the nominative or the dative; as σύννοϊδα ἐμαυτῷ ἡδίκημένῳ (or ἡδίκημένος), *I am conscious to myself that I have been wronged*.

1591. Most of the verbs included in 1588 may also take a clause with ὅτι or ὥς in indirect discourse.

1592. 1. Some of these verbs have the infinitive of indirect discourse in nearly or quite the same sense as the participle. Others have the infinitive in a different sense: thus φαίνεται σοφὸς ὧν generally means *he is manifestly wise*, and φαίνεται σοφὸς εἶναι, *he seems to be wise*; but sometimes this distinction is not observed.

2. Others, again, may be used in a peculiar sense, in which they have the infinitive *not* in indirect discourse. Thus οἶδα and ἐπίσταμαι regularly have this infinitive when they mean *know how*; as οἶδα τοῦτο ποιῆσαι, *I know how to do this* (but οἶδα τοῦτο ποιήσας, *I know that I did this*). Μανθάνω, μέμνημαι, and ἐπιλανθάνομαι, in the sense of *learn, remember, or forget to do anything*, take the regular object infinitive. See also the uses of γιγνώσκω, δέικνυμι, δηλῶ, φαίνομαι, and εὕρισκω in the *Lexicon*.

1593. 1. Ὡς may be used with the participle of indirect discourse in the sense explained in 1574. *E.g.*

Ὡς μηκέτ' ὄντα κείνον ἐν φάει νόει, *think of him as no longer living*, S. Ph. 415. See 1614.

2. The genitive absolute with ὥς is sometimes found where we should expect the participle to agree with the object of the verb; as ὥς πολέμον ὄντος παρ' ὑμῶν ἀπαγγελῶ; *shall I announce from you that there is war?* (lit. *assuming that there is war, shall I announce it from you?*), X. A. 2, 1²¹, — where we might have πόλεμον ὄντα with less emphasis and in closer connection with the verb. So ὥς ὧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρή, *you must understand that this is so* (lit. *believing this to be so, you must understand it*), S. Aj. 281.

VERBAL ADJECTIVES IN -τέος AND -τέον.

1594. The verbal in -τέος has both a *personal* and an *impersonal* construction, of which the latter is more common.

1595. In the personal construction it is passive in sense, and expresses *necessity*, like the Latin participle in *-dus*, agreeing with the subject. *E.g.*

Ὁφελητέα σοι ἡ πόλις ἐστίν, *the city must be benefited by you*, X. M. 3, 68. Ἄλλας μεταπεμπτέας εἶναι (ἔφη), *he said that other [ships] must be sent for*, T. 6, 25.

1596. N. The noun denoting the agent is here in the dative (1188). This construction is of course confined to transitive verbs.

1597. In the impersonal construction the verbal is in the neuter of the nominative singular (sometimes plural), with ἐστί expressed or understood. The expression is equivalent to δεῖ, (*one*) *must*, with the infinitive. It is practically active in sense, and allows transitive verbals to have an object like their verbs.

The agent is generally expressed by the dative, sometimes by the accusative. *E.g.*

Ταῦτα ἡμῖν (or ἡμᾶς) ποιητέον ἐστίν, *we must do this* (equivalent to ταῦτα ἡμᾶς δεῖ ποιῆσαι). Οἰστέον τάδε, *we must bear these things* (sc. ἡμῖν), E. Or. 769. Τί ἂν αὐτῷ ποιητέον εἴη; *what would he be obliged to do?* (= τί δέοι ἂν αὐτὸν ποιῆσαι), X. M. 1, 72 (1598). Ἐψηφίσαντο πολεμητέα εἶναι, *they voted that they must go to war* (= δεῖν πολεμεῖν), T. 1, 88. Ξύμμαχοι, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, *allies, whom we must not abandon to the Athenians*, T. 1, 86.

1598. N. Though the verbal in -τέον allows both the dative and the accusative of the agent (1188), the equivalent δεῖ with the infinitive allows only the accusative (1162).

1599. N. The Latin has this construction (1597), but generally only with verbs which do not take an object accusative; as *Eundum est tibi* (ἰτέον ἐστὶ σοι), — *Moriendum est omnibus*. So *Bellutendum est nobis* (τῷ πολέμῳ χρηστέον ἐστὶν ἡμῖν), *we must go to war*. The earlier Latin occasionally has the exact equivalent of the Greek impersonal construction; as *Aeternas poenas timendum est*, Lucr. 1, 112. (See Madvig's Latin Grammar, § 421.)

INTERROGATIVE SENTENCES.

1600. All interrogative pronouns, pronominal adjectives, and adverbs can be used in both direct and indirect questions. The relative *ὅστις* (rarely *ὅς*) and the relative pronominal adjectives (429) may be used in indirect questions. *E.g.*

Τί λέγει; what does he say? Πότε ἦλθεν; when did he come? Πόσα εἶδες; how many did you see? Ἦροντο τί λέγοι (or ὁ τί λέγοι), they asked what he said. Ἦροντο πότε (or ὁπότε) ἦλθεν, they asked when he came. Ὅρᾱς ἡμᾶς, ὅσοι ἐσμέν; do you see how many of us there are? P. Rp. 327^c.

1601. N. The Greek, unlike the English, freely uses two or more interrogatives with the same verb. *E.g.*

Ἡ τίσι τί ἀποδιδούσα τέχνη δικαιοσύνη ἂν καλοῖτο; the art which renders what to what would be called Justice? P. Rp. 332^d. See the five interrogatives (used for comic effect) in D. 4, 36: πρόοιδεν ἕκαστος τίς χορηγός, . . . πότε καὶ παρὰ τοῦ καὶ τί λαβόντα τί δεῖ ποιεῖν, meaning everybody knows who the χορηγός is to be, what he is to get, when and from whom he is to get it, and what he is to do with it.

1602. N. An interrogative sometimes stands as a predicate with a demonstrative; as *τί τοῦτο ἔλεξας; what is this that you said?* (= *ἔλεξας τοῦτο, τί ὄν*; lit. *you said this, being what?*); *τίνας τοὺς δ' εἶσπορῶ; who are these that I see?* E. Or. 1347.

Such expressions cannot be literally translated.

1603. The principal *direct* interrogative particles are *ἄρα* and (chiefly poetic) *ἦ*. These imply nothing as to the answer expected; but *ἄρα οὐ* implies an *affirmative* and *ἄρα μὴ* a *negative* answer. *Οὐ* and *μὴ* are used alone with the same force as with *ἄρα*. So *μῶν* (for *μὴ οὖν*) implies a negative answer, and *οὐκοῦν*, *therefore* (with no negative force), implies an affirmative answer. *E.g.*

*Ἡ σχολὴ ἔσται; will there be leisure? Ἄρ' εἰσὶ τινες ἄξιοι; are there any deserving ones? Ἄρ' οὐ βούλεσθε ἐλθεῖν; or οὐ βούλεσθε ἐλθεῖν; do you not wish to go (i.e. you wish, do you not)? Ἄρα μὴ βούλεσθε ἐλθεῖν; or μὴ (or μῶν) βούλεσθε ἐλθεῖν; do you wish to go (you don't wish to go, do you)? Οὐκοῦν σοι δοκεῖ σύμφορον εἶναι; does it not seem to you to be of advantage? X. C. 2, 4¹⁵. This distinction between *οὐ* and *μὴ* does not apply to questions with the interrogative subjunctive (1358), which allow only *μὴ*.*

1604. Ἄλλο τι ἤ; *is it anything else than?* or (more frequently) ἄλλο τι; *is it not?* is sometimes used as a direct interrogative. *E.g.*

*Ἄλλο τι ἢ ὁμολογοῦμεν; *do we not agree?* (*do we do anything else than agree?*), *P. G.* 470^b. *Ἄλλο τι οὖν δύο ταῦτα ἔλεγες; *did you not call these two?* *ibid.* 495^c.

1605. *Indirect* questions may be introduced by εἰ, *whether*; and in Homer by ἤ or εἰ. *E.g.*

Ἡρώτησα εἰ βούλοιο ἐλθεῖν, *I asked whether he wished to go.* Ὡχέτο πειυσόμενος ἢ που ἔτ' εἴης, *he was gone to inquire whether you were still living, Od.* 13, 415. Τὰ ἐκπώματα οὐκ οἶδα εἰ τούτῳ δῶ (1490), *I do not know whether I shall give him the cups, X. C.* 8, 4¹⁶. (Here εἰ is used even with the subjunctive: see 1491.)

1606. *Alternative* questions (both direct and indirect) may be introduced by πότερον (πότερα) . . . ἤ, *whether . . . or.* *Indirect* alternative questions can also be introduced by εἰ . . . ἢ or εἴτε . . . εἴτε, *whether . . . or.* Homer has ἤ (ἦε) . . . ἦ (ἦε) in direct, and ἤ (ἦε) . . . ἦ (ἦε) in indirect, alternatives, — never πότερον. *E.g.*

Πότερον ἐὰς ἄρχειν ἢ ἄλλον καθίστης; *do you allow him to rule, or do you appoint another?* *X. C.* 3, 1¹². Ἐβουλευέτο εἰ πέμποιν τινας ἢ πάντες ἴοιεν, *he was deliberating whether they should send some or should all go, X. A.* 1, 10⁶.

NEGATIVES.

1607. The Greek has two negative adverbs, οὐ and μή. What is said of each of these generally applies to its compounds, — οὐδεῖς, οὐδέ, οὔτε, etc., and μηδεῖς, μηδέ, μήτε, etc.

1608. Οὐ is used with the indicative and optative in all *independent* sentences, except *wishes*; also in *indirect discourse* after ὅτι and ὥς, and in *causal* sentences.

1609. Ν. In *indirect questions*, introduced by εἰ, *whether*, μή can be used as well as οὐ; as βουλόμενος ἐρέσθαι εἰ μαθὼν τίς τι μεμνημένος μὴ οἶδεν, *wishing to ask whether one who has learnt a thing and remembers it does not know it?* *P. Th.* 163^d. Also, in the second part of an *indirect alternative question* (1606), both οὐ and μή are allowed; as σκοπῶμεν εἰ ἡμῖν πρέπει ἢ οὐ, *let us look and see whether it suits us or not, P. Rp.* 451^d; εἰ δὲ ἀληθὲς ἢ μὴ, *πειράσσομαι μαθεῖν, but I will try to learn whether it is true or not, ibid.* 339^a.

1610. *Μή* is used with the subjunctive and imperative in all constructions, except with the Homeric subjunctive (1355), which has the force of a future indicative. *Μή* is used in all final and object clauses after *ἵνα*, *ὅπως*, etc., with the subjunctive, optative, and indicative; except after *μή*, *lest*, which takes *οὐ*. It is used in all conditional and conditional relative clauses, and in the corresponding temporal sentences after *ἕως*, *πρίν*, etc., in relative sentences expressing a *purpose* (1442), and in all expressions of a wish with both indicative and optative (1507; 1511).

For causal relative clauses with *μή* (also conditional), see 1462.

For *εἰ οὐ* occasionally used in protasis, see 1383, 2.

1611. *Μή* is used with the infinitive in all constructions, both with and without the article, except in *indirect discourse*. The infinitive in indirect discourse regularly has *οὐ*, to retain the negative of the direct discourse; but some exceptions occur (1496).

For *ὥστε οὐ* with the infinitive, see 1451. For *μή* with the infinitive after verbs of *hoping*, *promising*, *swearing*, etc., see 1496.

1612. When a participle expresses a *condition* (1563, 5), it takes *μή*; so when it is equivalent to a conditional relative clause; as *οἱ μὴ βουλόμενοι*, *any who do not wish*. Otherwise it takes *οὐ*. In indirect discourse it sometimes, like the infinitive, takes *μή* irregularly (1496).

1613. Adjectives follow the same principle with participles, taking *μή* only when they do not refer to definite persons or things (i.e. when they can be expressed by a relative clause with an indefinite antecedent); as *οἱ μὴ ἀγαθοὶ πολῖται*, (*any*) *citizens who are not good*, but *οἱ οὐκ ἀγαθοὶ πολῖται* means *special citizens who are not good*.

1614. Participles or adjectives connected with a protasis, a command, or an infinitive which would be negated by *μή*, generally take *μή*, even if they would otherwise have *οὐ*.

1615. When verbs which contain a *negative* idea (as those of *hindering*, *forbidding*, *denying*, *concealing*, and *distrusting*) take the infinitive, *μή* can be added to the infinitive to strengthen the negation. Such a negative cannot be translated in English, and can always be omitted in Greek. For examples, see 1549–1551.

1616. An infinitive which would regularly be negated by μή, either in the ordinary way (1611) or to strengthen a preceding negation (1615), generally takes the double negative μή οὐ if the verb on which it depends itself has a negative.

Thus δίκαιόν ἐστι μή τοῦτον ἀφείναι, *it is just not to acquit him*, if we negative the leading verb, generally becomes οὐ δίκαιόν ἐστι μή οὐ τοῦτον ἀφείναι, *it is not just not to acquit him*. So ὡς οὐχ ὅσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη, *since (as you said) it was a failure in piety for you not to assist justice*, P. Rp. 427^e. Again, εἴργει σε μὴ τοῦτο ποιεῖν (1550), *he prevents you from doing this*, becomes, with εἴργει negated, οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν, *he does not prevent you from doing this*.

1617. N. (a) Μὴ οὐ is used also when the leading verb is interrogative implying a negative; as τί ἐμποδὼν μὴ οὐχὶ ὑβριζομένους ἀποθανεῖν; *what is there to prevent (us) from being insulted and perishing?* X. An. 3, 1¹⁸.

(b) It is sometimes used with participles, or even nouns, to express an exception to a negative (or implied negative) statement; as πόλεις χαλεπαὶ λαβεῖν, μὴ οὐ πολιορκία, *cities hard (i.e. not easy) to capture, except by siege*, D. 19, 123.

1618. When a negative is followed by a simple negative (οὐ or μή) in the same clause, each retains its own force. If they belong to the same word or expression, they make an affirmative; but if they belong to different words, each is independent of the other. *E.g.*

Οὐδὲ τὸν Φορμίωνα οὐχ ὄρα, *nor does he not see Phormio (i.e. he sees Phormio well enough)*, D. 36, 46. Οὐ δὲ ἀπειρίαν γε οὐ φήσεις ἔχειν ὃ τι εἶπης, *it is not surely through inexperience that you will deny that you have anything to say*, D. 19, 120. Εἰ μὴ Πρόξενον οὐχ ὑπεδέξαντο, *if they had not refused to receive Proxenus (had not not-received him)*, D. 19, 74. So μὴ οὖν . . . διὰ ταῦτα μὴ δότω δίκην, *do not then on this account let him escape punishment (do not let him not be punished)*, D. 19, 77.

1619. But when a negative is followed by a compound negative (or by several compound negatives) in the same clause, the negation is strengthened. *E.g.*

Οὐδεὶς εἰς οὐδὲν οὐδενὸς ἂν ἡμῶν οὐδέποτε γένοιτο ἄξιος, *no one of us (in that case) would ever come to be of any value for anything*, P. Ph. 19^b.

For the double negative οὐ μή, see 1360 and 1361. For οὐχ ὅτι, μὴ ὅτι, οὐχ ὅπως, μὴ ὅπως, see 1504.

PART V.

VERSIFICATION.

RHYTHM AND METRE.

1620. Every verse is composed of definite portions called *feet*. Thus we have four feet in each of these verses:—

Φήσο|μεν πρὸς | τοὺς στρα|τηγούς. |

Fár from | mórtal | cáres re|treáting. |

1621. In each foot there is a certain part on which falls a special stress of voice called *ictus* (*stroke*), and another part on which there is no such stress. The part of the foot on which the *ictus* falls is called the *arsis*, and the rest of the foot is called the *thesis*.¹ The regular alternation of *arsis* and *thesis* in successive feet produces the *rhythm* (*harmonious movement*) of the verse.

1622. In this English verse (as in all English poetry) the rhythm depends entirely on the ordinary *accent* of the words, with which the *ictus* coincides. In the Greek verse, however, the *ictus* is entirely independent of the word-accent; and the feet (with the *ictus* marked by dots) are φήσο,—μεν πρὸς,—τοὺς στρα,—τηγούς. In Greek poetry a foot consists of a regular combination of syllables of a certain

¹ The term *ἄρσις* (*raising*) and *θέσις* (*placing*), as they were used by nearly all the Greek writers on Rhythm, referred to the *raising* and *putting down* of the foot in marching, dancing, or beating time, so that *θέσις* denoted the part of the foot on which the *ictus* fell, and *ἄρσις* the lighter part. Most of the Roman writers, however, inverted this use, and referred *arsis* to the raising of the voice and *thesis* to the lowering of the voice in reading. The prevailing modern use of these terms unfortunately follows that of the Roman writers, and attempts to reverse the settled usage of language are apt to end in confusion.

length; and the place of the ictus here depends on the *quantity* (i.e. the length or shortness) of the syllables which compose the foot, the ictus naturally falling upon a long syllable (1629). The regular alternation of long and short syllables in successive feet makes the verse *metrical*, i.e. *measured* in its time. The rhythm of a Greek verse thus depends closely on its metre, i.e. on the *measure* or *quantity* of its syllables.

1623. The fundamental distinction between ancient and most modern poetry is simply this, that in modern poetry the verse consists of a regular combination of *accented* and *unaccented* syllables, while in ancient poetry it consists of a regular combination of *long* and *short* syllables. The *rhythm* is the one essential requisite in the external form of all poetry, ancient and modern; but in ancient poetry, rhythm depends on metre and not on accent; in modern poetry it depends on accent, and the quantity of the syllables (i.e. the metre) is generally no more regarded than it is in prose. Both are equally *rhythmical*; but the ancient is also *metrical*, and its metre is the basis of its rhythm. What is called *metre* in English poetry is strictly only rhythm.

1624. The change from metrical to accentual rhythm can best be seen in modern Greek poetry, in which, even when the forms of the ancient language are retained, the rhythm is generally accentual and the metre is no more regarded than it is in English poetry. These are the first two verses in a modern translation of the *Odyssey*:—

Ψάλλε τὸν | ἄνδρα, Θε|ὰ, τὸν πο|λύτροπον, | ὅστις το|σοῦτους
Τόπους δι|ῆλθε, πορ|θήσας τῆς | Τροίας τὴν | ἔνδοξον | πόλιν.

The original verses are:—

Ἄνδρα μοι | ἔννεπε, | Μοῦσα, πο|λύτροπον, | ὅς μάλα | πολλὰ
Πλάγχθη, | ἐπεὶ Τροί|ης ἱε|ρὸν πτολί|εθρον ἔ|περσεν.

If the former verses set our teeth on edge, it is only through force of *acquired* habit; for these verses have much more of the nature of modern poetry than the Homeric originals, and their rhythm is precisely what we are accustomed to in English verse, where Still stands the | forest pri|meval; but | under the | shade of its | branches is dactylic, and

And the ol|ive of peace | spreads its branch|es abroad is anapaestic.

1625. It is very difficult for us to appreciate the ease with which the Greeks distinguished and reconciled the stress of voice which constituted the ictus and the raising of tone which constituted the word-accent (107, 1). Any combination of the two is now very difficult, and for most persons impossible, because we have only stress of voice to represent both accent and ictus. In reading Greek poetry we usually mark the ictus by our accent, and either neglect the word-accent or make it subordinate to the ictus. Care should always be taken in reading to distinguish the *words*, not the *feet*.

FEET.

1626. 1. The unit of measure in Greek verse is the short syllable (υ), which has the value of ♪ or an $\frac{1}{8}$ note in music. This is called a *time* or *mora*. The long syllable (—) has generally twice the length of a short one, and has the value of a $\frac{1}{4}$ note or ♩ in music.

2. But a long syllable sometimes has the length of three shorts, and is called a *triseme* (⏟), and sometimes that of four shorts, and is called a *tetraseme* (⏟). The triseme has the value of ♩ in music, and the tetraseme that of ♩ .

1627. Feet are distinguished according to the number of *times* which they contain. The most common feet are the following:—

1. Of Three Times (in $\frac{3}{8}$ time).

Trochee	— υ	φαῖνε	♩ ♩
Iambus	υ —	ἔφην	♩ ♩
Tribrach	υ υ υ	λέγετε	♩ ♩ ♩

2. Of Four Times (in $\frac{4}{8}$ or $\frac{2}{4}$ time).

Dactyl	— υ υ	φαίνετε	♩ ♩ ♩
Anapaest	υ υ —	σέβομαι	♩ ♩ ♩
Spondee	— —	εἰπών	♩ ♩

3. Of Five Times (in $\frac{5}{8}$ time).

Cretic	— υ —	φαίνετω	♩ ♩ ♩
Paeon primus	— υ υ υ	ἐκτρέπετε	♩ ♩ ♩ ♩
Paeon quartus	υ υ υ —	καταλέγω	♩ ♩ ♩ ♩
Bacchius	υ — —	ἀφεγγής	♩ ♩ ♩
Antibacchius	— — υ	φαίνητε	♩ ♩ ♩

4. Of Six Times (in $\frac{6}{8}$ or $\frac{3}{4}$ time).

Ionic <i>a maiore</i>	— — ∪ ∪	ἐκλείπετε	
Ionic <i>a minore</i>	∪ ∪ — —	προσιδέσθαι	
Choriambus	— ∪ ∪ —	ἐκτρέπομαι	
Molossus (rare)	— — —	βουλεύων	

5. A foot of four shorts (∪ ∪ ∪ ∪) is called a *proceleusmatic*, and one of two shorts (∪ ∪) a *pyrrhic*.

For the dochmius, ∪ — — ∪ —, see 1691. For the epitrite, see 1684.

1628. The feet in $\frac{3}{8}$ time (1), in which the arsis is twice as long as the thesis, form the *double* class (γένος διπλάσιον), as opposed to those in $\frac{2}{4}$ time (2), in which the arsis and thesis are of equal length, and which form the *equal* class (γένος ἴσον). The more complicated relations of arsis and thesis in the feet of five and six times are not considered here.

1629. The ictus falls naturally on a long syllable. The first syllable of the trochee and the dactyl, and the last syllable of the iambus and the anapaest, therefore, form the arsis, the remainder of the foot being the thesis; as ∠ ∪, ∠ ∪ ∪, ∪ ∠, ∪ ∪ ∠.

1630. When a long syllable in the arsis is resolved into two short syllables (1631), the ictus properly belongs on the two taken together, but in reading it is usually placed on the first. Thus a tribrach used for a trochee (∠ ∪) is ∪ ∪ ∪; one used for an iambus (∪ ∠) is ∪ ∪ ∪. Likewise a spondee used for a dactyl is ∠ —; one used for an anapaest is — ∠. So a dactyl used for an anapaest (— ∪ ∪ for — — for ∪ ∪ —) is — ∪ ∪. The only use of the tribrach and the chief use of the spondee are (as above) to represent other feet which have their arsis naturally marked by a long syllable.

RESOLUTION AND CONTRACTION. — IRRATIONAL TIME. — ANACRUSIS. — SYLLABA ANCEPS.

1631. A long syllable, being naturally the metrical equivalent of two short ones (1626), is often resolved into these; as when a tribrach ∪ ∪ ∪ stands for a trochee — ∪ or an iambus ∪ —. On the other hand, two short syllables are often contracted into one long syllable; as when a spondee

-- stands for a dactyl $\text{—} \cup \cup$ or an anapaest $\cup \cup \text{—}$. The mark for a long resolved into two shorts is $\text{—} \cup$; that for two shorts contracted into one long is — .

1632. 1. When a long syllable has the measure of three or four short syllables (1626, 2), it may represent a whole foot: this is called *syncope*. Thus a triseme ($\text{—} = \text{♪}$) may represent a trochee ($\text{—} \cup$), and a tetraseme ($\text{—} = \text{♩}$) may represent a dactyl ($\text{—} \cup \cup$).

2. An apparent trochee ($\text{—} \cup$), consisting of a *triseme* (—) and a short syllable, may be the equivalent of a dactyl or a spondee, that is, a foot of *four* times. This is called a *long* trochee, or a *Doric* trochee (see 1684).

1633. On the other hand, a long syllable may in certain cases be *shortened* so as to take the place of a short syllable. Such a syllable is called *irrational*, and is marked $>$. The foot in which it occurs is also called *irrational* ($\pi\omicron\upsilon\delta\varsigma \acute{\alpha}\lambda\omicron\gamma\omicron\varsigma$). Thus, in $\acute{\alpha}\lambda\lambda' \acute{\alpha}\pi' \acute{\epsilon}\chi\theta\rho\omega\nu$ ($\text{—} \cup \text{—} >$), the apparent spondee which takes the place of the second trochee is called an *irrational trochee*; in $\delta\omicron\upsilon\nu\alpha\iota \delta\acute{\iota}\kappa\eta\nu$ ($> \text{—} \cup \text{—}$) that which takes the place of the first iambus is called an *irrational iambus*.

1634. A similar shortening occurs in the so-called *cyclic* dactyl (marked $\text{—} \cup \cup$) and *cyclic* anapaest (marked $\cup \cup \text{—}$), which have the time of only three short syllables instead of four. The cyclic dactyl takes the place of a trochee $\text{—} \cup$, especially in *logaoedic* verses (1679). The cyclic anapaest takes the place of an iambus $\cup \text{—}$, and is found especially in the iambic trimeter of comedy (1658).

1635. An *anacrusis* ($\acute{\alpha}\nu\acute{\alpha}\kappa\rho\nu\omicron\upsilon\varsigma$, *upward beat*) consists of a single syllable (which may be long, short, or irrational) or of two short syllables, prefixed to a verse which begins with an arsis.

1636. The last syllable of every verse is common, and it may be made long or short to suit the metre, without regard to its usual quantity. It is called *syllaba anceps*. But the continuous *systems* described in 1654, 1666, and 1677 allow this only at the end of the system.

RHYTHMICAL SERIES. — VERSE. — CATALEXIS. — PAUSE.

1637. A *rhythmical series* is a continuous succession of feet of the same measure. A *verse* may consist of one such series, or of several such united.

Thus the verse

πολλὰ τὰ δεινὰ, κούδεν ἀνθρώπου δεινότερον πέλει

consists of a First Glyconic (1682, 4), $\cup \cup | _ \cup | _ \cup | _$ (at the end of a verse, $\cup \cup | _ \cup | _ \cup | _ \wedge$), followed by a Second Glyconic, $_ \succ | _ \cup | _ \cup | _ \wedge$. Each part forms a series, the former ending with the first syllable of ἀνθρώπου (see above); and either series might have formed a distinct verse.

1638. The verse must close in such a way as to be distinctly marked off from what follows.

1. It must end with the end of a word.

2. It allows the last syllable (*syllaba anceps*) to be either long or short (1636).

3. It allows *hiatus* (34) before a vowel in the next verse.

1639. A verse which has an unfinished foot at the close is called *catalectic* (καταληκτικός, *stopped short*). A complete verse is called *acatalectic*.

1640. 1. If the omitted syllable or syllables in a catalectic verse are the thesis of the foot (as in trochaic and dactylic verses), their place is filled by a *pause*. A pause of one *time*, equivalent to a short syllable ($\cup$), is marked $\wedge$ (for Δ , the initial of λείμμα); a pause of two *times* ($_$) is marked $\overline{\wedge}$.

2. But in catalectic iambic and anapaestic verses, the thesis of the last foot is lost, and the place is filled by prolonging the preceding arsis: thus we have $\cup _ _$ (not $\cup _ \cup \wedge$) as the catalectic form of $\cup _ \cup _$; and $\cup \cup _ _$ (not $\cup \cup _ \cup \cup \overline{\wedge}$) as that of $\cup \cup _ \cup _$. (See 1664 and 1665.)

1641. A verse measured by dipodies (1646) is called *brachycatalectic* if it wants a complete foot at the end, and *hypercatalectic* if it has a single syllable beyond its last complete dipody.

CAESURA AND DIAERESIS.

1642. 1. *Caesura* (i.e. *cutting*) of the foot occurs whenever

a word ends before a foot is finished; as in three cases in the following verse:—

πολλὰς | δ' ἰφθί|μους ψῦ|χὰς Ἄϊ|δι προ|αψεν.

2. This becomes important only when it coincides with the *caesura of the verse* (as after ἰφθίμους). This caesura is a pause within a foot introduced to make the verse more melodious or to aid in its recital. In some verses, as in the iambic trimeter acatalectic (1658) and the heroic hexameter (1669), it follows definite principles.

1643. When the end of a word coincides with the end of a foot, the double division is called *diaeresis* (διαίρεσις, *division*); as after the first foot in the line just quoted. Diaeresis becomes important only when it coincides with a natural pause produced by the ending of a rhythmic series; as in the trochaic tetrameter (1651) and the dactylic pentameter (1670).

1644. The following verse of Aristophanes (*Nub.* 519), in trochaic ($\frac{3}{8}$) rhythm, shows the irrational long (1633) in the first, second, and sixth feet; the cyclic dactyl (1634) in the third; syncope (1632) in the fourth; and at the end catalexis and pause (1639; 1640), with *syllaba anceps* (1636).

τᾶλ|η|θῆ | νῆ | τὸν Διό|νυ||σον τὸν | ἐκ|θρέ|ψαντα | με.

—>|—>|—υ|—||—υ|—>|—υ|—Λ

A rhythmical series (1637) ends with the penult of Διόνῡσον. This is a *logaoedic* verse, called *Eupolidēan* (1682, 7).

VERSES.

1645. Verses are called *Trochaic*, *Iambic*, *Dactylic*, etc., from their fundamental foot.

1646. In most kinds of verse, a *monometer* consists of one foot, a *dimeter* of two feet, a *trimeter*, *tetrameter*, *pentameter*, or *hexameter* of three, four, five, or six feet. But in trochaic, iambic, and anapaestic verses, which are measured by *dipodies* (i.e. *pairs of feet*), a monometer consists of one *dipody* (or two feet), a dimeter of four feet, a trimeter of six feet, and a tetrameter of eight feet.

1647. When trochaic or iambic verses are measured by single feet, they are called *tripodies*, *tetrapodies*, *hexapodies*, etc. (as having three, four, six, etc. feet). Here irrational syllables (1633) seldom occur. (See 1656.)

1648. Rhythms are divided into *rising* and *falling* rhythms. In rising rhythms the arsis follows the thesis, as in the iambus and anapaest; in falling rhythms the thesis follows the arsis, as in the trochee and the dactyl.

1649. In Greek poetry, the same kind of verse may be used *by the line* (κατὰ στίχον), that is, repeated continuously, as in the heroic hexameter and the iambic trimeter of the drama. Secondly, similar verses may be combined into distichs (1670) or into simple systems (1654). Verses of both these classes were composed for recitation or for simple chanting. Thirdly, in lyric poetry, which was composed to be sung to music, verses may be combined into *strophes* of complex rhythmical and metrical structure, with *antistrophes* corresponding to them in form. A strophe and antistrophe may be followed by an epode (*after-song*) in a different metre, as in most of the odes of Pindar.

TROCHAIC RHYTHMS.

1650. Trochaic verses are generally measured by dipodies (1646). The irrational trochee $\angle >$ (1633) in the form of a spondee can stand in the *second* place of each trochaic dipody except the last, that is, in the *even* feet (second, fourth, etc.), so that the dipody has the form $\angle \cup \angle \cup$. An apparent anapaest ($\cup \cup >$ for $\angle >$) is sometimes used as the equivalent of the irrational trochee. The cyclic dactyl $\angle \cup \cup$ (1634) sometimes stands for the trochee in proper names in both parts of the dipody, except at the end of the verse.

The tribrach ($\cup \cup \cup$) may stand for the trochee (1631) in every foot except the last.

1651. The chief trochaic verse which is used *by the line* (1649) is the TETRAMETER CATALECTIC, consisting of seven feet and a syllable, divided into two rhythmical series (1637) by a diaeresis (1643) after the second dipody. *E.g.*

- (1) ὦ σοφώτα | τοι θεᾶται, || δεῦρο τὸν νοῦν | πρόσχετε.¹
 _ _ _ _ | _ _ _ > || _ _ _ > | _ _ _ ^
- (2) κατὰ σελήνην | ὡς ἄγειν χρὴ || τοῦ βίου τὰς | ἡμέρας.²
 _ _ _ _ > | _ _ _ > || _ _ _ > | _ _ _ ^
- (3) ξύγγονόν τ' ἐμὴν Πυλάδην τε || τὸν τάδε ξυνδρῶντά μοι.³
 _ _ _ _ | _ _ _ _ || _ _ _ > | _ _ _ ^

Notice the tribrach in the first place of (2), and the cyclic dactyl in the third place of (3).

This verse is familiar in English poetry, as

Tell me not in mournful numbers, life is but an empty dream.

1652. The *lame* tetrameter (σχαζών), called Hipponactean from Hipponax (see 1663), is the preceding verse with the last syllable but one long. *E.g.*

ἀμφιδέξιος γάρ εἰμι κοῦχ ἁμαρτάνω κόπτων.⁴
 _ _ _ _ | _ _ _ _ | _ _ _ _ | _ _ _

1653. The following are some of the more important lyric trochaic verses:—

1. Tripody acatalectic (the Ithyphallic):

μήποτ' ἐκτακείη.⁵ _ _ _ _ _ (1647)

2. Tripody catalectic:

ὅς γε σὰν λιπών.⁶ _ _ _ _ ^

3. Tetrapody or dimeter acatalectic:

τοῦτο τοῦ μὲν ἦρος ἀεὶ _ _ _ _ | _ _ _ _
 βλαστάνει καὶ σῦκοφαντεῖ.⁷ _ _ _ > | _ _ _ _

4. Tetrapody or dimeter catalectic:

δεινὰ πράγματ' εἶδομεν.⁸ _ _ _ _ | _ _ _ ^
 ἀσπίδας φυλλορροεῖ.⁹ _ _ _ > | _ _ _ ^

5. Hexapody or trimeter catalectic:

ἄρπαγαὶ δὲ διαδρομῶν ὁμαίμονες.¹⁰
 _ _ _ _ | _ _ _ _ | _ _ _ ^

¹ Ar. N. 575.

⁴ Hippon. 83.

⁷ Ar. Av. 1478, 1479.

¹⁰ A. Se. 351.

² *ibid.* 626.

⁵ A. Pr. 535.

⁸ *ibid.* 1472.

³ E. Or. 1535.

⁶ S. Ph. 1215.

⁹ *ibid.* 1481.

1654. A stanza consisting of a series of dimeters acatalectic (1653, 3), rarely with an occasional monometer ($— \cup — \cup$), and ending in a dimeter catalectic (1653, 4), is called a trochaic *system*. *E.g.*

ταῦτα μὲν πρὸς ἀνδρός ἐστι	$— \cup — \cup — \cup — \cup$
νοῦν ἔχοντος καὶ φρένας καὶ	$— \cup — > — \cup — >$
πολλὰ περιπεπλευκός. ¹	$— \cup \cup \cup — \cup — \wedge$

For iambic and anapaestic systems, formed on the same principle, see 1666 and 1677. See also 1636.

1655. The following contain examples of syncopated trochaic verses (1632, 1):—

νῦν καταστροφὰί νέων	$— \cup — \cup — \cup — \wedge$
θεσμίων, εἰ κρατήσῃ δίκη τε καὶ βλάβῃ	$— \cup \cup — \cup \cup — \cup — \cup — \cup — \wedge$
τοῦδε μητροκτόνου. ²	$— \cup \cup — \cup — \wedge$
δωμάτων γὰρ εἰλόμαῖν	$— \cup — \cup — \cup — \wedge$
ἀνατροπᾶς, ὅταν Ἀρης τιθασὸς ὦν φίλον ἔλῃ. ³	$\cup \cup \cup \cup \cup \cup \cup \cup \cup \cup \cup \cup \cup \cup \cup — \wedge$

1656. In lyric trochaic and iambic verses, the irrational syllable is found chiefly in comedy, and is avoided in tragedy.

IAMBIC RHYTHMS.

1657. Iambic verses are generally measured by dipodies (1646). The irrational iambus $> \prec$ (1633) in the form of a spondee can stand in the *first* place of each iambic dipody, that is, in the *odd* places (first, third, etc.), so that the dipody has the form $\cup \prec \cup \prec$. An apparent dactyl ($> \cup \cup$ for $> \prec$) is sometimes used as the equivalent of the irrational iambus; and the cyclic anapaest $\cup \cup \prec$ (1634) is used for the iambus in both parts of the dipody, except in the last foot, especially by the Attic comedians (1658). The tribrach ($\cup \cup \cup$) may stand for the iambus in every foot except the last.

1658. The most common of all iambic verses is the TRIMETER ACATALECTIC, in which most of the dialogue of

¹ Ar. R. 534 ff.

² A. Eu. 490 ff.

³ *ibid.* 354 ff.

1662. The Iambic Trimeter appears in English as the Alexandrine, which is seldom used except at the end of a stanza:—

And hópe to mér|it Heáven by mák|ing Eárrh a Héll.

1663. The *lame* trimeter (σχαζών), called the *Choliambus* and the *Hipponactean* (see 1652), is the preceding verse with the last syllable but one long. It is said to have been invented by Hipponax (about 540 B.C.), and it is used in the newly discovered mimes of Herondas. *E.g.*

ἀκούσαθ' Ἰππώνακτος· οὐ γὰρ ἀλλ' ἦκω.¹

οὕτω τί σοι δοίησαν αἱ φίλαι Μοῦσαι.²

⏏ — ⏏ — | ⏏ — ⏏ — | ⏏ — — —

1664. The TETRAMETER CATALECTIC, consisting of seven feet and a syllable, is common in Attic comedy. There is a regular *diaeresis* (1643) after the second dipody, where the first rhythmical series ends (1637).

εἶπερ τὸν ἄνδρ' | ὑπερβαλεῖ, || καὶ μὴ γέλωτ' | ὀφλήσεις.³
 > ⏏ — | ⏏ ⏏ — || > ⏏ — | ⏏ — — (1640, 2)

In English poetry we have

A captain bold | of Halifax, || who lived in coun|try quarters.

1665. The following are some of the more important lyric iambic verses:—

1. Dipody or monometer:

τί δῆθ' ὀργᾶς;⁴ ⏏ — ⏏ —

2. Tripody (acatalectic and catalectic):

τί τῶνδ' ἄνευ κακῶν;⁵ ⏏ — ⏏ — ⏏ —

ἐπ' ἄλλο πῆδᾶ.⁶ ⏏ — ⏏ — —

3. Dimeter (acatalectic and catalectic):

ἱαλτὸς ἐκ δόμων ἔβαν.⁷ ⏏ ⏏ — | ⏏ ⏏ —

ζηλῶ σε τῆς | εὐβουλίας.⁸ > — ⏏ — | > — ⏏ —

καὶ τὸν λόγον | τὸν ἤττω.⁹ > — ⏏ — | ⏏ — — (1640, 2)

¹ Hipp. 47.

² Herond. 3, 1.

³ Ar. N. 1035.

⁴ *ibid.* 1098.

⁵ A. Ag. 211.

⁶ Ar. N. 703.

⁷ A. Ch. 22.

⁸ Ar. Ach. 1008.

⁹ Ar. N. 1452.

τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;¹

— — | — υ υ | — υ υ | — υ υ, | — — | — υ

εἰπέ μοι, ὦ Κορύδων, τίνος αἰ βόες; ἦρα Φιλώνδα;²

— υ υ | — υ υ | — υ υ | — υ υ, | — υ υ | — υ

1670. The ELEGIAC DISTICH consists of an heroic hexameter followed by the so-called *Elegiac pentameter*. This last verse consists really of two dactylic trimeters with syncope (1632, 1) or catalexis in the last measure; as —

Παλλὰς Ἀ|θηναί|η || χεῖρας ὕ|περθεν ἔ|χει.³

— υ υ | — — | — || — υ υ | — υ υ | — π

At the end of the pentameter verse the pause (π) takes the place of syncope (—) in the middle. The verse probably arose from a repetition of the first *penthemim* (πενθ-ημι-μερές, *five half-feet*) of the hexameter. But *syllaba anceps* and hiatus are not allowed after the first trimeter, but only at the end of the verse (1638). The last two complete feet are always dactyls. A diaeresis (1643) divides the two parts of the verse. The pentameter is never used by itself.

1671. The following is an Elegiac Distich:—

τίς δὲ βί|ος τί δὲ | τερπνὸν ἄ|νευ χρῶ|σέης Ἀφρο|δίτης;

τεθναί|ην ὅτε | μοι || μηκέτι | ταῦτα μέ|λοι.⁴

— υ υ | — υ υ | — υ υ | — — | — υ υ | — —

— — | — υ υ | — || — υ υ | — υ υ | — π

1672. In the Homeric verse a long vowel or a diphthong in the thesis (not in the arsis) is often shortened at the end of a word when the next word begins with a vowel. This sometimes occurs in the middle of a word. *E.g.*

ὦ πόποι, | ἦ μάλα | δὴ μετε|βούλευ|σαν θεοὶ | ἄλλως.⁵

χρῶσέφ' ἄ|νὰ σκή|πτρῳ, καὶ | λίσσετο | πάντας Ἀ|χαιοὺς (see 47, 1).⁶

βέβληαι, οὐδ' ἄλιον βέλος ἔκφυγεν, ὥς ὄφελόν τοι.⁷

But ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργεῖ, τηλόθι πάτρης.⁸

¹ *Il.* 1, 202.

² *Theoc.* 4, 1.

³ *Solon*, 4, 4.

⁴ *Mimn.* 1, 1 and 2.

⁵ *Od.* 5, 286.

⁶ *Il.* 1, 15.

⁷ *Il.* 11, 380.

⁸ *Il.* 1, 30.

1673. When a short vowel stands in Homer where a long one is required by the verse, it may be explained in various ways.

1. By supposing λ, μ, ν, ρ, or σ to be doubled at the beginning of certain words; as πολλά λισσομένω (— — — υ υ —), *Il.* 22, 91 (we have ἐλλίσσεται in *Il.* 6, 45).

2. By the original presence of *f* making position (see 3; 90; 91); as τοῖόν φοι πῦρ (— — — —), *Il.* 5, 7. So before δίδω, *fear*, and other derivatives of the stem δφει-, and before δῆν (for δφην).

3. By a pause in the verse (1642, 2) prolonging the time; as in

φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἥμαρ.¹

— — —, υ υ — υ υ — — — υ υ — —

1674. The following are some of the chief lyric dactylic verses: —

1. Dimeter:

μυστοδό κος δόμος ²	— υ υ — υ υ
μοῖρα δι ώκει ³	— υ υ — —

2. Trimeter (acatalectic and catalectic):

παμπρέπτοις ἐν ἔδραισιν. ⁴	— — — υ υ — —
παρθένοι ὀμβροφό ροι ⁵	— υ υ — υ υ — —

With anacrusis (1635):

ἐγείνατο μὲν μόρον αὐτῷ	υ : — υ υ — υ υ — —
πατροκτόνον Οἰδιπόδαν. ⁶	υ : — υ υ — υ υ — —

3. Tetrameter (acatalectic and catalectic):

πέμπε ξὺν δορὶ καὶ χερὶ πράκτορι. ⁷	— — — υ υ — υ υ — υ υ
οὐρανί οις τε θε οῖς δω ρήματα. ⁸	— υ υ — υ υ — — — υ υ
ἔλθετ' ἐ ποψόμε ναι δύν αμιν. ⁹	— υ υ — υ υ — υ υ — —

ANAPAESTIC RHYTHMS.

1675. Anapaestic verses are generally measured by dipodies (1646). The spondee and the dactyl (— — and — υ υ) may stand for the anapaest.

The long syllable of an anapaest is rarely resolved into two short, making υ υ υ υ for υ υ —.

¹ *Od.* 10, 269.

⁴ *A. Ag.* 117.

⁷ *A. Ag.* 111.

² *Ar. N.* 303.

⁵ *Ar. N.* 299.

⁸ *Ar. N.* 305.

³ *E. Her.* 612.

⁶ *A. Se.* 751, 752.

⁹ *Ar. R.* 879.

1676. The following are the most common anapaestic verses : —

1. The monometer :

τρόπον αἰ γυπιδῶν. ¹	υ υ — υ υ —
καὶ θέμις αἰνεῖν. ²	— υ υ — —
σύμφω νος ὁμοῦ. ³	— — υ υ —

2. The dimeter acatalectic :

μέγαν ἐκ θῦμοῦ κλάζον τες Ἄρη. ⁴	υ υ — — — — — υ υ —
οἷτ' ἐκ πατίοις ἄλγεσι παίδων. ⁵	— — υ υ — — — υ υ — —

And the ὄlive of peáce | sends its bránch|es abroáð.

3. The dimeter catalectic, or *paroemiac* :

ἦραν στρατιῶ τιν ἄρω γῇ. ⁶	— — υ υ — υ υ □ — (1640, 2)
οὔτω πλουτή σετε πάν τες. ⁷	— — — — υ υ □ —

The Lórd | is advánc|ing. Prepáre | ye!

4. The TETRAMETER CATALECTIC, consisting of seven feet and a syllable, or of the two preceding verses combined. There is a regular diaeresis after the second dipody. This verse is frequently used *by the line* (1649) in long passages of Aristophanes.

πρόσχετε τὸν νοῦν τοῖς ἀθανάτοις ἡμῖν, τοῖς αἰ ὲν εἰσὶν,	
τοῖς αἰθερίοις, τοῖσιν ἀγήρως, τοῖς ἄφθιτα μη δομένοισιν. ⁸	
— υ υ — — υ υ — — — υ — υ υ □ —	

1677. AN ANAPAESTIC SYSTEM consists of a series of anapaestic dimeters acatalectic, with occasionally a monometer, ending always with the *paroemiac* (or dimeter catalectic). These are very frequently employed in both tragedy and comedy. *E.g.*

δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου	υ υ — υ υ — υ υ — υ υ —
μέγας ἀντίδικος,	υ υ — υ υ —
Μενέλαος ἀναξ ἡδ' Ἀγαμέμνων,	υ υ — υ υ — — — υ — —
διθρόνου Διόθεν καὶ δισκῆπτρου	υ υ — υ υ — — — — —
τῆμης ὄχυρὸν ζεῦγος Ἀτρειδᾶν,	— — υ υ — — υ υ — —
στόλον Ἀργείων χίλιοναύτᾶν	υ υ — — — — υ υ — —
τῆσδ' ἀπὸ χώρας	— υ υ — — —
ἦραν, στρατιῶτιν ἄρωγῇ. ⁹	— — υ υ — υ υ □ —

¹ A. Ag. 49. ² Ar. Av. 221. ³ *ibid.* 50. ⁴ Ar. Av. 736. ⁵ A. Ag. 40–47
⁶ *ibid.* 98. ⁷ A. Ag. 48. ⁸ *ibid.* 47. ⁹ *ibid.* 689.

1678. Anapaestic systems are especially common in march movements in tragedy, where they were probably chanted by the leader of the chorus, as in the *πάροδος*.

LOGAOEDIC RHYTHMS.

1679. Logaoedic rhythm is a rhythm in $\frac{3}{8}$ time, having the trochee as its foundation, but admitting great freedom of construction. Besides the trochee — ∪, it admits the irrational trochee — >, the tribrach ∪ ∪ ∪, the cyclic dactyl ∪ ∪, and the triseme (1632, 1) or syncopated trochee —. These are all equivalent feet, of three times (= ∪ ∪ ∪).

1680. The first foot of a logaoedic verse allows special freedom. It may be a trochee or an irrational trochee — >, and sometimes a tribrach ∪ ∪ ∪. An apparent iambus (probably with ictus ∪ —) sometimes occurs (1682, 7). Great license is here permitted in using different forms in strophe and antistrophe, even in verses which otherwise correspond precisely: see 1682, 7.

When a logaoedic verse has more than one rhythmical series (1637), the first foot of each series has this freedom of form (see 1682, 7).

1681. An anacrusis (1635) may introduce any logaoedic verse.

1682. The following are some of the most important logaoedic verses which have special names:—

1. *Adonic*: *σύμμαχος ἔσσο*.¹ ∪ ∪ | — ∪ This is the final verse of the Sapphic stanza (6).

2. *First Pherecratic*: *ἑπταπύλοισι Θήβαις*.² ∪ ∪ | — ∪ | — ∪
Catal. *ἄς τρέμομεν λέγειν*.³ ∪ ∪ | — ∪ | — ^

3. *Second Pherecratic*: *παιδὸς δύσφορον ἄτᾱν*.⁴ — > | ∪ ∪ | — ∪
Catal. *ἐκ μὲν δὴ πολέμων*.⁵ — > | ∪ ∪ | — ^

4. *Glyconic*: (Three forms):

(a) *ἔπι ἄναξ Πόσειδον, φῖ*.⁶ ∪ ∪ | — ∪ | — ∪ | — ^
(b) *Θήβαι τῶν προτέρων φάος*.⁷ — > | ∪ ∪ | — ∪ | — ^
(c) *φῶτα βάντα πανσαγία*.⁸ — ∪ | — ∪ | ∪ ∪ | — ^

¹ Sapph. 1, 28.

⁴ S. Aj. 643.

⁷ S. An. 101.

² Pind. Py. 11, 11.

⁵ S. An. 150.

⁸ *ibid.* 107.

³ S. O. C. 129.

⁶ Ar. Eq. 551.

5. Three *Alcaics*, which form the *Alcaic stanza* (*a, a, b, c*):

(a) ἀσυνέτημι τῶν ἀνέμων στάσιν ·

⌣ : — υ | — υ | — υ | — υ | — ^

(a) τὸ μὲν γὰρ ἐνθεν κύμα κυλίνδεται

⌣ : — υ | — > | — υ | — υ | — ^

(b) τὸ δ' ἐνθεν · ἄμμες δ' ἂν τὸ μέσσον

⌣ : — υ | — > | — υ | — υ

(c) νᾶϊ φορήμεθα σὺν μελαίνα.¹

— υ | — υ | — υ | — υ

Compare in Horace (Od. 1, 9):

Vides ut alta stet nive candidum

Soracte, nec iam sustineant onus

Silvae laborantes, geluque

Flumina constiterint acuto.

6. *Sapphic*: ποικι|λόθρον' | ἀθάνατ' | ἸΑφρο|δίτᾱ.²

— υ | — υ | — υ | — υ | — υ
— > | — > | — > | — > | — >

Three *Sapphics* and an *Adonic* (1) form the *Sapphic stanza*.

7. *Eupolidēan*: ὦ θε|ώμε|νοι, κατε|ρω || πρὸς δ|μᾶς ἐ|λευθε|ρωσ.³

— υ | — υ | — υ | — υ || — υ | — υ | — υ | — υ
— > | — > | — > | — > || — > | — > | — υ | — ^
— υ | — υ | — υ | — υ || — υ | — υ | — υ | — υ
— υ | — υ | — υ | — υ || — υ | — υ | — υ | — υ

(See 1644.)

The *Eupolidean* verse is used by the line in comedy; as in *Ar. Nub.* 518–562.

1683. The first strophe of the first Olympic ode of Pindar is given as an example of the free use of logaoedics in lyric poetry.

ἄριστον μὲν ὕδωρ, ὃ δὲ || χρῦσος αἰθόμενον πῦρ

υ : — υ | — υ | — υ | — υ || — υ | — υ | — υ | — υ

ἄτε διαπρέπει || νυκτὶ μεγάνορος ἕξοχα πλούτου ·

— υ | — υ | — υ | — υ || — υ | — υ | — υ | — υ

εἰ δ' ἄεθλα γάρυεν

— υ | — υ | — υ | — υ | — ^

¹ *Alcae.* 18, 1–4.

² *Sapph.* 1, 1.

³ *Ar. N.* 518.

ἔλδαι, φίλον ἦτορ,

— υ | ~ υ | — υ

μηκέτ' ἀελίου σκόπει

— υ | — υ | — υ | — Λ

ἄλλο θαλπνότερον ἐν ἀμέ||ρα φάεννον ἄστρον ἐρή||μᾶς δι' αἰθέρος,

— υ | — υ | υ υ υ | — υ || — υ | — υ | ~ υ | — υ | — υ | — Λ

μήδ' Ὀλυμπίᾳς ἀγῶνα || φέρτερον αὐδάσομεν·

— υ | — υ | — υ | — υ || ~ υ | — υ | — υ | — Λ

ὅθεν ὁ πολύφατος ὕμνος ἀμφιβάλλεται

υ : υ υ υ | υ υ υ | — υ | — υ | — Λ

σοφῶν μητίεσσι, κελαδεῖν

υ ~ υ | — υ | — υ | υ υ υ | — Λ

Κρόνου παῖδ', ἐς ἀφνεῖν ἰκομένους

υ : — υ | — υ | — υ | — υ | υ υ υ | — Λ

μάκαιραν Ἰέρωνος ἐστίαν.

υ : — υ | υ υ υ | — υ | — υ | — Λ

DACTYLO-EPITRITIC RHYTHMS.

1684. 1. About half of the odes of Pindar are composed in a measure called *dactylo-epitritic*, which consists of dactyls, with their equivalent spondees and syncopated forms (—), and epitrites. The epitrite (— υ — —) is composed of a long (or Doric) trochee (— υ, see 1632, 2) and a spondee. The dactylic parts of the verse generally have the form — υ υ — υ υ — — or (catalectic) — υ υ — υ υ — —. The epitrite also may be catalectic, — υ — —. The verse may have an anacrusis.

2. It will be noticed that in this verse the long trochee (— υ) has the same length as the dactyl and the dactyl has its full time, while in logaoedic verse the trochee has its ordinary time and the dactyl is cyclic (equivalent in time to the trochee).

1685. The first strophe of Pindar's third Olympic ode is an example of this measure:—

Τυνδαρίδαις τε φιλοξείνοις ἀδεῖν καλ||λιπλοκάμῳ θ' Ἑλένα

— υ υ | — υ υ | — — | — υ — — || — υ υ | — υ υ | — —

κλεινὰν Ἀκράγαντα γεραίρων εὐχομαι,

— : — υ υ | — υ υ | — — | — υ — —

Θήρωνος Ὀλυμπιονίκᾱν || ὕμνον ὀρθώσαις, ἀκαμαντοπόδων

— : — υ υ | — υ υ | — — || — υ — — | — υ υ | — υ υ | — —

ἵππων ἄωτον. || Μοῖσα οὕτω μοι παρεστᾶ||κοι νεοστίγαλον εὐρόντι τρόπον

— : — υ — — || — υ — — | — υ — — || — υ υ | — υ υ | — — | — υ — —

Δωρίῳ φω||νᾶν ἐναρμόξαι πεδίλῳ.

— υ — — || — υ — — | — υ — —

RHYTHMS WITH FEET OF FIVE OR SIX TIMES.

1686. Some of the more important rhythms with feet of five or six times (1627, 3 and 4) are the following: —

1687. 1. *Choriambic* rhythms, with the choriambus — υ υ — as the fundamental foot: —

παῖδα μὲν αὐ|τᾶς πόσιν αὐ|τᾶ θεμένᾱ.¹

— υ υ — | — υ υ — | — υ υ —

δεινὰ μὲν οὖν, δεινὰ τaráσσει σοφὸς οἰωνοθέτᾱς.²

— υ υ — | — υ υ — | — υ υ — | — υ υ —

2. *Choriambic* verses of this class are rare. Most verses formerly called choriambic are here explained as logaoedic (1682).

1688. 1. *Ionic* rhythms, with the ionic *a minore* υ υ — — as the fundamental foot, admitting also the equivalent υ υ □ (1626, 2): —

πεπέρᾱκεν|μὲν ὁ περσέ|πτολις ἦδη

βασιλείως | στρατὸς εἰς ἀν|τίπορον γεί|τονα χώρᾱν,

λινοδέσμῳ | σχεδία πορ|θμὸν ἀμείψᾱς

Ἄθαμαν|τίδος Ἑλλᾱς.³

υ υ / — | υ υ / — | υ υ / —

υ υ — — | υ υ — — | υ υ — — | υ υ — —

υ υ — — | υ υ — — | υ υ — —

υ υ □ | υ υ — —

2. A double trochee — υ — υ often takes the place of the two long syllables and the two following shorts. This is called *anacłāsis* (ἀνάκλασις, *breaking up*), as it breaks up the feet. *E.g.*

τίς ὁ κραιπνῶ | ποδὶ πηδῇ|ματος εὐπε|τοῦς ἀνάσσω;⁴

υ υ — — | υ υ — — | υ υ — υ | — υ — —

¹ A. *Se.* 929.

² S. O. T. 484.

³ A. *Pe.* 65–70.

⁴ *ibid.* 95.

1689. *Cretic* rhythms, in which *paeons* occur by resolution of long syllables (— ∪ ∪ ∪ or ∪ ∪ ∪ — for — ∪ —) :—

οὐκ ἀνα|σχῆσομαι · | μηδὲ λέγε | μοι σὺ λόγον ·

ὥς μεμῖ|σηκά σε Κλέ|ωνος ἔτι | μάλλον, ὄν

κατατεμῶ | τοῖσιν ἱπ|πένσι κατ|τύματα.¹

— ∪ — | — ∪ — | — ∪ ∪ ∪ | — ∪ ∪ ∪

— ∪ — | — ∪ ∪ ∪ | — ∪ ∪ ∪ | — ∪ —

∪ ∪ ∪ — | — ∪ — | — ∪ — | — ∪ —

1690. *Bacchic* rhythms, with the *bacchius* ∪ — — as the fundamental foot :—

τίς ἀχῶ, | τίς ὀδμᾶ | προσέπτᾱ | μ' ἀφεγγής ;²

∪ — — | ∪ — — | ∪ — — | ∪ — —

στενάξω ; | τί ῥέξω ; | γένωμαι | δυσοίστᾱ | πολίταις ;³

∪ — — | ∪ — — | ∪ — — | ∪ — — | ∪ — —

DOCHMIACS.

1691. *Dochmiac* verses, which are used chiefly in tragedy to express great excitement, are based upon a foot called the *dochmius*, compounded of an iambus and a cretic (or a bacchius and an iambus) ∪ — | — ∪ — (or ∪ — — | ∪ —). This peculiar foot appears in nineteen different forms, by resolving the long syllables and admitting irrational longs in place of the two shorts. Its most common forms are ∪ — | — ∪ — and ∪ ∪ ∪ | — ∪ —. As examples may be given

δυσαλγεῖ τύχα.⁴ ∪ — — ∪ —

πτεροφόρον δέμας.⁵ ∪ ∪ ∪ — ∪ —

μῖσόςθεον μὲν οὖν.⁶ > ∪ ∪ — ∪ — (for > — — ∪ —)

μεγάλα μεγάλα καί.⁷ ∪ ∪ ∪ ∪ ∪ ∪ — (for ∪ — — ∪ —)

μετοικεῖν σκότῳ θανῶν ὁ τλάμων.⁸ ∪ — — ∪ — | ∪ — — > —

μεθεῖται στράτος, στρατόπεδον λιπών.⁹ ∪ — — ∪ — | ∪ ∪ ∪ — ∪ —

¹ *Ag. Ach.* 299–301.

² *A. Pr.* 115.

³ *A. Eu.* 788.

⁴ *A. Ag.* 1165.

⁵ *ibid.* 1147.

⁶ *ibid.* 1090.

⁷ *E. Ba.* 1198.

⁸ *E. Hip.* 837.

⁹ *A. Se.* 79.

APPENDIX.



CATALOGUE OF VERBS.

APPENDIX.

1692. CATALOGUE OF VERBS.

NOTE.—This catalogue professes to contain all verbs in ordinary use in classic Greek which have any such peculiarities as to present difficulties to a student. No verb is introduced which does not occur in some form before Aristotle; and no forms are given which are not found in writers earlier than the Alexandrian period, except sometimes the present indicative of a verb which is classic in other tenses, and occasionally a form which is given for completeness and marked as *later*. Tenses which are not used by Attic writers, in either prose or poetry, or which occur only in lyrical parts of the drama, are enclosed in [], except occasionally the present indicative of a verb which is Attic in other tenses.

The verb stem, with any other important forms of the stem, is given in () directly after the present indicative, unless the verb belongs to the first class (569). The class of each verb in ω is given by an Arabic numeral in () at the end, unless it is of the first class. Verbs in μ of the Seventh Class (619), enumerated in 794, are marked with (I.); those of the Fifth Class in $\nu\mu$ (608), enumerated in 797, 1, with (II.); and the poetic verbs in $\nu\eta\mu$ or $\nu\alpha\mu\alpha\iota$ (609), enumerated in 797, 2, which add $\nu\alpha$ to the stem in the present, with (III.). A few epic peculiarities are sometimes disregarded in the classification.

The modification of the stem made by adding ϵ in certain tenses (653) is marked by prefixing (ϵ -) to the first form in which this occurs, unless this is the present. Presents in $\epsilon\omega$ thus formed have a reference to 654. A hyphen prefixed to a form (as $\text{-}\epsilon\delta\rho\acute{\alpha}\nu$) indicates that it is found only in composition. This is omitted, however, if the simple form occurs even in later Greek; and it is often omitted when the occurrence of cognate forms, or any other reason, makes it probable that the simple form was in use. It would be extremely difficult to point out an example of every tense of even the best English verbs in a writer of established authority within a fixed period.

The imperfect or pluperfect is generally omitted when the present or perfect is given. Second perfects which are given among the principal parts of a verb (462, 1) are not specially designated (see $\beta\lambda\acute{\alpha}\pi\tau\omega$).

A.

- [**(ἀα-)**, *injure, infatuate*, stem, with aor. *ᾄασα* (*ᾄασα*), *ᾄσα*; a. p. *ᾄάσθην*; pr. mid. *ᾄᾷται*, aor. *ᾄασάμην*, *erred*. Vb. *ᾄατος*, *ἄν-ᾄτος*. Epic.]
- Ἀγαμαι**, *admire*, [epic fut. *ἀγάσομαι*, rare,] *ἡγάσθην*, *ἡγασάμην*. (I.)
- Ἀγγέλλω** (*ἀγγελ-*), *announce*, *ἀγγελῶ* [*ἀγγελέω*], *ἡγγεिला*, *ἡγγελκα*, *ἡγγελμαι*, *ἡγγέλθην*, fut. p. *ἀγγεληθήσομαι*; a. m. *ἡγγειλάμην*. Second aorists with *λ* are doubtful. (4.)
- Ἀγείρω** (*ἀγερ-*), *collect*, a. *ἡγείρα*; [ep. plpf. p. *ἀγηγέρατο*; a. p. *ἡγέρθην*, a. m. (*ἡγειράμην*) *συν-αγείρατο*, 2 a. m. *ἀγερόμην* with part. *ἀγρόμενος*. See *ἡγερέθομαι*.] (4.)
- Ἀγνῶμι** (*φαγ-*), in comp. also *ἀγνύω*, *break*, *ᾄξω*, *ἔαξα* (537, 1) [rarely epic *ἦξα*], 2 p. *ἔαγα* [Ion. *ἔηγα*], 2 a. p. *ἔαγην* [ep. *ἔαγην* or *ᾄγην*]. (II.)
- Ἀγω**, *lead*, *ᾄξω*, *ἦξα* (rare), *ἦχα*, *ἦγμαι*, *ἦχθην*, *ᾄχθήσομαι*; 2 a. *ἦγαγον*, *ἡγαγόμην*; fut. m. *ᾄξομαι* (as pass.), [Hom. a. m. *ᾄξάμην*, 2 a. act. imper. *ᾄξετε*, inf. *ᾄζέμεναι* (777, 8).]
- [**(ᾄδε-)**, *be sated*, stem with aor. opt. *ᾄδήσειεν*, pf. part. *ᾄδηκώς*. Epic.]
- [**(ᾄε-)**, *rest*, stem with aor. *ᾄεσα*, *ᾄσα*. Epic.]
- ᾄιδω**, *sing*, *ᾄσομαι* (*ᾄσω*, rare), *ᾄσα*, *ᾄσθην*. Ion. and poet. *ᾄείδω*, *ᾄείσω* and *ᾄείσομαι*, *ᾄείσα*.
- ᾄέξω**: Hom. for *αὔξω*.]
- ᾄημι** (*ᾄε-*), *blow*, *ᾄητον*, *ᾄεισι*, inf. *ᾄῆναι*, *ᾄῆμεναι*, part. *ᾄέις*; imp. *ᾄην*. Mid. *ᾄηται* and *ᾄητο*, part. *ᾄῆμενος*. Poetic, chiefly epic.] (I.)
- ᾄιδέομαι**, poet. *ᾄδομαι*, *respect*, *ᾄδέσομαι*, *ᾄδεσμαι*, *ᾄδέσθην* (as mid.), *ᾄδεσάμην* (chiefly poet.), [Hom. imperat. *ᾄιδεῖο*]. 639; 640.
- ᾄινέω**, *praise*, *ᾄινέσω* [*ᾄινήσω*], *ᾄνεσα* [*ᾄνησα*], *ᾄνεκα*, *ᾄνημαι*, *ᾄνέθην*, 639.
- [**ᾄίνυμαι**, *take*, imp. *ᾄινύμην*. Epic.] (II.)
- ᾄίρω** (*ᾄιρε-*, *ἔλ-*), *take*, *ᾄιρήσω*, *ᾄιρηκα*, *ᾄιρημαι* [Hdt. *ᾄραίρηκα*, *ᾄραίρημαι*], *ᾄιρέθην*, *ᾄιρεθήσομαι*; fut. pf. *ᾄιρήσομαι* (rare); 2 a. *ᾄίλον*, *ἔλω*, etc.; *ᾄιλόμην*, *ἔλωμαι*, etc. (8.)
- ᾄίρω** (*ᾄρ-*), *take up*, *ᾄρῶ*, *ᾄρα* (674), *ᾄρκα*, *ᾄρμαι*, *ᾄρθην*, *ᾄρθήσομαι*; *ᾄράμην* (674). Ion. and poet. *ᾄείρω* (*ᾄερ-*), *ᾄείρα*, *ᾄέρθην*, [*ᾄερμαι* (late), Hom. plpf. *ᾄωρτο* for *ᾄερτο*; a. m. *ᾄεράμην*.] Fut. *ᾄροῦμαι* and 2 a. *ᾄρόμην* (with *ᾄρωμαι* (*ᾄ*) etc.) belong to *ᾄρνυμαι* (*ᾄρ-*). (4.)
- ᾄισθάνομαι** (*ᾄισθ-*), *perceive*, (*ε-*) *ᾄισθήσομαι*, *ᾄισθημαι*; *ᾄισθόμην*. Pres. *ᾄισθομαι* (rare). (5.)
- ᾄίσσω** (*ᾄικ-*), *rush*, *ᾄίξω*, *ᾄίξα*, *ᾄίχθην*, *ᾄίξάμην*. Also *ᾄίσσω* or *ᾄίττω* (also *ᾄισσω* or *ᾄίττω*), *ᾄίξω*, *ᾄίξα*. Both rare in prose. (4.)
- ᾄισχύνω** (*ᾄισχυν-*), *disgrace*, *ᾄισχυνῶ*, *ᾄισχυῖνα*, [p. p. part. ep. *ᾄισχυμένος*,] *ᾄισχύνθην*, *felt ashamed*, *ᾄισχυνθήσομαι*; fut. m. *ᾄισχυνοῦμαι*. (4.)

- ἄνω, *hear*, imp. ἀῖον, [aor. -ῆισα.] Ionic and poetic.
- ἄνω, *breathe out*, only imp. ἀῖον. Epic. See ἀημι.]
- ἄκαχίζω (ἀχ-, see 587), *afflict*, redupl. pres., with ἀχέω and ἀχεύω, *be grieved* (only in pr. part. ἀχέων, ἀχεύων), and ἄχομαι, *be grieved*; fut. ἀκαχήσω, aor. ἀκάχησα; p. p. ἀκάχημαι (ἀκηχέδαται), ἀκάχησθαι, ἀκαχήμενος or ἀκηχέμενος; 2 aor. ἤκαχον, ἀκαχόμεν. See ἀχυνμαι and ἀχομαι. Epic.] (4.)
- ἄκαχμένος, *sharpened*, epic perf. part. with no present in use.]
- ἄκέομαι, *heal*, aor. ἤκεσάμην.
- ἄκηδέω, *neglect*, [aor. ἀκήδεσα epic]. Poetic.
- ἄκούω (ἀκου- for ἀκοφ-), *hear*, ἀκούσομαι, ἤκουσα [Dor. pf. ἀκουκα], 2 pf. ἀκήκοα (for ἀκ-ηκοφα, 690), 2 plpf. ἤκηκῃ or ἀκηκῃ; ἠκούσθην, ἀκουσθήσομαι.
- ἄλαλάζω (ἀλαλαγ-), *raise war-cry*, ἀλαλάξομαι, ἠλάλαξα. (4.)
- ἄλάομαι, *wander*, [pf. ἀλάλημαι (as pres.), w. inf. ἀλάλησθαι, part. ἀλαλήμενος], a. ἀλήθην. Chiefly poetic.
- ἄλδαίνω (ἀλδαν-), *nourish*, [ep. 2 aor. ἤλδανον.] Pres. also ἀλδήσκω. Poetic. (4.)
- ἄλειφω (ἀλειφ-), *anoint*, ἀλείψω, ἤλειψα, ἀλήλιφα, ἀλήλιμμαι, ἠλείφθην, ἀλειφθήσομαι (rare), 2 a. p. ἠλίφην (rare). Mid. f. ἀλείψομαι, a. ἠλειψάμην. 529 (2.)
- ἄλέξω (ἀλεξ-, ἀλεκ-), *ward off*, fut. ἀλέξομαι [ep. (ε-) ἀλεξήσω, Hd. ἀλεξήσομαι]; aor. (ε-) ἠλέξησα (ἤλεξα, rare), ἠλεξάμην; [ep. 2 a. ἀλαλκον for ἀλ-αλεκ-ον.] 657.
- ἄλέομαι, *avoids*, epic; aor. ἠλεάμην.]
- ἄλεύω, *avert*, ἀλεύσω, ἤλευσα. Mid. ἀλεύομαι, *avoids*, aor. ἠλευάμην, with subj. ἐξ-αλεύσωμαι. Poetic.
- ἄλέω, *grind*, ἤλεσα, ἀλήλεσαι or ἀλήλεμαι. 639; 640.
- ἄλθομαι, *be healed*, (ε-) ἀλθήσομαι.] Ionic and poetic.
- ἄλίσκομαι (ἀλ-, ἀλο-), *be captured*, ἀλώσομαι, ἤλωκα or ἑάλωκα, 2 aor. ἤλων or ἑάλων, ἀλῶ [epic ἀλώω], ἀλοίην, ἀλῶναι, ἀλούς (799); all passive in meaning. 659. No active ἀλίσκω, but see ἄν-αλίσκω. (6.)
- ἄλιταίνομαι (ἀλιτ-, ἀλιταν-), with epic pres. act. ἀλιτραίνω, *sin*; 2 aor. ἤλιτον, ἀλιτόμην, pf. part. ἀλιτήμενος, *sinning*, ep.]. Poetic, chiefly epic. (4. 5.)
- ἄλλάσσω (ἀλλαγ-), *change*, ἀλλάξω, ἤλλαξα, ἤλλαχα, ἤλλαγμαί, ἠλλάχθην and ἠλλάγην, ἀλλαχθήσομαι and ἀλλαγήσομαι. Mid. fut. ἀλλάξομαι, a. ἠλλαξάμην. (4.)
- ἄλλομαι (ἀλ-), *leap*, ἀλοῦμαι, ἠλάμην; 2 a. ἠλόμην (rare). [Epic 2 a. ἄλσο, ἄλτο, ἄλμενος, by syncope.] 800, 2. (4.)
- ἄλυκτάζω and ἀλυκτέω, *be excited*, imp. ἀλύκταζον Hdt. pf. ἀλαλύκτῃμαι Hom. Ionic.]

- ***Ἀλύσκω** (άλυκ-), *avoid*, ἀλύξω [and ἀλύξομαι], ἤλυξα (rarely -αμην). Poetic. *Ἀλύσκω is for ἀλυκ-σκω (617). (6.)
- ***Ἀλφάνω** (άλφ-), *find, acquire*, [epic 2 aor. ἤλφον.] (5.)
- ***Ἀμαρτάνω** (άμαρτ-), *err*, (ε-) ἀμαρτήσομαι, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην; 2 aor. ἤμαρτον [ep. ἤμβροτον]. (5.)
- ***Ἀμβλίσκω** (άμβλ-), ἀμβλῶ in compos., *miscarry*, [ἀμβλώσω, late,] ἤμβλωσα, ἤμβλωκα, ἤμβλωμαι, ἤμβλώθην. (6.)
- Ἀμείρω** (άμερ-) and **ἀμέρδω**, *deprive*, ἤμερσα, ἡμέρθην. Poetic. (1. 4.)
- Ἀμπ-έχω** and **ἀμπ-ίσχω** (άμφι and ἔχω), *wrap about, clothe*, ἀμφέξω, 2 a. ἡμπι-σχον; [epic impf. ἀμπεχον.] Mid. ἀμπέχομαι, ἀμπίσχομαι, ἀμπισχνέομαι; imp. ἡμπειχόμεν; f. ἀμφέξομαι; 2 a. ἡμπι-σχόμεν and ἡμπ-εσχόμεν, 544. See ἔχω and ἴσχω.
- Ἀμπλακίσκω** (άμπλακ-), *err, miss*, ἡμπλάκημαι; 2 a. ἡμπλακον, part. ἀμπλακών or ἀπλακών. Poetic. (6.)
- [**Ἀμπνυε**, ἀμπνύνθην, ἀμπνῦτο, all epic: see ἀναπνέω.]
- Ἀμύνω** (άμυν-), *ward off*; fut. ἀμυνῶ, ἀμυνοῦμαι; aor. ἡμῦνα, ἡμυνάμην. (4.)
- Ἀμύσσω** (άμυχ-), *scratch*, [ἀμύξω, ἡμυξα (Theoc.), ἡμυξάμην]. Poetic and Ionic. (4.)
- Ἀμφι-γνοέω**, *doubt*, ἡμφιγνέον and ἡμφεγνέον, ἡμφεγνόησα; aor. pass. part. ἀμφιγνοηθείς. 544.
- Ἀμφι-έννῦμι** (see ἔννῦμι), *clothe*, fut. [ep. ἀμφιέσω] Att. ἀμφιῶ; ἡμφίεσα, ἡμφίεσμαι; ἀμφιέσομαι, ἀμφιεσάμην (poet.). 544. (II.)
- Ἀμφισβητέω**, *dispute*, augmented ἡμφισ- and ἡμφεσ- (544); otherwise regular.
- Ἀναινομαι** (άναν-), *refuse*, imp. ἡναινόμην, aor. ἡνηνάμην, ἀνήνασθαι. (4.)
- Ἀναλίσκω** (άλ-, ἀλο-, 659), and **ἀναλῶ**, *expend*, ἀνᾶλῶσω, ἀνᾶλωσα, and ἀνήλωσα (κατ-ηνᾶλωσα), ἀνᾶλωκα and ἀνήλωκα, ἀνᾶλωμαι and ἀνήλωμαι (κατ-ηνᾶλωμαι), ἀνᾶλώθην and ἀνηλώθην, ἀνᾶλωθήσομαι. See ἀλίσκομαι. (6.)
- ***Ἀναπνέω**, *take breath*; see πνέω (πνυ-). [Epic 2 aor. imperat. ἄμπνυε, a. p. ἀμπνύνθην, 2 a. m. ἄμπνῦτο (for ἀμπνύετο).]
- ***Ἀνδάνω** (αδ-, ἀδ-), *please* [impf. Hom. ἦνδανον and ἐήνδανον, Hdt. ἦνδανον and ἐήνδανον; fut. (ε-) ἀδήσω, Hdt.; 2 pf. ἔαδα, epic]; 2 aor. ἔδον [Ion. ἔαδον, epic εὔαδον for ἐφφαδον.] Ionic and poetic. See ἄσ-μενος, *pleased*, as adj. (5.)
- ***Ἀνέχω**, *hold up*; see ἔχω, and 544.
- [**Ἀνήνοθε**, defect. 2 pf., *springs, sprung*; in *Il.* 11, 266 as 2 plpf. (777, 4). Epic.]
- ***Ἀν-οίγνῦμι** and **ἀνοίγω** (see οἰγνῦμι), *open*, imp. ἀνέωγον (ἡνοιγον, rare) [epic ἀνῶγον]; ἀνοίξω, ἀνέφξα (ἡνοιξα, rare) [Hdt. ἀνοιξα], ἀνέφχα, ἀνέφωμαι, ἀνεφίχθην (subj. ἀνοιχθῶ, etc.); fut. pf. ἀνεφίξομαι (2 pf. ἀνέφγα late, very rare in Attic). (II.)

Ἄν-ορθόω, *set upright*, augment ἀνωρ- and ἥνωρ-. 544.

Ἀνύω, Attic also ἀνύτω, *accomplish*; fut. ἀνύσω [Hom. ἀνύω], ἀνύσομαι; aor. ἤνυσα, ἤνυσάμην; pf. ἤνυκα, ἤνυσμαι. 639. Poetic also ἄνω.

Ἄνωγα, 2 perf. as pres., *command* [w. 1 pl. ἀνωγμεν, sub. ἀνώγω, opt. ἀνώγοιμι], imper. ἀνωγε (rare), also ἀνωχθι (with ἀνώχθω, ἀνωχθε), [inf. ἀνωγέμεν]; 2 plpf. ἠνώγεα, ἠνώγει (or ἀνώγει), [also ἤνωγον (or ἀνωγον), see 777, 4]. [Present forms ἀνώγει and ἀνώγετον (as if from ἀνώγω) occur; also fut. ἀνώξω, a. ἤνωξα.] Poetic and Ionic.

Ἄπ-αυράω, *take away*, not found in present; imp. ἀπηύρων (as aor.); kindred forms are epic fut. ἀπουρήσω, and aor. part. ἀπούρας, ἀπουράμενος.] Poetic.

Ἄπαφίσκω (ἀπ-αφ-), *deceive*, ἡπάφησα (rare), 2 a. ἥπαφον, m. opt. ἀπαφόμεν]. Poetic. (6.)

Ἄπεχθάνομαι (ἐχθ-), *be hated*, (ε-) ἀπεχθήσομαι, ἀπήχθημαι; 2 a. ἀπηχθόμην. Late pres. ἀπέχθομαι. (5.)

Ἄποέρσεε, *swept off*, subj. ἀποέρση, opt. ἀποέρσειε (only in 3 pers.). Epic.]

Ἀποκτίννῃμι and -ύω, forms of ἀποκτείνω. See κτείνω.

Ἀπόχρη, *it suffices*, impersonal. See χρή.

Ἄπτω (ἀφ-), *touch*, fut. ἄψω, ἄψομαι; aor. ἤψα, ἤψάμην; pf. ἤμμαι; a. p. ἤφθην (see ἐάφθη). (3.)

Ἄράομαι, *pray*, ἀράσομαι, ἡράσάμην, ἡράμαι. [Ion. ἀρήσομαι, ἡρησάμην. Ep. act. inf. ἀρήμεναι, *to pray*.]

Ἄραρίσκω (ἀρ-), *fit*, ἦρσα, ἦρθην; 2 p. ἀράρα, [Ion. ἀρηρα, plpf. ἀρήρει(ν) and ἡρήρει(ν)]; 2 a. ἦραρον; 2 a. m. part. ἀρμενος (as adj.), *fitting*. With form of Attic redupl. in pres. (615). Poetic. (6.)

Ἄράσσω or ἀράττω (ἀραγ-), *strike*, ἀράξω, ἦραξα, ἡράχθην. (4.)

Ἄρέσκω (ἀρε-), *please*, ἀρέσω, ἦρεσα, ἡρέσθην; ἀρέσομαι, ἡρεσάμην. 639. (6.)

Ἄρμηένος, *oppressed*, perf. pass. part. Epic.]

Ἀρκέω, *assist*, ἀρκέσω, ἦρκεσα. 639.

Ἀρμόττω, poet. ἀρμόζω (ἀρμοδ-), *fit*, ἀρμόσω, ἦρμοσα (συνάρμοξα Pind.), ἦρμοκα (Aristot.), ἦρμοσμαι, ἡρμόσθην, fut. p. ἀρμοσθήσομαι; a. m. ἡρμοσάμην. (4.)

Ἄρνυμαι (ἀρ-), *win*, secure, fut. ἀροῦμαι, 2 a. ἡρόμην (ἀρόμην). Chiefly poetic. See αἶρω. (II.)

Ἀρόω, *plough*, ἦροσα, [p. p. Ion. ἀρήρομαι], ἡρόθην. 639.

Ἀρπάζω (ἀρπαγ-), *seize*, ἀρπάσω and ἀρπάσομαι [ep. ἀρπάξω], ἦρπασα [ἦρπαξα], ἦρπακα, ἦρπασμαι (late ἦρπαγμαi), ἡρπάσθην [Hdt. ἡρπάχθην], ἀρπασθήσομαι. For the Attic forms, see 587. (4.)

Ἀρύω and ἀρύτω, *draw water*, aor. ἤρυσα, ἤρυσάμην, ἡρύθην [ἡρύσθην, Ion.]. 639.

Ἄρχω, *begin, rule*, ἄρξω, ἤρξα, (ἤρχα) ἤργμαι (mid.), ἤρχθην, ἀρχθήσομαι (Aristot.), ἄρξομαι, ἤρξάμην.

ἄισσω and **ἄπτω**: see ἀττσω.

Ἀτιτάλλω (ἀτιταλ-), *tend*; aor. ἀτίτηλα. Epic and lyric.] (4.)

Αὔαινω (αὔαν-) or **αὔαινω**; fut. αὔανῶ; aor. ἤννα, ἠὔανθην or αὔανθην, αὔανθήσομαι; fut. m. αὔανούμαι (as pass.). Augment ην- or αυ- (519). Chiefly poetic and Ionic. (4.)

Αὐξάνω or **αὐξω** (αὐξ-), *increase*, (ε-) αὐξήσω, αὐξήσομαι, ἠὔξησα, ἠὔξηκα, ἠὔξημαι, ἠὔξθην, αὐξήθησομαι. [Also Ion. pres. ἀέξω, impf. ἄεξον.] (5.)

Ἀφάσσω (see 582 and 587), *feel, handle*, aor. ἤφασα; used by Hdt. for ἀφάω or ἀφάω.] (4.)

Ἀφ-ίημι, *let go*, impf. ἀφίην or ἠφίην (544); fut. ἀφήσω, etc. See the inflection of ἵημι, 810. (I.)

Ἀφύσσω (ἀφνγ-), *draw, pour*, ἀφύξω. Poetic, chiefly epic. See ἀφύω.] (4.)

Ἀφύω, *draw*, ἤφυσσα, ἠφυσάμην. Poetic, chiefly epic.]

Ἀχθομαι, *be displeased*, (ε-) ἀχθέσομαι, ἠχθέσθην, ἀχθεσθήσομαι.

Ἀχνυμαι (ἀχ-), *be troubled*, impf. ἀχνύμην. Poetic. (II.) Also epic pres. ἄχομαι.] See ἀκαχίζω.

Ἄω, *satiate*, ἄσω, ἄσα; 2 aor. subj. ἔωμεν (or ἐώμεν), pr. inf. ἄμεναι, *to satiate one's self*. Mid. (ἄομαι) ἄαται as fut.; f. ἄσομαι, a. ἄσάμην. Epic.]

B.

Βάξω (βαγ-), *speak, utter*, βάξω, [ep. pf. pass. βέβακται]. Poetic. (4.)

Βαίνω (βα-, βαν-), *go*, βήσομαι, βέβηκα, βέβαμαι, ἐβάθην (rare); 2 a. ἔβην (799); 2 pf., see 804; [a. m. epic ἐβησάμην (rare) and ἐβησόμεν, 777, 8.] In active sense, *cause to go*, poet. βήσω, ἔβησα. See 610. The simple form is used in Attic prose only in the pres. and perf. active. (5. 4.)

Βάλλω (βαλ-, βλα-), *throw*, f. [βαλέω] βαλῶ, rarely (ε-) βαλλήσω, βέβληκα, βέβλημαι, opt. δια-βεβλήσθε (734), [epic βεβόλημαι], ἐβλήθην, βληθήσομαι; 2 a. ἔβαλον, ἐβαλόμην; fut. m. βαλοῦμαι; f. p. βεβλήσομαι. [Epic, 2 a. dual ξυμ-βλήτην; 2 a. m. ἐβλήμην, with subj. βλήται, opt. βλήῃ or βλεῖω, inf. βλήσθαι, pt. βλήμενος; fut. ξυμ-βλήσει, pf. p. βέβληαι.] (4.)

Βάπτω (βαφ-), *dip*, βάψω, ἔβαψα, βέβαμμαι, ἐβάφην and (poet.) ἐβάφθην; fut. m. βάψομαι. (3.)

Βάσκω (βα-), poetic form of βαίνω, *go*. (6.)

Βαστάξω (see 587), *carry*, βαστάσω, ἐβάστασα. (Later forms from stem βασταγ-.) Poetic. (4.)

Βήσσω (βηχ-), Att. βήττω, *cough*, βήξω, ἔβηξα. (4.)

Βιβημι (βα-), *go*, pr. part. βιβάς. Epic.] (I.)

Βιβρώσκω (βρο-), *eat*, p. βέβρωκα, βέβρωμαι, [έβρώθην; 2 a. έβρων; fut. pf. βεβρώσομαι]; 2 p. part. pl. βεβρώτες (804). [Hom. opt. βεβρώθοις.] (6.)

Βιώω, *live*, βιώσομαι, έβλωσα (rare), βεβλώκα, βεβλώμαι; 2 a. έβλων (799). (For έβιωσάμην, see βιώσκομαι.)

Βιώσκομαι (βιο-), *revive*, έβιωσάμην, *restored to life*. (6.)

Βλάπτω (βλαβ-), *injure*, βλάψω, έβλαψα, βέβλαφα, βέβλαμμαι, έβλάφθην; 2 a. p. έβλάβην, 2 f. βλαβήσομαι; fut. m. βλάψομαι; [fut. pf. βεβλάψομαι Ion.]. (3.)

Βλαστάνω (βλαστ-), *sprout*, (ε-) βλαστήσω, βεβλάστηκα and έβλάστηκα (524); 2 a. έβλαστον. (5.)

Βλέπω, *see*, βλέψομαι [Hdt. άνα-βλέψω], έβλεψα.

Βλίττω or **βλίσσω** (μελιτ-, βλιτ-, 66), *take honey*, aor. έβλισα. (4.)

Βλώσκω (μολ-, μλο-, βλο-, 66), *go*, f. μολοῦμαι, p. μέμβλωκα, 2 a. έμολον Poetic. (6.)

Βοάω, *shout*, βοήσομαι, έβόησα. [Ion. (stem βο-), βώσομαι, έβωσα, έβωσάμην, (βέβωμαι) βεβωμένος, έβώσθην.]

Βόσκω, *feed*, (ε-) βοσκήσω.

Βούλομαι, *will, wish*, (augm. έβουλ- or ήβουλ-); (ε-) βουλήσομαι, βεβούλημαι, έβουλήθην; [2 p. προ-βέβουλα, *prefer*.] [Epic also βόλομαι.] 517.

[(βραχ-), stem, with only 2 aor. έβραχε and βράχε, *resounded*. Epic.]

Βρίζω (see 587), *be drowsy*, aor. έβριξα. Poetic. (4.)

Βρίθω, *be heavy*, βρῆσω, έβρισα, βέβριθα. Rare in Attic prose.

[(βροχ-), stem, *swallow*, aor. έβροξα (opt. -βρόξειε), 2 aor. p. άναβροχείς; 2 pf. άνα-βέβροχεν, Π. 17, 54. Epic.]

Βρῦχάομαι (βρῦχ-, 656), *roar*, 2 p. βέβρῦχα; έβρῦχσάμην; βρῦχηθéis.

Βύνέω or **βύω** (βυ-), *stop up*. βύσω, έβῦσα, βέβυσμαι. 607. Chiefly poetic. (5.)

Γ.

Γαμέω (γαμ-), *marry* (said of a man), f. γαμῶ, a. έγημα, p. γεγάμηκα; p. p. γεγάμημαι (of a woman). Mid. *marry* (of a woman), f. γαμοῦμαι, a. έγημάμην. 654.

Γάνυμαι, *rejoice*, [epic fut. γανύσομαι.] Chiefly poetic. (II.)

Γέγωνα (γων-), 2 perf. as pres., *shout*, sub. γεγώνω, imper. γέγωνε, [ep. inf. γεγωνέμεν, part. γεγωνώς; 2 plpf. έγεγώνει, with έγγέγωνε and 1 sing. έγεγώνευν for -εον (777, 4).] Derived pres. γεγωνέω, w. fut. γεγωνήσω, a. έγεγώνησα. Chiefly poetic. Present also γεγωνίσκω. (6.)

Γείνομαι (γεν-), *be born*; a. έγεινάμην, *begat*. (4.)

Γελάω, *laugh*, γελάσομαι, έγέλασα, έγελάσθην. 639.

[Τέντο, *seized*, epic 2 aor., Π. 18, 476.]

- Γηθέω** (γηθ-), *rejoice*, [γηθήσω, ἐγήθησα;] 2 p. γέγηθα (as pres.). 654.
- Γηράσκω** and **γηράω** (γηρα-), *grow old*, γηράσκω and γηράσσομαι, ἐγήρᾱσα, γεγήρᾱκα (am old); 2 a. (799), inf. γηράναι, [Hom. pt. γηράς]. (6.)
- Γίγνομαι** and **γίνομαι** (γεν-), *become* (651), γενήσομαι, γεγέννημαι, [ἐγενήθην Dor. and Ion.], γενηθήσομαι (rare); 2 a. ἐγενόμην [epic γέντο for ἐγένετο]; 2 p. γέγονα, am (for γεγάᾱσι, γεγώς, and other μι-forms, see 804).
- Γινώσκω** (γνο-), *nosco*, κνωω, γνώσομαι, [Hdt. ἀν-ἐγνωσα,] ἔγνωκα, ἔγνωσμαι, ἐγνώσθην; 2 a. ἔγνωων, *perceived* (799). Ionic and late Attic γινώσκω. (6.)
- Γλύφω**, *cut, grave*, [ἐν-ἐγλυψα, Hdt., ἐγλυψάμην, Theoc.,] γέγλυμμαι and ἔγλυμμαι (524).
- Γνάμπω** (γναμπ-), *bend*, γνάμψω, [ἔγναμψα, ἐγνάμφθην.] Poetic, chiefly epic. (3.)
- Γοάω** (γο-, 656), *bewail*, 2 a. γόον, only epic in active. Mid. γοάομαι, poetic, epic f. γοήσομαι.]
- Γράφω**, *write*, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 a. p. ἐγράφην (ἐγράφθην is not classic); 2 f. p. γραφήσομαι; fut. pf. γεγράψομαι, a. m. ἐγραψάμην.
- Γρύζω** (γρυγ-), *grunt*, γρύξω and γρύξομαι, ἔγρυξα. Chiefly poetic. (4.)

Δ.

- [**δα-**], stem, *teach, learn*, no pres., (ε-) δάησομαι, δεδάηκα, δεδάημαι; 2 a. m. (?) inf. δεδάσθαι; 2 pf. pt. δεδαώς (804); 2 a. ἔδαον or δέδαον, *taught*; 2 a. p. ἐδάην, *learned*. Hom. δήω, *shall find*.] Poetic, chiefly epic.
- [**Δαιδάλλω** (δαιδαλ-), *deck out, ornament*, epic and lyric. Pindar has pf. p. part. δεδαιδαλμένος, a. pt. δαιδαλθεῖς; also f. inf. δαιδαλωσέμεν, from stem in ο- (see 659).] (4.)
- [**Δαίτω** (δαῖγ-), *rend*, δαίτω, ἐδάιξα, δεδάιγμα, ἐδαίχθην. Epic and lyric.] (4.)
- Δαίνυμι** (δαι-), *entertain*, δαίσω, ἔδαισα, (ἐδαίσθην) δαισθῆς. [Epic δαῖνῦ, impf. and pr. imperat.] Mid. δαίνυμαι, *feast*, δαίσομαι, ἐδαισάμην: [epic pr. opt. δαῖνῦτο for δαῖνυι-το, δαῖνῦτα' for δαῖνυι-ατο (777, 3): see 734.] (II.)
- Δαίρομαι** (δασ-, δασι-, δαι-, 602), *divide*, [epic f. δάσομαι,] a. ἐδασάμην, pf. p. δέδασμαι [epic δέδαιμαι]. (4.) See also **δατέομαι**.
- Δαίω** (δαφ-, δαφι-, δαι-, 602), *kindle*, [epic 2 p. δέδηκα, 2 plpf. 3 pers. δεδήειν; 2 a. (ἐδαίμην) subj. δάηται.] Poetic. (4.)
- Δάκνω** (δηκ-, δακ-), *bite*, δήξομαι, δέδηγμα, ἐδήχθην, δηχθήσομαι; 2 a. ἔδακον. (5. 2.)
- Δάμνημι** (609) and **δαμνάω** (δαμ-, δμα-, δαμα-), also pres. **δαμάζω** (587), *tame, subdue*, [fut. δαμάσω, δαμάω, δαμῶ (with Hom. δαμάα

δαμόωσι), a. ἐδάμασα, p. p. δέδμημαι, a. p. ἐδμήθην] and ἐδαμάσθην; [2 a. p. ἐδάμην (with δάμεν); fut. pf. δεδμήσομαι; fut. m. δαμάσομαι,] a. ἐδαμασάμην. In Attic prose only δαμάζω, ἐδαμάσθην, ἐδαμασάμην. 665, 2. (5. 4.)

Δαρθάνω (δαρθ-), *sleep*, 2 a. ἔδαρθον, poet. ἔδραθον; (ε-) p. κατα-δεδαρθήκως. Only in comp. (usually κατα-δαρθάνω, except 2 aor.). (5.)

Δατέομαι, *divide*, w. irreg. δατέασθαι (?). See δαλομαι.

[**Δέαμαι**, *appear*, only in impf. δέατο, *Od.* 6, 242.]

Δέδια, *fear*: see δέδοικα.

Δέδοικα, perf. as pres. (δφει-, δφοι-, δφι-, 31), [epic δειδοικα,] *fear*. [Epic fut. δέισομαι,] a. ἔδεισα; 2 pf. δέδια [epic δειδια,] for full forms see 804. See 522 (b). [From stem δφι- Homer forms impf. δίον, δίε, *feared, fled*.] [Epic present δέιδω, *fear*.] See also δίεμαι. (2.)

Δείκνυμι (δεικ-), *show*: for synopsis and inflection, see 504, 506, and 509. [Ion. (δεκ-), δέξω, ἔδεξα, δέδεγμαι, ἐδέχθην, ἐδέξάμην.] Epic pf. m. δειδεγμαι (for δέδεγμαι), *greet*, probably comes from another stem δεκ-. (II.)

[**Δέμω** (δεμ-, δμε-), *build*, ἔδειμα, δέδμημαι, ἐδειμάμην.] Chiefly Ionic.

Δέρκομαι, *see*, ἐδέρχθην; 2 a. ἔδρακον, (ἐδράκην) δρακéis (649, 2; 646); 2 p. δέδορκα (643). Poetic.

Δέρω, *flay*, δερῶ, ἔδειρα, δέδαρμαι; 2 a. ἐδάρην. Ionic and poetic also δείρω (δερ-). (4.)

Δέχομαι, *receive*, ἐξομαι, δέδεγμαι [Hom. δέχεται for δεδέχεται], ἐδέχθην, ἐδέξάμην; [2 a. m., chiefly epic, ἐδέγμην, δέκτο, imper. δέξο (756, 1), inf. δέχθαι, part. δέγμενος (sometimes as pres.).]

Δέω, *bind*, δήσω, ἔδησα, δέδεκα (rarely δέδηκα), δέδεμαι, ἐδέθην, δεθήσομαι; fut. pf. δεδήσομαι, a. m. ἐδησάμην.

Δέω, *want, need*, (ε-) δεήσω, ἐδέησα [ep. ἔδησα,] δεδέηκα, δεδέημαι, ἐδεήθην. Mid. δέομαι, *ask*, δεήσομαι. From epic stem δευ- (ε-) come [ἐδεύσα, *Od.* 9, 540, and δεύομαι, *δενήσομαι*.] Impersonal **δεῖ**, *debet, there is need, (one) ought*, δεήσει, ἐδέησε.

[**Δηριᾶω**, act. rare (δηρι-, 656), *contend*, aor. ἐδήρῖσα (*Theoc.*), aor. p. δηρίνθην as middle (*Hom.*). Mid. δηριδομαι and δηρτομαι, as act., δηρτίσομαι (*Theoc.*), ἐδηρῖσάμην (*Hom.*).] Epic and lyric.

[**Δήω**, epic present with future meaning, *shall find*.] See (δα-).

Διαιτάω, *arbitrate*, w. double augment in perf. and plpf. and in compounds (543 and 544); διαιτήσω, διήτησα (ἀπ-εδιήτησα), δεδιήτηκα, δεδιήτημαι, διητήθην (ἐξ-εδιητήθην, late); διαιτήσομαι, κατ-εδιητησάμην.

Διακονέω, *minister*, διακόνουν; διακονήσω (aor. inf. διακονήσαι), δεδιᾶκόνημαι, ἐδιᾶκονήθην. Later and doubtful (poetic) earlier forms with augment διη- or δεδιη-. See 543.

Διδάσκω (διδαχ-), for διδαχ-σκω (617), *teach*, διδάξω, ἐδίδαξα [epic

. ἐδιδάσκησα], δεδίδαχα, δεδίδαγμαi, ἐδιδάχθην; διδάξομαι, ἐδιδαξάμην.
See stem **δα-**. (6.)

Διδημι, *bind*, chiefly poetic form for δέω. (I.)

Διδράσκω (δρα-), only in comp., *run away*, -δράσομαι, -δέδρακα; 2 a. -ἔδραῖν [Ion. -ἔδρην], -δρῶ, -δραίνην, -δρᾶναι, -δράς (799). (6.)

Δίδωμι (δο-), *give*, δώσω, ἔδωκα, δέδωκα, etc.; see synopsis and inflection in 504, 506, and 509. [Ep. δόμεναι or δόμεν for δοῦναι, fut. διδώσω for δώσω.] (I.)

Διέμαι (διε-), *be frightened, flee* (794, 1), inf. διέσθαι, *to flee or to drive (chase)*; διώμαι and διοίμην (cf. δύνωμαι 729, and τιθόμην 741), *chase*, part. διόμενος, *chasing*. Impf. act. ἐν-διέσαν, *set on (of dogs)*, *Il.* 18, 584. (I.)

Διζήμαι, *seek*, with η for ε in present; διζήσομαι, ἐδιζησάμην. Ionic and poetic.] (I.)

[(δικ-), stem, with 2 aor. ἔδικον, *threw, cast*. In Pindar and the tragedians.]

Διψάω, *thirst*, διψήσω, ἐδιψήσα. See 496.

Δοκέω (δοκ-), *seem, think*, δόξω, ἔδοξα, δέδογμαι, ἐδόχθην (rare). Poetic δοκήσω, ἐδόκησα, δεδόκηκα, δεδόκημαι, ἐδοκήθην. Impersonal, **δοκεῖ**, *it seems*, etc. 654.

Δουπέω (δουπ-), *sound heavily*, ἐδούπησα [epic δούπησα and (in tmesis) ἐπι-γδούπησα, 2 pf. δέδουπα, δεδουπῶς, *fallen*.] Chiefly poetic. 654.

Δράσσομαι or **δράττομαι** (δραγ-), *grasp*, aor. ἐδραξάμην, pf. δέδραγμαi. (4.)

Δράω, *do*, δράσω, ἔδρασα, δέδρακα, δέδραμαι, (rarely δέδρασμαι), (ἐδράσθην) δρᾶσθεις. 640.

Δύναμαι, *be able*, augm. ἔδυν- and ἡδυν- (517); 2 p. sing. pres. (poet.) δύνῃ [Ion. δύνῃ], impf. ἐδύνασο or ἐδύνω (632); δυνήσομαι, δεδύνημαι, ἐδυνήθην (ἐδυνάσθην, chiefly Ionic), [epic ἐδυνησάμην.] (I.)

Δύω, *enter or cause to enter*, and **δύνω** (δυ-), *enter*; δύσω, ἔδυσσα, δέδυσκα, δέδυμαι, ἐδύθην, f. p. δυθήσομαι; 2 a. ἔδυν, inflected 506: see 504 and 799; f. m. δύσομαι, a. m. ἐδυσάμην [ep. ἐδυσόμεν (777, 8)]. (5.)

E.

[**Ἐάφθῃ** (*Il.* 13, 543; 14, 419), aor. pass. commonly referred to ἄπτω: also to ἔπομαι and to λάπτω.]

Ἐάω [epic εἰάω], *permit*, ἔάσω, εἰᾶσα [ep. ἔᾶσα], εἰᾶκα, εἰᾶμαι, εἰάθην; ἔάσομαι (as pass.). For augment, see 537.

Ἐγγυάω, *pledge, betroth*, augm. ἡγγυ- or ἐνεγγυ- (ἐγγεγγυ-), see 543; 544.

Ἐγείρω (ἐγερ-), *raise, rouse*, ἐγερῶ, ἡγείρα, ἐγῆγερμαι, ἡγέρθην; 2 p. ἐγρήγορα, *am awake* [Hom. ἐγρηγόρθᾱσι (for -όρθᾱσι), imper. ἐγρήγορθε (for -όρατε), inf. ἐγρήγορθαι or -όρθαι]; 2 a. m. ἡγρόμην [ep. ἐγρόμην]. (4.)

ἔδω, *eat*, (poetic, chiefly epic, present): see **ἐσθίω**.

ἔξομαι, (ἐδ- for σεδ-; cf. *sed-eo*), *sit*, [fut. inf. ἐφ-έσσεσθαι (Hom.);] aor. εἰσάμην [epic ἐσσάμην and ἐεσσάμην]. [Active aor. εἶσα and ἔσσα (Hom.).] 86. Chiefly poetic. (4.) See **ἴζω** and **καθέζομαι**.

ἔθέλω and **θέλω**, *wish*, imp. ἤθελον; (ε-) ἐθελήσω or θελήσω, ἡθέλησα, ἡθέληκα. Ἐθέλω is the more common form except in the tragic trimeter. Impf. always ἤθελον; aor. (probably) always ἡθέλησα, but subj. etc. ἐθελήσω and θελήσω, ἐθελῆσαι and θελῆσαι, etc.

ἐθίζω (see 587), *accustom*, ἐθίσω, εἵθισα, εἵθικα, εἵθισμαι, εἰθίσθην. The root is σφεθ- (see 537). (4.)

[**ἔθων**, Hom pres. part.]: see **εἴωθα**.

εἶδον (ιδ-, ριδ-), *vid-i*, 2 aor., *saw*, no present (see 539): *ἴδω*, *ἴδοιμι*, *ἴδε* or *ἰδέ*, *ἰδεῖν*, *ἰδών*. Mid. (chiefly poet.) **εἵδομαι**, *seem*, [ep. εἰσάμην and εἰεισ-;] 2 a. εἰδόμεν (in prose rare and only in comp.), *saw*, = εἶδον. **Οἶδα** (2 pf. as pres.), *know*, plp. ᾔδη, *knew*, f. εἶσομαι; see 820. (8.)

εἰκάζω (see 587), *make like*, εἵκαζον or ᾔκαζον, εἰκάσω, εἵκασα or ᾔκασα, εἵκασμαι or ᾔκασμαι, εἰκάσθην, εἰκασθήσομαι. (4.)

[**εἴκω**] not used in pres. (εἰκ-, ικ-), *resemble*, *appear*, imp. εἶκον, f. εἴξω (rare), 2 p. **ῥοικα** [Ion. οἶκα] (with ῥοιγμεν, [ῥίκτον,] εἴξῃσι, εἰκέναι, εἰκώς, chiefly poetic); 2 plp. ἐφύκη [with ἐύκτην]. Impersonal **ῥοικε**, *it seems*, etc. For **ῥοικα**, see 537, 2. (2.)

[**εἰλέω** (έλ-, εἰλ-), *press*, *roll* (654), aor. ἔλσα, pf. p. ἔελμαι, 2 aor. p. ἐάλην or ἀλην w. inf. ἀλήμεναι. Pres. pass. εἵλομαι. Epic. Hdt. has (in comp.) -εἵλησα, -εἵλημαι, -εἰλήθην. Pind. has plpf. ἐόλει.] The Attic has εἰλέομαι, and εἵλλω or εἵλλω. 598. See **ἔλλω** (4.)

εἰμί, *be*, and **εἵμι**, *go*. See 806-809.

εἶπον (εἰπ-), *said*, [epic **ἔειπον**], 2 aor., no present; *εἴπω*, *εἴποιμι*, *εἰπέ*, *εἰπεῖν*, *εἰπών*; 1 aor. εἶπα [poet. **ἔειπα**,] (opt. εἴπαιμι, imper. εἶπον or εἰπόν, inf. εἶπαι, pt. εἴπας), [Hdt. ἀπ-ειπάμην]. Other tenses are supplied by a stem ἐρ-, ρε- (for *φερ-*, *φρε-*): [Hom. pres. (rare) *εἶρω*, f. ἐρέω, ἐρῶ; p. *εἶρηκα*, *εἶρημαι* (522); a. p. ἐρρήθην, rarely ἐρρέθην [Ion. εἰρέθην]; fut. pass. ῥηθήσομαι; fut. pf. εἰρήσομαι. See **ἐνέπω**. (8.)

εἴργνυμι and **εἶργνύω**, also *εἴργω* (εἶργ-), *shut in*; *εἴρξω*, *εἴρξα*, *εἶργμαι*, *εἴρχθην*. Also **ἔργω**, *ἔρξω*, *ἔρξα*, [Hom. (**ἔργμαι**) 3 pl. *ἔρχαται* w. plpf. *ἔρχατο*, *ἔρχθην*]. (II.)

εἴργω, *shut out*, *εἴρξω*, *εἴρξα*, *εἶργμαι*, *εἴρχθην*; *εἴρξομαι*. Also [**ἔργω**, -*ἔρξα*, -*ἔργμαι*, Ionic]; *ἔρξομαι* (Soph.). [Epic also *ἐέργω*.]

[**εἵρομαι** (Ion.), *ask*, fut. (ε-) *εἰρήσομαι*. See **ἔρομαι**.]

[**εἴρω** (έρ-), *say*, epic in present.] See **εἶπον**. (4.)

εἶρω (έρ-), *sero*, *join*, a. -*εἶρα* [Ion. -*ἔρσα*], p. -*εἶρκα*, *εἶρμαι* [epic *εἶρμαι*]. Rare except in compos. (4.)

- [**Ἐῖσκω** (εἶκ-), *liken, compare*, (617); poetic, chiefly epic: pres. also ἴσκω.] 617. Προσ-ήξει, *art like*, [and epic ἤϊκτο or εἵκτο], sometimes referred to εἶκω. See εἶκω. (6.)
- Ἐῖωθα** [Ionic εῖωθα] (ἦθ- for σφηθ-, 537, 2, and 689), 2 perf., *am accosted*, 2 plpf. εἰώθη. [Hom. has pres. act. part. ἔθων.] (2.)
- Ἐκκλησιάζω**, *call an assembly*; augm. ἡκκλη- and ἐξεκκλη- (543).
- Ἐλαύνω**, for ἐλα-νυ-ω (612), poetic ἐλάω (ἐλα-), *drive, march*, fut. (ἐλάσω) ἐλῶ (665, 2) [epic ἐλάσσω, ἐλώω;] ἤλασα, ἐλήλακα, ἐλήλαμαι [Ion. and late ἐλήλασμαι, Hom. plup. ἐληλέδατο], ἤλαθην, ἤλασάμην. (5.)
- Ἐλέγχω**, *confute*, ἐλέγξω, ἤλεγξα, ἐλήλεγμαι (487, 2), ἠλέγχθην, ἐλεγχθήσομαι.
- Ἐλίσσω** and **εἰλίσσω** (ἐλικ-), *roll*, ἐλίξω and εἰλίξω, εἴλιξα, εἰλιγμαι, εἰλίχθην. [Epic aor. mid. ἐλιξάμην.] (4.)
- Ἐλκω** (late ἔλκω), *pull*, ἔλξω (Ion. and late Att. ἐλκύσω), εἴλκυσα, εἴλκυκα, εἴλκυσμαι, εἰλκύσθην. 537.
- Ἐλπίζω** (ἐλπιδ-), *hope*, aor. ἤλπισα; aor. p. part. ἐλπισθέν. (4.)
- [**Ἐλπω**, *cause to hope*, 2 p. ἔολπα, *hope*; 2 plpf. ἐώλπειν (3 pers. sing.). 643. Mid. ἔλπομαι, *hope*, like Attic ἐλπίζω. Epic.]
- Ἐμέω**, *vomit*, fut. ἐμῶ (rare), ἐμοῦμαι; aor. ἤμεσα. 639.
- Ἐναίρω** (ἐναρ-), *kill*, 2 a. ἤναρον. [Hom. a. m. ἐνῆρατο.] Poetic. (4.)
- Ἐνέπω** (ἐν and stem σεπ-) or **ἐννέπω**, *say, tell*, [ep. f. ἐνι-σπήσω (σεπ-) and ἐνίψω;] 2 a. ἔνι-σπον, w. imper. ἔνισπε [ep. ἐνίσπες], 2 pl. ἔσπετε (for ἐν-σπετε), inf. ἐνισπεῖν [ep. -έμεν]. Poetic. See εἶπον.
- Ἐνίπτω** (ἐνιπ-), *hide*, [epic also ἐνίσσω, 2 a. ἐνένιπον and ἡνίπαπον (535).] (3.)
- Ἐννῦμι** (ἐ- for φεσ-), *ves-tio, clothe*, pres. act. only in comp.; [f. ἔσσω, a. ἔσσα, ἐσάμην or ἐεσσ-; pf. ἔσμαι or εἶμαι,] εἰμένος in trag. In comp. -ἔσω, -ἔσα, -ἐσάμην. Chiefly epic: ἀμφι-έννυμι is the common form in prose. (II.)
- Ἐνοχλέω**, *harass*, w. double augment (544); ἠνώχλουν, ἐνοχλήσω, ἠνώχλησα, ἠνώχλημαι.
- Εοικα**, *seem*, 2 perfect: see εἶκω.
- Ἑορτάζω** (see 587), Ion. ὀρτάζω, *keep festival*; impf. ἐώρταζον (538). (4.)
- Ἑπ-αυρέω** and **ἐπ-αυρίσκω** (αὔρ-), both rare, *enjoy*, [2 a. Dor. and ep. ἐπαῦρον; f. m. ἐπαυρήσομαι,] a. ἐπηυράμην, 2 a. ἐπηυρόμην. Chiefly poetic. 654. (6.)
- [**Ἑπ-ενήνοθε**, defect. 2 pf., *sit on, lie on*; also as 2 plpf. (777, 4). Epic.] See ἀνήνοθε.
- Ἐπίσταμαι**, *understand*, 2 p. sing. (poet.) ἐπίστα [Ion. ἐπίστεται,] imp. ἠπιστάμην, 2 p. sing. ἠπίστασο or ἠπίστω (632); f. ἐπιστήσομαι, a. ἠπιστήθην. (Not to be confounded with forms of ἐφίστημι.) (I.)

[**Ἔπω** (σεπ-), *be after or busy with*, imp. *ἔπον* (poet. *ἔπον*); f. *-έψω*, 2. a. *-έσπον* (for *έ-σεπ-ον*), a. p. *περι-έφθην* (Hdt.): active chiefly Ionic or poetic, and in compos.] Mid. *ἔπομαι* [poet. *ἔσπομαι*], *follow*, f. *έψομαι*; 2 a. *έσπόμην*, rarely poetic *-έσπόμην*, *σπῶμαι*, etc., w. imp. [*σπείω* (for *σπεο*),] *σποῦ*. 86; 537, 2.

Ἐράω, *love*, *ἠράσθην*, *έρασθήσομαι*, [*ἠρασάμην* (epic)]. Poetic pres. *έραμαι*, imp. *ἠράμην*. (1.)

Ἐργάζομαι, *work, do*, augm. *είρ-* (537); *έργάσομαι*, *είργασμαι*, *είργασθην*, *είργασάμην*, *έργασθήσομαι*. 587. (4.)

Ἔργω and **ἔργω**: see *εἵργνῦμι* (*εἵργω*) and *είργω*.

Ἐρδω and **ἔρδω**, *work, do*, probably for *έρζ-ω* = *ρέζω* (by metathesis): the stem is *φεργ-* (see 539), whence *φρεγ-*, *ρεγ-*; fut. *έρξω*, a. *έρξα*, [Ion. 2 pf. *ξοργα*, 2 plpf. *έόργεα*.] Ionic and poetic. See *ρέζω*.

Ἐρείδω, *prop*, *έρεśω* (later), *ἤρεια*, [*ἤρεια*, *έρήρεισμαι*, with *έρηρέδαται* and *-ατο*, 777, 3,] *ἠρεśσθην*; *έρείσομαι* (Aristot.), *ἠρεśάμην*.

Ἐρείκω (*έρεικ-*, *έρικ-*), *tear, burst*, *ἤρειξα*, *έρήριγμαι*, 2 a. *ἤρικον*. Ionic and poetic. (2.)

Ἐρείπω (*έρειπ-*, *έριπ-*), *throw down*, *έρείψω*, [*ἤρειψα*, 2 pf. *έρήριπα*, *have fallen*, p. p. *έρήριμμαι* (plpf. *έρέριπτο*, Hom.), 2 a. *ἤριπον*, *ἠρίπην*, a. m. *άνηρειψάμην* (Hom.)], a. p. *ἤρείφθην*. (2.)

Ἐρέσσω (*έρετ-*), *strike, row*, [ep. aor. *ἤρεσα*.] 582. (4.)

[**Ἐριδάλω**, *contend*, for *έρίζω*; aor. m. inf. *έριδήσασθαι*. Epic.]

Ἐρίζω (*έριδ-*), *contend*, *ἤρισα*, [*ἠρισάμην* epic.] (4.)

Ἐρομαι (rare or ?), [Ion. *είρομαι*, ep. *έρέω* or *έρέομαι*], for the Attic *έρωτάω*, *ask*, fut. (*ε-*) *έρήσομαι* [Ion. *είρήσομαι*], 2 a. *ἠρόμην*. See *είρομαι*.

Ἐρπω, *creep*, imp. *είρπον*; fut. *έρψω*. Poetic. 539.

Ἐρρω, *go to destruction*, (*ε-*) *έρρήσω*, *ἤρρησα*, *είσ-ἤρρηκα*.

Ερυγάνω (*έρυγ-*), *eruct*, 2 a. *ἤρυγον*. (5.) [Ion. *έρεύγομαι*, *έρεύξομαι*. (2.)]

Ἐρύκω, *hold back*, [ep. f. *έρύξω*] *ἤρῦξα*, [ep. 2 a. *ἠρύκακον*.]

[**Ἐρύω** and **είρύω**, *draw*, fut. *έρύω*, aor. *έρυσα* and *ερυσα*, pf. p. *είρῡμαι* and *είρυσμαι*. Mid. *έρύομαι* (ῡ) and *είρύομαι*, *take under one's protection*, *έρύσομαι* and *είρύσομαι*, *έρυσάμην* and *είρυσάμην*; with Hom. *μι*-forms of pres. and impf. *είρύαται* (3 pl.), *έρῡσο*, *έρῡτο* and *είρῡτο*, *είρυντο*, *έρυσθαι* and *είρυσθαι*. Epic.] 639. See *ρύομαι*.

Ἐρχομαι (*έρχ-*, *έλευθ-*, *ελυθ-*, *έλθ-*), *go, come*, f. *ελεύσομαι* (Ion. and poet.), 2 pf. *έλήλυθα* [ep. *ελήλουθα* and *ειλήλουθα*], 2 a. *ἤλθον* (poet. *ἤλυθον*): see 31. In Attic prose, *εἶμι* is used for *ελεύσομαι* (1257). (8.)

Ἐσθίω, also poetic *ἔσθω* and *ἔδω* (*έσθ-*, *έδ-*, *φαγ-*), *edō, eat*, fut. *έδομαι*, p. *έδήδοκα*, *έδήδεσμαι*, [ep. *έδήδομαι*], *ἠδέσθην*; 2 a. *έφαγον*; [epic pres inf. *έδμεναι*; 2 perf. part. *έδηδώς*.] (8.)

Ἐστιάω, *feast*, augment *ειστι-* (537).

Εὔδω, *sleep*, impf. εὕδον or ἡῦδον (519), (ε-) εὐδήσω, [-εὔδησα]. Commonly in καθ-εὔδω. 658, 1.

Εὐεργετέω, *do good*, εὐεργετήσω, etc., regular: sometimes augmented εὐηργ- (545, 1).

Εὐρίσκω (εὐρ-), *find*, (ε-) εὐρήσω, ἡύρηκα, ἡύρημαι, ἡυρέθην, εὐρεθήσομαι; 2 a. ἡύρον, ἡυρόμην. 639 (b). Often found with augment ευ- (519). (6.)

Εὐφραίνω (εὐφραν-), *cheer*, f. εὐφρανῶ; a. ἡῦφράνα, [Ion. also εὔφρηνα;] a. p. ἡυφράνθην, f. p. εὐφρανθήσομαι; f. m. εὐφρανοῦμαι. 519. (4.)

Ἐχθαίρω (ἐχθαρ-), *hate*, f. ἐχθαροῦμαι, a. ἤχθηρα. (4.)

Ἐχω (σεχ-), *have*, imp. εἶχον (539); ἔξω or σχήσω (σχε-), ἔσχηκα, ἔσχημαι, ἐσχέθην (chiefly Ion.); 2 a. ἔσχον (for ἐ-σεχ-ον), σχῶ, σχολήν and -σχοῖμι, σχές, σχεῖν, σχών; poet. ἔσχεθον etc. (779). [Hom. pf. part. συν-οχοκῶς for δκ-οχ-ως (643; 529), plpf. ἐπ-ώχατο, *were shut*, Il. 12, 340.] Mid. ἔχομαι, *cling to*, ἔξομαι and σχήσομαι, ἐσχόμεν.

Ἐψω, *cook*, (ε-) f. ἐψομαι and ἐψήσομαι, ἐψήσω (rare), a. ἤψησα, [ἤψημαι, ἤψηθην.] 658, 1.

Z.

Ζάω, *live*, w. ζῆς, ζῆ, etc. (496), impf. ἔζων and ἔζην; ζήσω, ζήσομαι, (ἔζησα, ἔζηκα, later). Ion. ζῶω.

Ζεύγνυμι (ζευγ-, ζυγ-, cf. jug-um), *yoke*, ζεύξω, ἔξευξα, ἔξευγμαι, ἐξεύχθην; 2 a. p. ἐζύγην. (2. II.)

Ζέω, *boil* (poet. ζείω), ζέσω, ἔξεσα, [-ἔξεσμαι Ion.]. 639.

Ζώννυμι (ζω-), *gird*, ἔζωσα, ἔζωσμαι and ἔζωμαι, ἐζωσάμην. (II.)

H.

Ἡβάσκω (ἡβα-), *come to manhood*, with ἡβάω, *be at manhood*: ἡβήσω, ἡβησα, ἡβηκα. (4.)

Ἡγέρεθαι, *be collected*, poetic passive form of ἀγέλρω (ἀγερ-): see 779. Found only in 3 pl. ἡγέρεθονται, with the subj., and infin., and ἡγέρεθοντο.

Ἡδομαι, *be pleased*; aor. p. ἥσθην, f. p. ἡσθήσομαι, [aor. m. ἥσατο, Od. 9, 353.] The act. ἥδω w. impf. ἥδον, aor ἥσα, occurs very rarely.

Ἡερέθαι, *be raised*, poetic passive of ἀέλρω (ἀερ-): see 779. Found only in 3 pl. ἡερέθονται (impf. ἡερέθοντο is late).

Ἡμαι, *sit*: see 814.

Ἡμί, *say*, chiefly in imperf. ἦν δ' ἐγώ, *said I*, and ἦ δ' ὅς, *said he* (1023, 2). [Epic ἦ (alone), *he said*.] Ἡμί, *I say*, is colloquial.

Ἡμύνω, *bow*, *sink*, aor. ἡμῦσα, [pf. ὑπ-εμν-ἡμῦκε (for ἐμ-ἡμῦκε, 529) Hom.] Poetic, chiefly epic.

Θ.

Θάλλω (θαλ-), *bloom*, [2 perf. τέθηλα (as present)]. (4.)

[Θάομαι, *gaze at, admire*, Doric for θεάομαι, Ion. θηέομαι; θάσομαι and θᾶσοῦμαι, ἐθᾶσάμην (Hom. opt. θησαλατ²).]

[Θάομαι, *milk*, inf. θῆσθαι, aor. ἐθησάμην. Epic.]

θαπ- or **ταφ-**, stem: see **θηπ-**.

Θάπτω (ταφ- for θαφ-), *bury*, θάψω, ἔθαψα, τέθαμμαι, [Ion. ἐθάφθην, rare;] 2 a. p. ἐτάφην; 2 fut. ταφήσομαι; fut. pf. τεθάψομαι. 95, 5. (3.)

Θαυμάζω (see 587), *wonder*, θαυμάσομαι (θαυμάσω?), ἐθαύμασα, τεθαύμακα, ἐθαυμάσθην, θαυμασθήσομαι. (4.)

Θεῖνω (θευ-), *smite*, θενῶ, [ἔθεινα Hom.], 2 a. ἔθενον. (4.)

Θέλω, *wish*, (ε-) θελήσω: see **ἐθέλω**.

Θέρομαι, *warm one's self*, [fut. θέρσομαι, 2 a. p. (ἐθέρην) subj. θερέω.] Chiefly epic.

Θέω, (θευ-, θεε-, θυ-), *run*, fut. θεύσομαι. 574. (2.)

(θηπ-, θαπ-, or ταφ-), *astonish*, stem with [2 perf. τέθηπα, *am astonished*, epic plpf. ἐτεθήπεα; 2 a. ἔταφον, also intransitive]. 31; 95, 5.

Θιγγάνω (θιγ-), *touch*, θίξομαι, 2 a. ἔθιγον. Chiefly poetic. (5.)

[Θλάω, *bruise*, ἔθλασα, τέθλασμαι (Theoc.), ἐθλάσθην (Hippoc.). Ionic and poetic. See **φλάω**.]

Θλίβω (θλιβ-, θλιβ-), *squeeze*, θλίψω, ἔθλιψα, τέθλιμμαι, ἐθλίφθην; ἐθλίβην; fut. m. θλίψομαι, Hom.

Θνήσκω, earlier form **θνήσκω** [Doric and Aeolic θνᾶσκω] (θαν-, θνα-), *die*, θανοῦμαι, τέθνηκα; fut. pf. τεθνήξω (705), later τεθνήξομαι; 2 a. ἔθانون; 2 perf. see 804 and 773. In Attic prose always ἀπο-θανοῦμαι and ἀπ-έθανον, but τέθνηκα. 616. (6.)

Θράσσω and **θράττω** (τραχ-, θραχ-), *disturb*, aor. ἔθραξα, ἐθράχθην (rare); [2 pf. τέτρηχα, *be disturbed*, Hom.] See **ταράσσω**. (4.)

Θραύω, *bruise*, θραύσω, ἔθραυσα, τέθραυσμαι and τέθραυμαι, ἐθραύσθην (641). Chiefly poetic.

Θρύπτω (τρυφ- for θρυφ-), *crush* [ἔθρυψα Hippoc.], τέθρυμμαι, ἐθρύφθην [ep. 2 a. p. ἐτρύφην], θρύψομαι. 95, 5. (3.)

Θρώσκω and **θρώσσω** (θορ-, θρο-), *leap*, fut. θοροῦμαι, 2 a. ἔθορον. Chiefly poetic. (6.)

Θύω (θυ-), *sacrifice*, imp. ἔθῃον; θύσω, ἔθῃσα, τέθυκα, τέθυμαι, ἐτύθην; θύσομαι, ἐθύσάμην. 95, 1 and 3.

Θύω or **θύνω**, *rage, rush*. Poetic: classic only in present and imperfect.

Ι.

Ίάλλω (ιαλ-), *send*, fut. -ιαλῶ, [ep. aor. ἱηλα.] Poetic. (4.)

[Ίάχω and ιαχέω, *shout*, [2 pf. (ιαχα) ἀμφο-ιαχυῖα]. Poetic, chiefly epic.]

Ἰδρώ, *sweat*, ιδρώσω, ἴδρωσα: for irregular contraction ιδρῶσι etc., see 497.

Ἰδρύω, *place*, ιδρύσω, ἰδρύσα, ἰδρύκα, ἰδρύμαι, ἰδρύθην [or ἰδρύνθην (709), chiefly epic]; ιδρύσομαι, ἰδρυσάμην.

Ἰζω (ιδ-), *seat or sit*, mid. ἵζομαι, *sit*; used chiefly in καθ-ίζω, which see. See also ἦμαι. (4.) Also ἰζάνω. (5.)

Ἰημι (ἐ-), *send*: for inflection see 810. (I.)

Ἰκνέομαι (ικ-), poet. ἴκω, *come*, ἵζομαι, ἵγμαι; 2 a. ἰκόμην. In prose usually ἀφ-ικνέομαι. From ἴκω, [ep. imp. ἴκον, aor. ἴξον, 777, 8.] Also ἰκάνω, epic and tragic. (5.)

Ἰλάσκομαι [epic ἰλόμαι] (ἰλα-), *propitiate*, ἰλάσομαι, ἰλάσθην, ἰλασάμην. (6.)

Ἰλημι (ἰλα-), *be propitious*, pres. only imper. ἴληθι or ἴλαθι; pf. subj. and opt. ἰλήκω, ἰλήκοιμι (Hom.). Mid. ἴλαμαι, *propitiate*, epic. Poetic, chiefly epic.] (I.)

Ἰλλω and Ἰλλομαι, *roll*, for ἐλλω. See εἰλέω.

Ἰμάσσω (see 582), *lash*, aor. ἴμασα. (4.)

Ἰμείρω (ἱμερ-), *long for*, [ἱμειράμην (epic), ἱμέρθην (Ion.)]. Poetic and Ionic. (4.)

Ἰπταμαι (πτα-), *fly*, late present: see πέτομαι. (I.)

Ἰσᾶμι, Doric for οἶδα, *know*, with ἴσας, ἴσᾶτι, ἴσαμεν, ἴσαντι.]

Ἰσκω: see ἔισκω.]

Ἰστημι (στα-), *set, place*: for synopsis and inflection, see 504, 506, 509. (I.)

Ἰσχυαίνω (ισχυαν-), *make lean or dry*, fut. ἰσχυανῶ, aor. ἰσχυᾶνᾱ (673) [ἰσχυνηα Ion.], a. p. ἰσχυάνθην; fut. m. ἰσχυανοῦμαι. (4.)

Ἰσχω (for σι-σεχω, σισχω), *have, hold*, redupl. for ἔχω (σεχ-ω). 86. See ἔχω.

K.

Καθαίρω (καθαρ-), *purify*, καθάρῶ, ἐκάθηνρα and ἐκάθᾱρα, κεκάθαρμαι, ἐκαθάρθην; καθαροῦμαι, ἐκαθηράμην. (4.)

Καθ-ἕζομαι (ἐδ-), *sit down*, imp. ἐκαθεζόμεν, f. καθεδοῦμαι. See ἕζομαι.

Καθεύδω, *sleep*, imp. ἐκάθευδον and καθηῦδον [epic καθεῦδον], see 544; fut. (ε-) καθευδήσω (658, 1). See εὔδω.

Καθίζω, *set, sit*, f. καθιῶ (for καθίσω), καθιζήσομαι; a. ἐκάθισα or καθίσα [Hom. καθεῖσα, Hdt. κατεῖσα] ἐκαθισάμην. See ἕζω. For inflection of κάθημαι, see 815.

Καίνυμαι, perhaps for καθ-νυμαι (καδ-), *excel*, p. κέκασμαι [Dor. κεκαδμένος]. Poetic. (II.)

Καίνω (καν-), *kill*, f. κανῶ, 2 a. ἔκανον, 2 p. (κέκονα) κατα-κεκονότες (Xen.). Chiefly poetic. (4.)

Καίω (καυ-, καφ-, καφι-, και-, 601), in Attic prose generally *κᾶω* (not contracted), *burn*; *καύσω*; *ἔκαυσα*, poet. part. *κέᾶς*, [epic *ἔκηα*]; *κέκαυκα*, *κέκαυμαι*, *ἐκαύθην*, *καυθήσομαι*, [2 a. *ἐκάην*;] fut. mid. *καύσομαι* (rare), [*ἄν-εκαυσάμην*, Hdt.]. (4.)

Καλέω (καλε-, κλε-), *call*, fut. *καλῶ* (rare and doubtful in Attic *καλέσω*); *ἐκάλεσα*, *ἐκέληκα*, *ἐκέλημαι* (opt. *κεκλήῃο*, *κεκλήμεθα*), *ἐκλήθην*, *κληθήσομαι*; fut. m. *καλοῦμαι*, a. *ἐκαλεσάμην*; fut. pf. *κεκλήσομαι*. 639 (b); 734.

Καλύπτω (καλυβ-), *cover*, *καλύψω*, *ἐκάλυψα*, *κεκάλυμμαι*, *ἐκαλύφθην*, *καλυφθήσομαι*; aor. m. *ἐκαλυψάμην*. In prose chiefly in compounds. (3.)

Κάμνω (καμ-), *labor*, *καμοῦμαι*, *κέκμηκα* [ep. part. *κεκμηῶς*]; 2 a. *ἐκαμον*, [ep. *ἐκαμόμην*.] (5.)

Κάμπτω (καμπ-), *bend*, *κάμψω*, *ἔκαμψα*, *κέκαμμαι* (77), *ἐκάμφθην*. (3.)

Κατηγορέω, *accuse*, regular except in augment, *κατηγοροῦν* etc. (543).

[(καφ-), *rant*, stem with Hom. perf. part. *κεκαφῆς*; cf. *τεθνηῶς*.]

[*Κεδάννῦμι*, epic for *σκεδάννῦμι*, *scatter*, *ἐκέδασσα*, *ἐκεδάσθην*.] (II.)

Κεῖμαι, *lie*, *κείσομαι*; inflected in 818.

Κεῖρω (κερ-), *shear*, f. *κερῶ*, a. *ἔκειρα* [poet. *ἔκερσα*], *κέκαρμαι*, [(*ἐκέρθην*) *κερθεῖς*; 2 a. p. *ἐκάρην*;] f. m. *κεροῦμαι*, a. m. *ἐκειράμην* [w. poet. part. *κερσάμενος*.] (4.)

[*Κέκαδον*, 2 aor. *deprived of*, *caused to leave*, *κεκαδόμην*, *retired*, *κεκαδήσω*, *shall deprive*, reduplicated Hom. forms of *χάζω*.] See *χάζω*.

[*Κελαδέω*, *shout*, *roar*, fut. *κελαδήσω*, *κελαδήσομαι*, aor. *ἐκελάδησα*; Hom. pres. part. *κελάδων*. Epic and lyric.]

Κελεύω, *command*, *κελεύσω*, *ἐκέλευσα*, *κεκέλευκα*, *κεκέλευσμαι*, *ἐκελεύσθην* (641). Mid. (chiefly in compounds) *κελεύσομαι*, *ἐκελευσάμην*.

Κέλλω (κελ-), *land*, *κέλσω*, *ἔκελσα*. 668; 674 (b). Poetic: the prose form is *ὀκέλλω*. (4.)

Κέλομαι, *order*, [epic (ε-) *κελήσομαι*, *ἐκελησάμην*; 2 a. m. *ἐκεκλόμην* (534; 677).] Poetic, chiefly epic.

Κεντέω (κεντ-, κεντε-), *prick*, *κεντήσω*, *ἐκέντησα*, [*κεκέντημαι* Ion., *ἐκεντήθην* later, *συγκεντηθήσομαι* Hdt.]. [Hom. aor. inf. *κένσαι*, from stem *κεντ-*. 654.] Chiefly Ionic and poetic.

Κεράννῦμι (κερα-, κρα-), *mix*, *ἐκέρασα* [Ion. *ἐκρησα*], *κέκραμαι* [Ion. *-μαι*], *ἐκράθην* [Ion. *-ήθην*] and *ἐκεράσθην*; f. pass. *κράθῃσομαι*; a. m. *ἐκερασάμην*. (II.)

Κερδαίνω (κερδ-, κερδαν-), *gain* (595; 610), f. *κερδανῶ*, a. *ἐκέρδᾶνα* (673), [Ion. *ἐκέρδηνα*]. From stem *κερδ-* (ε-) [fut. *κερδήσομαι* and aor. *ἐκέρδησα* (Hdt.)]; pf. *προσ-κεκερδήκᾱσι* (Dem.). (5. 4.)

Κεύθω (κευθ-, κυθ-), *hide*, *κεύσω*, [*ἔκευσα*;] 2 p. *κέκευθα* (as pres.); [ep. 2 a. *κύθον*, subj. *κεκύθω*.] Epic and tragic. (2.)

Κήδω (κηδ-, καδ-), *wee*, (ε-) [κηδήσω, -έκηδησα; 2 p. κέκηδα]: active only epic. Mid. κήδομαι, *sorrow*, ἐκηδεσάμην, [epic fut. pf. κεκαδήσομαι.] (2.)

Κηρύσσω (κηρῦκ-), *proclaim*, κηρύξω, ἐκήρῦξα, κεκήρῦχα, κεκήρῦγμαι, ἐκηρύχθην, κηρύχθήσομαι; κηρύξομαι, ἐκηρύξάμην. (4.)

Κιγχάνω, epic **κιχάνω** (κιχ-), *find*, (ε-) κιχήσομαι, [epic ἐκιχησάμην]: 2 a. ἔκιχον. [Epic forms as if from pres. κίχημι, 2 aor. ἐκίχην: (ἐ)κίχεις, κίχμεν, κιχήτην, κιχείω, κιχείη, κιχῆναι and κιχήμεναι, κιχéis, κιχήμενος.] Poetic. (5.)

[Κίδνυμι (κιδ-να-), *spread*, Ion. and poetic for σκεδάννυμι.] See σκίδνυμι. (III.)

[Κίνυμαι, *move*, pres. and imp.; as mid. of κινέω. Epic.] (II.)

Κίρνημι (III.) and **κιρνάω**: forms (in pres. and impf.) for κεράννυμι.

Κίχρημι (χρα-), *lend*, [χρήσω Hdt.], ἔχρησα, κέχρημαι; ἐχρησάμην. (I.)

Κλάζω (κλαγγ-, κλαγ-), *clang*, κλάγξω, ἔκλαγξα; 2 p. κέκλαγγα [epic κέκληγα, part. κεκλήγοντες;] 2 a. ἔκλαγον; fut. pf. κεκλάγξομαι. Chiefly poetic. (4.)

Κλαίω (κλαυ-, κλαφ-, κλαφι-, κλαι-, 601), in Attic prose generally κλάω (not contracted), *weep*, κλαύσομαι (rarely κλανσοῦμαι, sometimes κλαίῃσω or κλαΐῃσω), ἔκλαυσα and ἐκλαυσάμην, κέκλαυμαι; fut. pf. (impers.) κεκλαύσεται. (4.)

Κλάω, *break*, ἔκλασα, κέκλασμαι, ἐκλάσθην; [2 a. pt. κλάς.]

Κλέπτω (κλεπ-), *steal*, κλέψω (rarely κλέψομαι), ἔκλεψα, κέκλοφα (643; 692), κέκλεμμαι, (ἐκλέφθην) κλεφθείς; 2 a. p. ἐκλάπην. (3.)

Κλήω, later Attic **κλείω**, *shut*, κλήσω, ἔκλησα, κέκληκα, κέκλημαι, ἐκλήσθην; κλησθήσομαι, κεκληίσομαι, ἐκλησάμην (also later κλείσω, ἔκλεισα, etc.). [Ion. κληῖω, ἐκλήϊσα, κεκληίμαι, ἐκληῖσθην.]

Κλίνω (κλιν-), *bend, incline*, κλινῶ, ἐκλῖνα, κέκλιμαι, ἐκλίθην [epic ἐκλίνθην, 709], κλιθήσομαι; 2 a. p. ἐκλίνην, 2 f. κλινήσομαι; fut. m. κλινούμαι, a. ἐκλινάμην. 647. (4.)

Κλύω, *hear*, imp. ἔκλυον (as aor.); 2 a. imper. κλῦθι, κλῦτε [ep. κέκλυθι, κέκλυτε]. [Part. κλύμενος, *renowned*.] Poetic.

Κναίω, *scrape* (in compos.), -κναίσω, -ἔκναισα, -κέκναικα, -κέκναισμαι, -ἐκναισθην, -κναισθήσομαι. Also **κνάω**, with αε, αη contracted to η, and αει, αη to η (496).

Κομίζω (κομιδ-), *care for, carry*, κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισμαι, ἐκομίσθην; κομισθήσομαι; f. m. κομιούμαι (665, 3), a. ἐκομισάμην. (4.)

Κόπτω (κοπ-), *cut*, κόψω, ἔκοψα, κέκοφα, 693 [κεκοπώς Hom.], κέκομμαι; 2 aor. p. ἐκόπην, 2 fut. p. κοπήσομαι; fut. pf. κεκόψομαι; aor. m. ἐκοψάμην. (3.)

Κορέννυμι (κορε-), *satiate*, [f. κορέσω (Hdt.), κορέω (Hom.), a. ἐκόρεσα (poet.)], κεκόρεσμαι [Ion. -ημαι], ἐκορέσθην; [epic 2 p. part. κεκορηώς, a. m. ἐκορεσάμην.] (II.)

Κορύσσω (κορυθ-), *arm*, [Hom. a. part. κορυσσάμενος, pf. pt. κεκορυθμένος.] Poetic, chiefly epic. (4.)

[**Κοτέω**, *be angry*, aor. ἐκότεσα, ἐκοτεσάμην, 2 pf. part. κεκοτηώς, *angry*, epic.]

Κράζω (κραγ-), *cry out*, fut. pf. κεκράξομαι (rare); 2 pf. κέκρᾱγα (imper. κέκραχθι and κεκράγετε, Ar.), 2 plpf. ἐκεκράγετε (Dem.); 2 a. ἔκραγον. (4.)

Κραίνω (κραν-), *accomplish*, κρανῶ, ἔκρᾱνα [Ion. ἔκρηνα], ἐκράνθην, κρανθήσομαι; p. p. 3 sing. κέκρανται (cf. πέφανται), [f. m. inf. κρανέσθαι, Hom.]. Ionic and poetic. [Epic **κραιαίνω**, aor. ἐκρήνηνα, pf. and plp. κεκράνται and κεκράντο; ἔκρᾱάνθην (Theoc.).] (4.)

Κρέμαμαι, *hang*, (intrans.), κρεμήσομαι. See **κρήμνημι** and **κρεμάννυμι**. (I.)

Κρεμάννυμι (κρεμα-), *suspend*, κρεμῶ (for κρεμάσω), ἐκρέμασα, ἐκρεμάσθην; [ἐκρεμασάμην.] (II.)

Κρήμνημι, *suspend*, (κρημ-να for κρεμα-να, perhaps through κρημνός); *suspend*; very rare in act., pr. part. κρημνάντων (Pind.). Mid. κρήμναμαι = κρέμαμαι. Poetic: used only in pres. and impf. (III.)

Κρίζω (κριγ-), *creak, squeak*, [2 a. (ἔκρικον) 3 sing. κρίκε;] 2 p. (κέκρίγα) κεκρίγότες, *squeaking* (Ar.). (4.)

Κρίνω (κριν-), *judge*, f. κρινῶ, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην [ep. ἐκρίνθην], κριθήσομαι; fut. m. κρινούμαι, a. m. [epic ἐκρινάμην.] 647. (4.)

Κρούω, *beat*, κρούσω, ἔκρουσα, κέκρουκα, κέκρουμαι and κέκρουσμαι, ἐκρούσθην; -κρούσομαι, ἐκρουσάμην.

Κρύπτω (κρυφ-), *conceal*, κρύψω, ἔκρυψα, κέκρυμμαι, ἐκρύφθην; 2. a. p. ἐκρύφην (rare), 2 f. κρυφήσομαι or κρυβήσομαι. (3.)

Κτάομαι, *acquire*, κτήσομαι, ἐκτησάμην, κέκτημαι (rarely ἔκτημαι), *possess* (subj. κεκτώμαι, opt. κεκτήμην or κεκτῶμην, 734), ἐκτήθην (as pass.); κεκτήσομαι (rarely ἐκτήσομαι), *shall possess*.

Κτείνω (κτεν-, κτα-), *kill*, f. κτενῶ [Ion. κτενέω, ep. also κτανέω], a. ἔκτεινα, 2 pf. ἀπ-έκτονα, [ep. a. p. ἐκτάθην;] 2 a. ἔκτανον (for poetic ἔκτᾱν and ἐκτάμην, see 799); [ep. fut. m. κτανέομαι.] In Attic prose ἀπο-κτείνω is generally used. 645; 647. (4.)

Κτίζω (see 587), *found*, κτίσω, ἔκτισα, ἔκτισμαι, ἐκτίσθην; [aor. m. ἐκτισάμην (rare)]. (4.)

Κτίννυμι and **κτιννύω**, in compos., only pres. and impf. See **κτείνω**. (II.)

Κτυπέω (κτυπ-), *sound, cause to sound*, ἐκτύπησα, [2 a. ἔκτυπον.] Chiefly poetic. 654.

Κυλίω or **κυλίνδω** and **κυλινδέω**, *roll*, ἐκύλισα, κεκύλισμαι, ἐκυλίσθημι, κυλίσθήσομαι.

Κυνέω (κυ-), *kíss*, *ξυσα*. Poetic. **Προσ-κυνέω**, *do homage*, f. *προσκυνήσω*, a. *προσεκύνησα* (poet. *προσέκυσσα*), is common in prose and poetry. (5.)

Κύπτω (κυφ-), *stoop*, *κῦψω* and *κῦφομαι*, aor. *ἔκῦψα*, 2 p. *κέκῦφα*. (3.)

Κύρω (κυρ-), *meet*, *chance*, *κύρσω*, *ἔκυρσα* (663 674 b). (4.) **Κυρέω** is regular.

Δ.

Δαγχάνω (λαχ-), *obtain by lot*, f. m. *λήξομαι* [Ion. *λάξομαι*], 2 pf. *εἴληχα*, [Ion. and poet. *λέλοχα*,] p. m. (*εἴληγμαι*) *εἴληγμένος*, a. p. *εἰλήχθην*; 2 a. *ἐλαχον* [ep. *λελάχω*, 534]. (5.)

Δαμβάνω (λαβ-), *take*, *λήψομαι*, *εἴληφα*, *εἴλημμαι*, (poet. *λέλημμαι*), *ἐλήφθην*, *ληφθήσομαι*; 2 a. *ἐλαβον*, *ἐλαβόμην* [ep. inf. *λελαβέσθαι* (534).] [Ion. *λάμφομαι*, *λελάβηκα*, *λέλαμμαι*, *ἐλάμφθην*; Dor. fut. *λᾱψοῦμαι*.] (5.)

Δάμπω, *shine*, *δάμψω*, *ἐλαμψα*, 2 pf. *λέλαμπα*; [fut. m. *-λάμφομαι* Hdt.].
Δανθάνω (λαθ-), *lie hid*, *escape the notice of* (some one), *λήσω*, [*ἐλησα*], 2 p. *λέληθα* [Dor. *λέλᾱθα*,] 2 a. *ἐλαθον* [ep. *λέλαθον*.] Mid. *forget*, *λήσομαι*, *λέλησμαι* [Hom. *-ασμαι*], fut. pf. *λελήσομαι*, 2 a. *ἐλαθόμην* [ep. *λελαθόμην*.] (5.) Poetic *λήθω*. (2.)

Δάπτω (λαβ- or λαφ-), *lap*, *lick*, *λάψω*, *ἐλαψα*, 2 pf. *λέλαφα* (693); f. m. *λάψομαι*, *ἐλαψάμην*. (3.)

Δάσκω for *λακ-σκω* (λακ-), *speak*, (ε-) *λακήσομαι*, *ἐλάκησα*, 2 p. *λέλᾱκα* [ep. *λέληκα* w. fem. part. *λελακῦῖα*:] 2 a. *ἐλακον* [*λελακόμην*]. Poetic. 617. (6.)

[**Δάω**, *lāw*, *wish*, *λῆς*, *λῆ*, etc.; infin. *λῆν*. 496. Doric.]

Δέγω, *say*, *λέξω*, *ἔλεξα*, *λέλεγμαι* (*δι-είλεγμαι*), *ἐλέχθην*; fut. *λεχθήσομαι*, *λέξομαι*, *λελέξομαι*, all passive. For pf. act. *εἶρηκα* is used (see *εἶπον*).

Δέγω, *gather*, *arrange*, *count* (Attic only in comp.), *λέξω*, *ἔλεξα*, *εἴλοχα*, *εἴλεγμαι* or *λέλεγμαι*, *ἐλέχθην* (rare); a. m. *ἐλεξάμην*, 2 a. p. *ἐλέγην*, f. *λεγήσομαι*. [Ep. 2 a. m. (*ἐλέγμην*) *λέκτο*, *counted*.] See stem *λεχ-*.

Δείπω (λειπ-, λοιπ-, λιπ-), *leave*, *λείψω*, *λέλειμμαι*, *ἐλείφθην*; 2 p. *έλελοιπα*; 2 a. *ἐλιπον*, *ἐλιπόμην*. See synopsis in 476, and inflection of 2 aor., 2 perf., and 2 plpf. in 481. (2.)

[**Δελίημαι**, part. *λελιμένος*, *eager* (Hom.).]

Δεύω, *stone*, generally *κατα-δευώ*; -*λεύσω*, -*ελευσα*, *ελεύσθην* (641), -*λευσθήσομαι*.

[(*λεχ-*) stem (cf. *λέχ-ος*), whence 2 a. m. (*ἐλέγμην*) *ἔλεκτο*, *laid himself to rest*, with imper. *λέξο* (also *λέξο*), inf. *κατα-λέχθαι*, pt. *κατα-λέγμενος* (800, 2). Also *ἔλεξα*, *laid to rest*, with mid. *λέξομαι*, *will go to rest*, and *ἐλεξάμην*, *went to rest*, same forms with tenses of *λέγω*, *say*, and *λέγω*, *gather*. Only epic.]

Λήθω, poetic: see **λανθάνω**.

Ληΐζω (ληϊδ-), *plunder*, act. rare, only impf. ἐλήϊζον. Mid. ληϊζομαι (as act.), [fut. ληϊσομαι, aor. ἐληϊσάμην, Ion.]. Eurip. has ἐληρσάμην, and pf. p. λέληρσμαι. (4.)

Λίσσομαι or (rare) **λίτομαι** (λιτ-), *supplicate* [epic ἐλίσάμην, 2 a. ἐλετόμην.] (4.)

[**Λοέω**, epic for **λούω**; **λοέσσομαι**, ἐλόεσσα, ἐλοεσσάμην.]

Λούω or **λόω**, *wash*, regular. In Attic writers and Hdt. the pres. and imperf. generally have contracted forms of **λόω**, as **ἐλου**, **ἐλουμέν**, **λουταί**, **λουσθαι**, **λούμενος** (497).

Λύω, *loose*, see synopsis and full inflection in 474 and 480. Hom. also **λύω** (ϝ) (471). [Epic 2 a. m. ἐλύμην (as pass.), **λύτο** and **λύτο**, **λύντο**; pf. opt. **λελύτο** or **λελύντο** (734).]

M.

Μαίνω (μαν-), *madden*, a. **ἐμνηνα**, 2 pf. **μέμνηνα**, *am mad*, 2 a. p. **ἐμάνην**. Mid. **μαίνομαι**, *be mad* [μανοῦμαι, ἐμηνάμην, μεμάνημαι.] (4.)

Μαίρομαι (μασ-, **μασι-**, **μαι-**, 602), *desire, seek*, [μάσομαι, ἐμοσσάμην; 2 pf. **μέμονα** (μεν-), *desire eagerly*, in sing., with **μι-**forms **μέματον**, **μέμαμεν**, **μέματε**, **μεμάδσι**, **μεμάτω**, **μεμαώς**, plpf. **μέμασαν**. Also (**μάδομαι**) Doric contract forms **μῶται**, **μῶνται**, **μῶσο**, **μῶσθαι**, **μῶμενος**.] Poetic, chiefly epic. (4.)

Μανθάνω (μαθ-), *learn*, (ε-) **μαθήσομαι**, **μεμάθηκα**; 2 a. **ἐμαθον**. (5.)

Μάρναμαι (μαρ-να-), *fight* (subj. **μάρνωνμαι**, imp. **μάρναο**); a. **ἐμαρνάσθην**. Poetic. (III.)

Μάρπτω (μαρπ-), *seize*, **μάρψω**, **ἐμαρψα** [epic 2 pf. **μέμαρπα**, 2 aor. **μέμαρπον** (534), with opt. **μεμάποιεν**, **μαπείν**.] Poetic. (3.)

Μάσσω (μαγ-), *knead*, **μάξω**, etc., regular; 2 a. p. **ἐμάγην**. (4.)

Μάχομαι [Ion. **μαχέομαι**], *fight*, f. **μαχοῦμαι** [Hdt. **μαχέσομαι**, Hom. **μαχέομαι** or **μαχήσομαι**], p. **μεμάχημαι**, a. **ἐμαχεσάμην** [ep. also **ἐμαχησάμην**; ep. pres. part. **μαχείμενος** or **μαχεούμενος**].

[**Μέδομαι**, *think of, plan*, (ε-) **μεδήσομαι** (rare). Epic.]

Μεθ-ίημι, *send away*; see **ίημι** (910). [Hdt. pf. pt. **μεμετιμένος**.]

Μεθύσκω (μεθυ-), *make drunk*, **ἐμέθυσα**. Pass. **μεθύσκομαι**, *be made drunk*, a. p. **ἐμεθύσθην**, *became drunk*. See **μεθύω**. (6.)

Μεθύω, *be drunk*, only pres. and impf.

[**Μείρομαι** (μερ-), *obtain*, epic, 2 pf. 3 sing. **ἐμορε**;] impers. **εἴμαρται**, *it is fated*, **εἴμαρμένη** (as subst.), *Fate*. (4.)

Μέλλω, *intend*, augm. **ἐμ-** or **ἡμ-** (517); (ε-) **μελλήσω**, **ἐμέλλησα**.

Μέλω, *concern, care for*, (ε-) **μελήσω** [ep. **μελήσομαι**, 2 p. **μέμηλα**]; **μεμέλημαι** [ep. **μέμβλεται**, **μέμβλετο**, for **μεμλεται**, **μεμλετο** (66, α)]; (**ἐμελήθην**) **μεληθείς**. Poetic. **Μέλει**, *it concerns*, impers.; **μελήσει**

ἐμέλησε, μεμέληκε, — used in Attic prose, with ἐπιμέλομαι and ἐπιμελέομαι.

Μέμονα (μεν-), *desire*, 2 perf. with no present. See μαίλομαι.

Μένω, *remain*, f. μενῶ [Ion. μενέω], ξμεινα (ε-) μεμένηκα.

Μερμηρίζω (see 587 and 590), *ponder*, [μερμηρίζω, ξερμηρίζα], ἀπερμηρίσας (Ar.). Poetic. (4.)

Μήδομαι, *devise*, μήσομαι, ἐμυσάμην. Poetic.

Μηκάομαι (μηκ-, μακ-, 656), *bleat*, [Hom. 2 a. part. μακών; 2 p. part. μεμηκώς, μεμακυῖα; 2 plp. ἐμέμηκον (777, 4).] Chiefly epic. (2.)

[Μητιάω (μητι-, 656), *plan*. Mid. μητιόομαι, μητιόομαι (Pind.), μητιόομαι, ἐμητιόομαι. Epic and lyric.]

Μιαινώ (μιαν-), *stain*, μιανῶ, ἐμίαινα [Ion. ἐμίηνα], μεμιάσμαι, ἐμιάνθην, μιανθήσομαι. (4.)

Μίγνυμι (μιγ-), Ionic μίσγω, *mix*, μίξω, ξμίξα, μέμειγμαι, ἐμίχθην, μίχθησομαι; 2 a. p. ἐμίγην, [ep. fut. μιγήσομαι; 2 a. m. ἐμίκτο and μίκτο; fut. pf. μεμίξομαι.] (II.)

Μιμνήσκω and (older) μιμνήσκω (μνα-), *remind*; mid. *remember*; μνήσω, ξμνησα, μέμνημαι, *remember*, ἐμνήσθην (as mid.); μνησθήσομαι, μνήσομαι, μεμνήσομαι; ἐμνησάμην (poet.). Μέμνημαι (memini) has subj. μεμνώμαι, (722), opt. μεμνήμην or μεμνήμην (734), imp. μέμνησο [Hdt. μέμνεο], inf. μεμνήσθαι, pt. μεμνημένος. 616. (6.)

[From epic μνδομαι come ἐμνώοντο, μνωόμενος, (?) etc. (784, 2).]

Μίμνω for μι-μενω (652, 1), *remain*, poetic form of μένω.

Μίσγω for μιγ-σκω (617), *mix*, pres. and impf. See μίγνυμι. (6.)

Μύζω, *suck*, [Ion. μύζέω, aor. -ἐμύζησα (Hom.)].

Μύζω (μυγ-), *grumble*, *mutter*, aor. ξμυξα. Poetic. (4.)

Μυκάομαι (μυκ-, μύκ-, 656), *belloo*, [ep. 2 pf. μέμυκα; 2 a. μύκον;] ἐμυχησάμην. Chiefly poetic. (2.)

Μύσσω or μύττω (μυκ-), *wipe*, ἀπο-μυξάμενος (Ar.). Generally ἀπο-μύσσω.

Μύω, *shut* (the lips or eyes), aor. ξμυσα, pf. μέμυκα.

N.

Ναίω (ναφ-, ναφι-, ναι-, 602), *swim*, *be full*, impf. ναῖον, Od. 9, 222.

Ναίω (νασ-, να-, 602), *dwell*, [ἐνασσα, *caused to dwell*, ἐνασσάμην, *came to dwell*,] ἐνάσθην, *was settled*, *dwelt*. Poetic. (4.)

Νάσσω (ναδ-, ναγ-), *stuff*, [ἐναξα,] νένασμαι or νέναγμα. 582; 590. (4.)

[Νεικέω and νεικέω, *chide*, νεικέσω, ἐνείκεσα. Ionic, chiefly epic.]

Νέμω, *distribute*, f. νεμῶ, ξνειμα, (ε-) νενέμηκα, νενέμημαι, ἐνεμήθην; νεμοῦμαι, ἐνειμάμην.

Νέομαι, *go*, *come*, also in future sense. Chiefly poetic. See νίσσομαι.

1. Νέω (νευ-, νεφ-, νυ-), *swim*, ξνευσα, νένευκα; f. m. (νευσοῦμαι, 666) νευσούμενος. 574. (2.)

2. Νέω, *heap up*, ξνησα, νένημαι or νένησμαι. [Epic and Ion. νηέω, νήησα, ἐνηησάμην.]

3. Νέω and νήθω, *spin*, νήσω, ξνησα, ἐνήθην; [ep. a. m. νήσαντο.]

Νίξω, later νίπτω, Hom. νίπτομαι (νιβ-), *wash*, νίψω, ξνιψα, νένιμμαι, [-ἐνίφθην;] νίψομαι, ἐνιψάμην. 591. (3. 4.)

Νίσσομαι or νίσομαι, *go*, fut. νίσσομαι. Νίσομαι, probably the correct form of the present, is, acc. to Meyer (§ 500), for νι-νσ-ι-ομαι, from a stem νεσ- with reduplication. (See pres. νίσσεται, Pind. Ol. 3, 34.) Poetic. (4.)

Νοέω, *think, perceive*, νοήσω, etc., regular in Attic. [Ion. ξνωσα, νένωκα, νένωμαι, ἐνωσάμην.]

Νομίζω (see 587), *believe*, fut. νομιῶ [νομίσω late], aor. ἐνόμισα, pf. νενόμικα, νενόμισμαι, aor. p. ἐνομίσθην, fut. p. νομισθήσομαι, [f. m. νομιούμαι (Hippoc.).] (4.)

Ξ.

Ξέω, *scrape*, [aor. ξξεσα and ξέσσα, chiefly epic], ξξεσμαι. 639, 640.

Ξηραίνω (ξηραν-), *dry*, ξηρανῶ, ἐξήρανα [Ion. -ηνα], ἐξήρασμαι and ἐξήραμμαι, ἐξηράνθην. 700. (4.)

Ξύω, *polish*, ξξύσα, [ξξύσμαι,] ἐξύσθην; aor. m. ἐξύσάμην. 640.

Ο.

Ὀδοποιέω, *make a way*, regular; but pf. part. ὠδοποποιημένος occurs. So sometimes with ὀδοιπορέω, *travel*.

(ὀδυ-), *be angry*, stem with only [Hom. ὠδυσάμην, ὀδώσμαι].

Ὄζω (ὀδ-), *smell*, (ε-) ὀζήσω, ὠζήσα [Ion. ὀξέσω, ὠξεσα, late 2 pf. ὀδωδα, Hom. plp. ὀδώδει(ν)]. 658, 3. (4.)

Οἶγω, *open*, poetic οἶξω and ῥῖξα [epic also ὠῖξα], a. p. part. οἰχθεῖς.

Οἶγνυμι, simple form late in active, [imp. p. ὠἶγνύμην Hom.], common in composition: see ἀν-οἶγνυμι. (II.)

Οἰδέω, *swell*, ῥῶδησα, ῥῶδηκα. Also οἰδάνω. (5.)

Οἰκτῖρω (οἰκτιρ-), commonly written οἰκτεῖρω, *pity* (597), aor. ῥκτιρα (ῥκτεира). (4.)

Οἶνοχοέω, *pour wine*, οἶνοχοήσω, [οἶνοχοῆσαι (epic and lyric)]. [Impf. ep. 3 pers. οἶνοχόει, ῥνοχόει, ἐφνοχόει.]

Οἶομαι, *think* (625), in prose generally οἶμαι and ῥμην in 1 per. sing.; (ε-) οἶήσομαι, ῥήθην. [Ep. act. οἶω (only 1 sing.), often ὀτω; ὀτομαι, ὀισάμην, ὠτσθην.]

Οἶχομαι, *be gone*, (ε-) οἶχήσομαι, οἶχωκα or ῥχωκα (659); [Ion. οἶχημαι or ῥχημαι, doubtful in Attic].

Ὀκέλλω (ὀκελ-), *run ashore*, aor. ὠκειλα. Prose form of κέλλω. (4.)

- ***Ολισθάνω**, rarely *ὀλισθαίνω* (ὀλισθ-), *slip*, [Ion. ὠλίσθησα, ὠλίσθηκα]; 2 a. ὤλισθον (poetic). (5.)
- ***Ὀλλύμι** (probably for ὀλ-νυ-μι, 612), rarely ὀλλύω (ὀλ-), *destroy, lose*, f. ὀλῶ [ὀλέσω, ὀλέω], ὤλεσα, -ὀλώλεκα; 2 p. ὤλωλα, *perish*, 2 plpf. -ὤλῳλη (533). Mid. ὀλλυμαι, *perish*, ὀλοῦμαι, 2 a. ὠλόμην [w. ep. part. οὐλόμενος]. In prose ἀπ-όλλυμι. (II.)
- ***Ὀλοφύρομαι** (ὀλοφυρ-), *bevaile*, f. ὀλοφυροῦμαι, ὠλοφῦράμην, part. ὀλοφυρθεῖς (Thuc.). (4.)
- ***Ὀμνύμι** and **ὀμνύω** (ὀμ-, ὀμο-, 659), *swear*, f. ὀμοῦμαι, ὠμοσα, ὀμώμοκα, ὀμώμοσμαι (with ὀμώμοσαι), ὠμόθην and ὠμόςθην; ὀμοσθήσομαι, a. m. ὠμοσάμην. (II.)
- ***Ὀμόργνυμι** (ὀμοργ-), *wipe*, ὀμόρξομαι, ὠμορξα, ὠμορξάμην; ἀπ-ομορχθεῖς. Chiefly poetic: only epic in pres. and impf. (II.)
- ***Ὀνίνημι** (ὄνα-, 796), *benefit*, ὀνήσω, ὠνησα, ὠνήθην; ὀνήσομαι; 2 a. m. ὠνήμην (late ὠνάμην), ὀναίμην, ὠνασθαι (798; 803, 3), [Hom. imper. ὠνησο, pt. ὀνήμενος]. (I.)
- ***Ὀνομαι**, *insult*, inflected like δίδομαι, with opt. ὄνοιτο (Hom.), f. ὀνόσομαι, a. ὠνοσάμην (ὠνατο, II. 17, 25), a. p. κατ-ονοσθῆς (Hdt.). Ionic and poetic.] (I.)
- ***Ὀξύω** (ὀξυν-), *sharpen*, -ὀξυνῶ, ὤξυνα, -ὤξυνμαι, ὠξύνθην, [-ὀξυνθήσομαι, Hippoc.] 700. In Attic prose only in compos. (4.)
- ***Ὀπύω** (ὀπν-, ὀπνι-, 602), *take to wife*, fut. ὀπύσω (Ar.). (4.)
- ***Ὀράω** (ὄρα-, ὀπ-), *see*, imperf. ἐάρων [Ion. ἄρων], ὄψομαι, ἐόρακα or ἐώρακα, α. μμαι or ἐώραμαι, ὤφθην, ὀφθήσομαι; 2 p. ὄπωπα (Ion. and poet.). For 2 a. εἶδον etc., see εἶδον. [Hom. pres. mid. 2 sing. ὄρηαι, 784, 3.] (8.)
- ***Ὀργαίνω** (ὀργαν-), *be angry*, aor. ὤργαῖνα, *enraged*. Only in Tragedy. (4.)
- ***Ὀρέγω**, *reach*, ὀρέξω, ὤρεξα, [Ion. pf. n. ὤρεγμα, Hom. 3 plur. ὀρωρέχεται, plp. ὀρωρέχατο,] ὤρέχθην; ὀρέξομαι, ὤρεξάμην. [Epic ὀρέγνυμι, pr. part. ὀρεγνύς. (II.)]
- ***Ὀρνύμι** (ὀρ-), *raise, rouse*, ὄρσω, ὤρσα, 2 p. ὄρρω (as mid.); [ep. 2 a. ὄρορον.] Mid. *rise, rush*, [f. ὀρούμαι, p. ὀράρεμαι,] 2 a. ὠρόμην [with ὤρτο, imper. ὄρσο, ὄρσεο, ὄρσεν, inf. ὄρθαι, part. ὄρμενος]. Poetic. (II.)
- ***Ὀρύσσω** or **ὀρύττω** (ὀρυγ-), *dig*, ὀρύξω, ὤρυξα, ὀράρυχα (rare), ὀρώρυγμαi (rarely ὤρυγμαi), ὠρύχθην; f. p. κατ-ὀρυχθήσομαι, 2 f. κατ-ὀρυχήσομαι; [ὠρυξάμην, *caused to dig*, Hdt.] (4.)
- ***Ὀσφραίνομαι** (ὀσφρ-, ὀσφραν-, 610), *smell*, (ε-) ὀσφρήσομαι, ὠσφράνθην (rare), 2 a. m. ὠσφρόμην, [Hdt. ὠσφραντο.] (5. 4.)
- Οὔρέω**, impf. ἐούρεον, f. οὔρήσομαι, a. ἐούρησα, pf. ἐούρηκα. [Ionic has οὔρ- for Attic ἐούρ-.]
- Οὐτάζω** (587), *wound*, οὐτάσω, οὔτασα, οὔτασμαι. Chiefly epic.] (4.)

[Οὐτάω, wound, οὔτησα, οὔτήθην; 2 a. 3 sing. οὔτα, inf. οὐτάμεναι and οὐτάμεν; 2 a. mid. οὐτάμενος as pass. Epic.]

Ὀφείλω (ὀφελ-, 598), [epic reg. ὀφέλλω], owe, (ε-) ὀφειλήσω, ὠφείλῃσα, (ὠφείλῃκα ?) a. p. pt. ὀφειληθεῖς (658, 3); 2 a. ὠφελον, used in wishes (1512), *O that*. (4.)

Ὀφέλλω (ὀφελ-), increase, [aor. opt. ὀφέλλειε Hom.] Poetic, especially epic. (4.)

Ὀφλισκάνω (ὀφλ-, ὀφλισκ-), be guilty, incur (a penalty), (ε-) ὀφλήσω, ὠφλησα (?), ὠφληκα, ὠφλημαι; 2 a. ὠφλον (ὀφλεῖν and ὠφλων are said by grammarians to be Attic forms of inf. and part.). (6. 5.)

Π.

Παίζω (παῖδ-, παῖγ-), sport, παιζοῦμαι (666), ἔπαισα, πέπαικα, πέπαισμαι. 590. (4.)

Παίω, strike, παίσω, poetic (ε-) παίήσω, ἔπαισα, πέπαικα, ἐπαίσθην (640).

Παλαίω, wrestle, [παλαίσω,] ἐπάλαισα, ἐπαλαίσθην (640).

Πάλλω (παλ-), brandish, ἔπηλα, πέπαλμαι; [Hom. 2 a. ἀμ-πεπαλών, as if from πέπαλον; 2 a. m. ἔπαλτο and πάλτο.] (4.)

Παρανομέω, transgress law, augm. παρενόμουν and παρηνόμουν, παρα-νενόμηκα (543).

Παροινέω, insult (as a drunken man), imp. ἐπαρφύνον; ἐπαρφύνησα, πεπαρφύνηκα, παρφύνηθην (544).

Πάσσομαι, fut. shall acquire (no pres.), pf. πέπᾱμαι, ἐπᾱσάμην. Poetic. Not to be confounded with πάσομαι, ἐπασάμην, etc. (with ᾱ) of πατέομαι.

Πάσσω or πᾶττω (582; 587), sprinkle, πάσω, ἔπασα, ἐπάσθην. Chiefly poetic. (4.)

Πάσχω (παθ-, πενθ-), for παθ-σκω (617), suffer, πείσομαι (for πενθ-σομαι, 79), 2 pf. ἐπέπονθα [Hom. πέποσθε for πεπόνθατε, and πεπαθυῖα]; 2 a. ἔπαθον. (8.)

Πατέομαι (πατ-), eat, f. πάσονται (?), ἐπασάμην; [ep. plp. πεπάσμην.] 655. Ionic and poetic. See πᾶσομαι.

Παύω, stop, cause to cease, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην [ἐπαύσθην Hdt.], παυθήσομαι, πεπαύσομαι. Mid. παύομαι, cease, παύσομαι, ἐπαυσάμην.

Πείθω (πειθ-, πιθ-), persuade, πείσω, ἔπεισα, πέπεικα, πέπεισμαι, ἐπέισθην (71), πεισθήσομαι; fut. m. πείσομαι; 2 p. ἐποίοιθα, trust, w. imper. ἐπέπεισθι (perhaps for ἐπέπισθι), A. Eu. 599, [Hom. plp. ἐπέπιθμεν for ἐπεποίθεμεν;] poet. 2 a. ἔπιθον and ἐπιθύμην. [Epic (ε-) πιθήσω, πεπιθήσω, πιθήσας.] (2.)

[Πείκω, epic pres. = πεκτέω, comb.]

Πεινάω, hunger, regular, except in η for α in contract forms, inf. πεινῆν [epic πεινήμεναι], etc. See 496.

- Πείρω** (περ-), *pierce*, epic in pres.; *ἔπειρα*, *πέπαρμαι*, [*ἐπάρην* Hdt.] Ionic and poetic. (4.)
- Πεκτέω** (πεκ-, πεκτ-, 655), [Dor. f. *πεξῶ*, a. *ἔπεξα* (Theoc.), ep. *ἐπέξα-μην*]; a. p. *ἐπέχθην*. See epic *πέικω*. Poetic.
- Πελάζω** (cf. *πέλας*, *near*; see 587), [poet. *πελάω* (πελα-, πλα-),] *bring near, approach*, f. *πελάσω*, Att. *πελῶ* (665, 2), *ἐπέλασα*, [*πέπλημαι*,] *ἐπελάσθην* and *ἐπλάθην*; [*ἐπελασάμην*; 2. a. m. *ἐπλήμην*, *approached*.] [Also poetic presents *πελάθω*, *πλάθω*, *πίλναμαι*.] (4.)
- Πέλω** and **πέλομαι**, *be*, imp. *ἔπελον*, *ἐπελόμην* [syncop. *ἔπλε*, *ἔπλεο* (*ἔπλευ*), *ἔπλετο*, for *ἔπελε* etc.; so *ἐπι-πλόμενος* and *περι-πλόμενος*]. Poetic.
- Πέμπω**, *send*, *πέμψω*, *ἔπεμψα*, *πέπομφα* (643; 693), *πέπεμμαι* (77; 490, 1), *ἐπέμφθην*, *πεμφθήσομαι*; *πέμψομαι*, *ἐπεμψάμην*.
- Πεπαίνω** (πεπαν-), *make soft*, *ἐπέπᾱνω* (673), *ἐπεπάνθην*, *πεπανθήσομαι*. (4.)
- [*Πεπαρεῖν*, *show*, 2 aor. inf. in Pind. *Py.* 2, 57.]
- Πέπρωται**, *it is fated*: see stem (πορ-, προ-).
- Πέρδομαι**, Lat. *pedo*, 2 fut. (pass.?) *παρδήσομαι*, 2 p. *πέπορδα*, 2 a. *ἔπαρδον*. See 643 and 646.
- Πέρθω**, *destroy, sack*, *πέρσω* [*πέρσομαι* (as pass.) Hom.], *ἔπερσα*, [ep. 2 a. *ἔπαρθον* (646), m. *ἐπαρθόμην* (as pass.) with inf. *πέρθαι* for *περθ-θαι*.] Poetic.
- Πέρνημι** (περ-να-), *sell*, mid. *πέρναμαι*: poetic for *πιπράσκω*. 609. (III.)
- Πέσσω** or **πέττω**, later *πέπτω* (πεπ-), *cook*, *πέψω*, *ἔπεψα*, *πέπεμμαι* (75 · 490, 1), *ἐπέφθην*. See 583. (4.)
- Πετάννυμι** (πετα-), *expand*, (*πετάσω*) *πετῶ*, *ἐπέτασα*, *πέπταμαι*, [*πεπέτασμαι* late], *ἐπετάσθην*. See *πίτνημι*. (II.)
- Πέτομαι** (πετ-, πτ-), *fly* (ε-), *πτήσομαι* (poet. *πετήσομαι*); 2 a. m. *ἐπτόμην*. To *ἵπταμαι* (rare) belong [2 a. *ἔπτην* (poet.)] and *ἐπτάμην* (799). The forms *πεπότῃμαι* and *ἐποτήθην* [Dor. -ᾱμαι, -ᾱθην] belong to *ποτάομαι*.
- Πεύθομαι** (πυθ-): see *πυνθάνομαι*. (2.)
- Πήγνυμι** (πηγ-, παγ-), *fasten*, *πήξω*, *ἔπηξα*, *ἐπήχθην* (rare and poet.); 2 a. p. *ἐπάγην*, 2 f. p. *παγήσομαι*; 2 p. *πέπηγα*, *be fixed*; [ep. 2 a. m. *κατ-ἐπηκτο*;] *πηγνύτο* (Plat.) pr. opt. for *πηγνυ-ι-το* (734); [*πήξομαι*, *ἐπηξάμην*.] (2. II.)
- Πιαίνω** (πιαν-), *fatten*, *πιανῶ*, *ἐπιάνα*, *πεπίασμαι*, [*ἐπιάνθην*]. Chiefly poetic and Ionic. (4.)
- [**Πίλναμαι** (πιλ-να-), *approach*, only in pres. and impf. 609. Epic.] See *πελάζω*. (III.)
- Πίμπλημι** (πλα-), *fill*, *πλήσω*, *ἔπλησα*, *πέπληκα*, *πέπλησμαι*, *ἐπλήσθην*, *πλησθήσομαι*; a. m. *ἐπλησάμην* (trans.); 2 a. m. *ἐπλήμην* (798), chiefly epic, with *ἐν-ἐπλητο*, opt. *ἐμ-πλήμην*, *ἐμ-πλήτο*, imp. *ἐμ-πλησο* pt. *ἐμ-πλήμενος*, in Aristoph. 795. (I.)

Πύμπρημι (πρα-), *burn*, πρήσω, ἔπρησα, πέπρημαι and [πέπρησμαι Hdt.], ἐπρήσθην; [Ion. f. πρήσομαι, fut. pf. πεπρήσομαι.] 795. Cf. πρήθω, *blow*. (I.)

Πινύσκω (πινυ-), *make wise*, [Hom. aor. ἐπίνυσσα]. Poetic. See πνέω. (6.)

Πίνω (πι-, πο-), *drink*, fut. πίομαι (πιούμαι rare); πέπωκα, πέπομαι, ἐπόθην, ποθήσομαι; 2 a. ἔπιον. (5. 8.)

[**Πιπίσκω** (πι-), *give to drink*, πίσω, ἔπισα.] Ionic and poetic. See πίνω. (6.)

Πιπράσκω (περα-, πρα-), *sell*, [ep. περάσω, ἐπέρασα,] πέπρᾱκα, πέπρᾱμαι [Hom. πεπερημένος], ἐπράσθην [Ion. -ημαι, -ηθην]; fut. pf. πεπράσομαι. The Attic uses ἀποδώσομαι and ἀπεδόμην in fut. and aor. (6.)

Πίπτω (πετ-, πτ-ο-, 659) for πι-πετ-ω, *fall*, f. πεσοῦμαι [Ion. πεσέομαι]; p. πέπτωκα, 2 p. part. πεπτώς [ep. πεπτηώς, or -εώς]; 2 a. ἔπεσον [Dor. ἔπετον, reg.].

[**Πίτνημι** (πιτ-να-), *spread*, pres. and impf. act. and mid. 609. Epic and lyric. See πετάννυμι.] (III.)

Πίτνω, poetic for πίπτω.

[**Πλάζω** (πλαγγ-), *cause to wander*, ἔπλαγξα. Pass. and mid. πλάζομαι, *wander*, πλάγξομαι, *will wander*, ἐπλάγχθην, *wandered*.] Ionic and poetic. (4.)

Πλάσσω (see 582; 587), *form*, [πλάσω Ion.], ἔπλασα, πέπλασμαι, ἐπλάσθην; ἐπλασάμην. (4.)

Πλέκω, *plait, knit*, [πλέξω,] ἔπλεξα, [πέπλεχα or πέπλοχα Ion.], πέπλεγμαι, ἐπλέχθην, πλεχθήσομαι; 2 a. p. ἐπλάκην; a. m. ἐπλεξάμην.

Πλέω (πλευ-, πλεφ-, πλυ-), *sail*, πλεύσομαι or πλευσούμαι, ἔπλευσα, πέπλευκα, πέπλευσμαι, ἐπλεύσθην (later). 574, 641. [Ion. and poet. πλώω, πλώσομαι, ἔπλωσα, πέπλωκα, ep. 2 aor. ἔπλων.] (2.)

Πλήσσω or **πλήττω** (πληγ-, πλαγ-, 31), *strike*, πλήξω, ἔπληξα, πέπληγμαι, ἐπλήχθην (rare); 2 p. πέπληγα; 2 a. p. ἐπλήγην, in comp. -ἐπλάγην (713); 2 f. pass. πληγήσομαι and -πλαγήσομαι; fut. pf. πεπλήξομαι; [ep. 2 a. πέπληγον (or ἐπέπλ-), πεπληγόμεν; Ion. a. m. ἐπληξάμην.] (2. 4.)

Πλύνω (πλυν-), *wash*, πλυνῶ, ἔπλυνα, πέπλυνμαι, ἐπλύθην; [fut. m. (as pass.) ἐκ-πλυνούμαι, a. ἐπλυνάμην.] 647. (4.)

Πλώω, Ionic and poetic: see πλέω.

Πνέω (πνευ-, πνεφ-, πνυ-), *breathe, blow*, πνεύσομαι and πνευσούμαι, ἔπνευσα, πέπνευκα, [epic πέπνῡμαι, *be wise*, pt. πεπνῡμένος, *wise*, plpf. πέπνῡσο; late ἐπνεύσθην, Hom. ἀμ-πνύνθην.] For epic ἀμ-πννε etc., see ἀνα-πνέω and ἄμ-πννε. See πινύσκω. (2.)

Πνίγω (πνίγ-, πνίγ-), *choke*, πνίξω [later πνίξομαι, Dor. πνίξομαι], ἔπνιξα, πέπνιγμαι, ἐπνίγην, πνιγήσομαι.

Ποθέω, *desire*, ποθήσω, ποθήσομαι, ἐπόθησα; and ποθέσομαι, ἐπόθεσα 639 (b).

Πονέω, *labor*, **πονήσω** etc., regular. [Ionic **πονέσω** and **ἐπόνεσα** (Hippoc.).] 639 (b).

(**πορ-**, **προ-**), *give, allot*, stem whence 2 a. **ἔπορον** (poet.), p. p. **πέπρωμαι**, chiefly impers., **πέπρωται**, *it is fated* (with **πεπρωμένη**, *Fate*). See **πεπαρεῖν**. Compare **μέλομαι**. Poetic except in perf. part.

Πράσσω or **πράττω** (**πρᾶγ-**), *do*, **πράξω**, **ἔπρᾶξα**, **πέπρᾶχα**, **πέπρᾶγμαι**, **ἐπράχθην**, **πρᾶχθήσομαι**, fut. pf. **πεπράξομαι**; 2 p. **πέπρᾶγα**, *have fared (well or ill)*; mid. f. **πράξομαι**, a. **ἐπρᾶξάμην**. [Ionic **πρήσσω** (**πρηγ-**), **πρήξω**, **ἔπρηξα**, **πέπρηχα**, **πέπρηγμαι**, **ἐπρήχθην**; **πέπρηγα**; **πρήξομαι**, **ἐπρηξάμην**.] (4.)

(**πρια-**), *buy*, stem, with only 2 aor. **ἐπριάμην**, inflected throughout in 506; see synopsis in 504.

Πρῶω, *saw*, **ἔπρῶσα**, **πέπρῶσαι**, **ἐπρῶσθην**. 640.

Προῖσσομαι (**προῖκ-**), *beg*, once in Archil. (compare **προῖκα**, *gratis*); fut. only in **κατα-προῖξομαι** (Ar.) [Ion. **κατα-προῖξομαι**]. (4.)

Πτάρνυμαι (**πταρ-**), *sneeze*; [f. **πταρῶ**]; 2 aor. **ἔπτарон**, [**ἐπταρόμην**], (**ἐπτάρην**) *ptarēls*. (II.)

Πτήσσω (**πτηκ-**, **πτακ-**), *cower*, **ἔπτηξα**, **ἔπτηχα**. From stem **πτακ-**, poet. 2 a. (**ἔπτακον**) **καταπτακῶν**. [From stem **πτα-**, ep. 2 a. **καταπτήτην**, dual; 2 pf. pt. **πεπτηώς**.] Poetic also **πτώσσω**. (4. 2.)

Πτίσσω, *round*, [**ἔπτισα**], **ἔπτισμαι**, late **ἐπτίσθην**. (4.)

Πτύσσω (**πτυγ-**), *fold*, **πτύξω**, **ἔπτυξα**, **ἔπτυγμαι**, **ἐπτύχθην**; **πτύξομαι**, **ἐπτυξάμην**. (4.)

Πτύω, *spit*, [**πτύσω**, **πτύσομαι**, **ἐπτύσθην**, Hippoc.], a. **ἔπτυσα**.

Πυνθάνομαι (**πυθ-**), *hear, enquire*, fut. **πένσομαι** [Dor. **πενσοῦμαι**], pf. **πέπυσμαι**; 2 a. **ἐπυθόμην** [w. Hom. opt. **πεπύθοιτο**]. (5.) Poetic also **πεύθομαι** (**πευθ-**, **πυθ-**). (2.)

P.

Ψάλω (**ῥα-**, **ῥαν-**), *sprinkle*, **ῥανῶ**, **ἔρῥᾶνα**, (**ἐρῥάνθην**) **ῥανθελς**. [From stem **ῥα-** (cf. **βαίνω**), ep. aor. **ἔρασσα**, pf. p. (**ἔρρασαι**) **ἔρρανται** Aeschyl., ep. **ἐρράδαται**, plpf. **ἐρράδατο**, 777, 3.] See 610. Ionic and poetic. (5. 4.)

[**Ψάω**, *strike*, **ῥάλσω**, **ἔρραισα**,] **ἐρράισθην**; [fut. m. (as pass.) **ῥάλσομαι**.] Poetic, chiefly epic.

Ψάπτω (**ῥαφ-**), *stitch*, **ῥάψω**, **ἔρραψα**, **ἔρραμμαι**; 2 a. p. **ἐρράφην**; a. m. **ἔρραψάμην**. (3.)

Ψάσσω (**ῥαγ-**), = **ἀράσσω**, *throw down*, **ῥάξω**, **ἔρραξα**, **ἐρράχθην**. See **ἀράσσω**. (4.)

Ψέω (**φρεγ-** for **φεργ-**, 649), *do*, **ῥέξω**, **ἔρεξα**; [Ion. a. p. **ῥεχθελή**, **ῥεχθελς**.] See **ἔρδω**. (4.)

Ψέω (**ρευ-**, **ρεφ-**, **ρυν-**), *flow*, **ρεύσομαι**, **ἔρρευσα** (rare in Attic), (**ε-**) **ἔρρῦκα**; 2 a. p. **ἔρρῦν**, **ῥυήσομαι**. 574. (2.)

(**ρε-**), stem of *εἴρηκα, εἴρημαι, ἐρρήθην* (*ἐρρέθην*), *ῥηθήσομαι, εἰρήσομαι*.
See *εἶπον*.

Ῥήγνυμι (*φρηγ-, ῥαγ-*), *break*; *ῥήξω, ἔρρηξα*, [*ἔρρηγμαι* rare, *ἐρρήχθην* rare;] 2 a. p. *ἐρράγην*; *ῥαγήσομαι*; 2 p. *ἔρρωγα*, *be broken* (689): [*ῥήξομαι*,] *ἐρρηξάμην*. (2. II.)

Ῥιγέω (*ῥιγ-*), *shudder*, [ep. f. *ῥιγῆσω*,] a. *ἐρρτήγῃσα*, [2 p. *ἔρριγα* (as pres.)] Poetic, chiefly epic. 655.

Ῥιγώω, *shiver, ῥιγώσω, ἐρρτήγῃσα*; pres. subj. *ῥιγῶ* for *ῥιγοῦ*, opt. *ῥιγῶην*, inf. *ῥιγῶν* and *ῥιγοῦν*: see 497.

Ῥίπτω (*ῥιφ-, ῥιφ-*), *throw, ῥίψω, ἔρριψα* (poet. *ἔριψα*), *ἔρριφα, ἔρριμμαι, ἐρρῖφθην, ῥιφθήσομαι*; 2 a. p. *ἐρρίφην*. Pres. also *ῥίπτέω* (655). (3.)

Ῥύομαι [epic also *ῥύομαι*], *defend, ῥύσομαι, ἐρρῦσάμην*. [Epic *μι*-forms: inf. *ῥύσθαι* for *ῥύεσθαι*; impf. 3 pers. *ἔρρῦτο* and pl. *ῥύατο*.] Chiefly poetic. See *ἐρύω*.

Ῥυπάω, *be foul*, [epic *ῥυπόω*; Ion. pf. pt. *ῥερυπωμένος*].

Ῥώννυμι (*ῥω-*), *strengthen, ἔρρωσα, ἔρρωμαι* (imper. *ἔρρωσο, farewell*), *ἐρρώσθην*. (II.)

Σ.

Σαίλω (*σαν-*), *faul on*, aor. *ἔσηνα* [Dor. *ἔσᾱνα*]. Poetic. 595. (4.)

Σαίρω (*σαρ-*), *sweep*, aor. (*ἔσηρα*) pt. *σήρᾱς*; 2 p. *σέσηρα, grin*, esp. in part. *σεσηρῶς* [Dor. *σεσᾱρῶς*]. (4.)

Σαλπίζω (*σαλπιγγ-*), *sound a trumpet*, aor. *ἐσάλπιγα*. (4.)

[**Σαώω**, *save*, pres. rare and poet., *σαώσω, σαώσομαι, ἐσάωσα, ἐσαώθην*; 2 aor. 3 sing. *σάω* (for *ἐσάω*), imperat. *σάω*, as if from Aeol. *σάωμι*. For epic *σάως, σάφ*, see *σώζω*. Epic.]

Σάττω (*σαγ-*), *pack, load*, [Ion. *σάσσω*, aor. *ἔσαξα*,] p. p. *σέσαγμα*. (4.)

Σβέννυμι (*σβε-*), *extinguish, σβέσω, ἔσβεσα, ἔσβηκα, [ἔσβεσμαι,] ἐσβέσθην*; 2 a. *ἔσβην* (803, 1), *went out*, w. inf. *σβῆναι*, [pt. *ἀπο-σβείς* Hippoc.]; f. m. *σβήσομαι*. (II.)

Σέβω, *revere*, aor. p. *ἐσέφθην*, w. part. *σεφθεῖς, awe-struck*.

Σείω, *shake, σείσω, ἔσεισα, σέσεικα, σέσεισμαι, ἐσείσθην* (640); a. m. *ἐσεισάμην*.

[**Σεύω** (*σεν-, συ-*), *move, urge*, a. *ἔσσευα, ἐσσευάμην*; *ἔσσυμαι, ἐσσύθην* (Soph.) or *ἐσύθην*; 2 a. m. *ἐσσύμην* (with *ἔσυτο, σύτο, σύμενος*).] The Attic poets have [*σεῦνται*], *σοῦνται, σοῦσθε* (ind. and imper.), *σοῦ, σοῦσθω*. 574. Poetic. (2.)

Σημαίνω (*σημαν-*), *show, σημαίνω, ἐσήμηνα* (sometimes *ἐσήμᾱνα*), *σεσήμασμαι, ἐσημάνθην, σημανθήσομαι*; mid. *σημανοῦμαι, ἐσημηνάμην*. (4.)

Σήπτω (*σηπ-, σαπ-*), *rot, σήψω*, 2 p. *σέσηπα* (as pres.); *σέσημμαι* (Aristot.), 2 a. p. *ἐσάπην*, f. *σαπήσομαι*. (2.)

Σίνομαι (*σιν-*), *injure, [aor. ἐσινάμην* Ion.]. 597. (4.)

Σκάπτω (*σκαφ-*), *dig, σκάψω, ἔσκαψα, ἔσκαφα, ἔσκαμμαι, ἐσκάφην*. (3.)

Σκεδάννυμι (σκεδα-), *scatter*, f. σκεδῶ [σκεδάσω,] ἐσκέδασα, ἐσκέδασμαι w. part. ἐσκεδασμένος, ἐσκεδάσθην; ἐσκεδασάμην. (II.)

Σκέλλω (σκελ-, σκλη-), *dry up*, [Hom. a. ἔσκληα, Ion. pf. ἔσκληκα]; 2 a. (ἔσκλην) ἀπο-σκληῆναι (799), Ag. (4.)

Σκέπτομαι (σκεπ-), *view*, σκέψομαι, ἐσκεψάμην, ἔσκεμμαι, fut. pf. ἐσκέψομαι, [ἐσκέφθην, Ion.]. For pres. and impf. the better Attic writers use σκοπῶ, σκοποῦμαι, etc. (see σκοπέω). (3.)

Σκήπτω (σκηπ-), *prop*, σκήψω, ἔσκηψα, ἔσκημμαι, ἐσκήφθην; σκήψομαι, ἐσκηψάμην. (3.)

Σκιδνῆμι (σκιδ-να-), mid. σκιδναμαι, *scatter*, also κιδνῆμι: chiefly poetic for σκεδάννυμι. (III.)

Σκοπέω, *view*, in better Attic writers only pres. and impf. act. and mid. For the other tenses σκέψομαι, ἐσκεψάμην, and ἔσκεμμαι of σκέπτομαι are used. See σκέπτομαι.

Σκώπτω (σκωπ-), *jeer*, σκώψομαι, ἔσκωψα, ἐσκώφθην. (3.)

Σμάω, *smear*, with η for ā in contracted forms (496), σμῆ for σμᾶ, etc.; [a. m. ἐσμησάμην Hdt.]. [Ion. σμέω and σμῆχω], aor. p. δια-σμηχθεῖς (Aristoph.).

Σπάω, *drain*, σπάσω (ᾶ), ἔσπασα, ἔσπακα, ἔσπασμαι, ἐσπάσθην, σπασθῆσομαι; σπάσομαι, ἐσπασάμην. 639; 640.

Σπείρω (σπερ-), *sow*, σπερῶ, ἔσπειρα, ἔσπαρμαι; 2 a. p. ἐσπάρην. (4.)

Σπένδω, *pour libation*, σπείσω (for σπενδ-σω, 79), ἔσπεισα, ἔσπειςμαι, (see 490, 3); σπείσομαι, ἐσπείσάμην.

Στάζω (σταγ-), *drop*, [στάξω,] ἔσταξα, [ἔσταγμαι, ἐστάχθην.] (4.)

Στεῖβω (στειβ-, στιβ-), *tread*, ἔστειψα, (ε-) ἐστίβημαι (642, 2; 658, 2). Poetic. (2.)

Στεῖχω (σειχ-, στιχ-), *go*, [ἔστειξα, 2 a. ἔστιχον.] Poetic and Ionic. (2.)

Στέλλω (σ텔-), *send*, στελῶ [στελέω], ἔστειλα, ἔσταλκα, ἔσταλμαι; 2 a. p. ἐστάλην; σταλήσομαι; a. m. ἐστειλάμην. 645. (4.)

Στενάζω (στεναγ-), *groan*, στενάξω, ἐστενάξα. (4.)

Στέργω, *love*, στέρξω, ἔστερξα; 2 pf. ἔστοργα (643).

Στερέω, *deprive*, στερήσω, ἐστέρησα [epic ἐστέρεσα], ἐστέρηκα, ἐστέρημαι, ἐστερήθην, στερηθήσομαι; 2 aor. p. (ἐστέρην) part. στερεῖς, 2 fut. (pass. or mid.) στερήσομαι. Also pres. **στερίσκω**. (6.) Pres. **στέρομαι**, *be in want*.

[(Στεῦμαι), *pledge one's self*; 3 pers. pres. στεῦται, impf. στεῦτο. Poetic, chiefly epic.] (I.)

Στίζω (στιγ-), *prick*, στίξω, [ἔστιξα Hdt.], ἔστιγμαι. (4.)

Στόρνυμι (στορ-), (ε-) στορῶ (στορέσω), ἐστόρεσα, [ἐστορέσθην], ἐστορεσάμην. (II.)

Στρέφω, *turn*, στρέψω, ἔστρεψα, ἔστραμμαι, ἐστρέφην (rare in prose) [Ion. ἐστράφην]; 2 pf. ἔστροφα (late); 2 a. p. ἐστράφην, f. στραφήσομαι; mid. στρέψομαι, ἐστρεψάμην. 646.

Στρώννυμι (στρω-), same as στόρνυμι; στρώσω, ἔστρωσα, ἔστρωμαι, ἐστρώθην. (II.)

Στυγέω (στυγ-, 654), *dread, hate*, fut. στυγήσομαι (as pass.), a. ἐστύγησα [ep. ἔστυξα, *made terrible*, Ion. pf. ἐστύγηκα], a. p. ἐστυγήθην; [ep. 2 a. ἔστυγον.] Ionic and poetic.

[Στυφελίζω (στυφελιγ-), *dash*, aor. ἐστυφέλιξα. Ionic, chiefly epic.] (4.)

Σύρω (συρ-), *draw*, aor. ἐσύρα, ἐσύράμην. (4.)

Σφάζω (σφαγ-), *slay*, Att. prose gen. σφάττω; σφάξω, ἔσφαξα, ἔσφαγμαι, [ἐσφάχθην (rare)]; 2 aor. p. ἐσφάγην, fut. σφαγήσομαι; aor. mid. ἐσφαξάμην. (4.)

Σφάλλω (σφαλ-), *trip, deceive*, σφαλῶ, ἔσφηλα, ἔσφαλμαι; 2 a. p. ἐσφάλην, f. p. σφαλήσομαι; fut. m. σφαλοῦμαι (rare). (4.)

Σφάττω: see σφάζω.

Σχάζω (see 587), σχάσω, ἔσχασα, ἐσχασάμην; [Ion. ἐσχάσθην.] From pres. σχάω, imp. ἔσχων (Ar.). (4.)

Σώζω, later σώω, epic usually σώω (σω-, σφδ-), *save*, [ep. pr. subj. σόης (σάφς, σόφς), σόη (σάφ, σόφ), σόωσι]; σώσω, ἔσωσα, σέσωκα, σέσωμαι or σέσωσμαι, ἐσώθην, σωθήσομαι; σώσομαι, ἐσωσάμην. See σαώω. (4.)

T.

(τα-), *take*, stem with Hom. imperat. τῆ.

[(ταγ-), *seize*, stem with Hom. 2 a. pt. τεταγάν.] Cf. Lat. *tango*.

[Τανύω, *stretch*, τανύσω (ῥ), ἐτάνυσα, τετάνυσμαι, ἐτανύσθην; aor. m. ἐτανυσσάμην. Pres. pass. (μι-form) τάννται. Epic form of τείνω.]

Ταράσσω (ταραχ-), *disturb*, ταράξω, ἐτάραξα, τετάραιμαι, ἐταράχθην; f. m. ταράξομαι; [ep. 2 p. (τέτρηχα) τετρηχώς, *disturbed*; plp. τετρήχει.] (4.)

Τάσσω (ταγ-), *arrange*, τάξω, ἔταξα, τέταχα, τέταγμαι, ἐτάχθην, ταχθήσομαι; τάξομαι, ἐταξάμην; 2 a. p. ἐτάγην; fut. pf. τετάξομαι. (4.)

(ταφ-), stem with 2 aor. ἔταφον: see (θηπ-).

Τείνω (τεν-), *stretch*, τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτᾶθην, ταθήσομαι; τενοῦμαι, ἐτεινάμην. 645; 647. See τανύω and τιταίνω. (4.)

Τεκμαίρομαι (τεκμαρ-), *judge, infer*, f. τεκμαροῦμαι, a. ἐτεκμηράμην. Act. τεκμαίρω, rare and poetic, a. ἐτέκμηρα. (4.)

Τελέω, *finish*, (τελέσω) τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην; fut. m. (τελέομαι) τελοῦμαι, a. m. ἐτελεσάμην. 639; 640.

Τέλλω (τελ-), *cause to rise, rise*, aor. ἔτειλα; [plpf. p. ἐτέταλτο.] In compos. ἐν-τέταλμαι, ἐν-τειλάμην. 645. (4.)

[(τεμ-), *find*, stem with Hom. redupl. 2 a. τέτμον or ἔτετμον (534).]

Τέμνω (τεμ-, τμε-) [Ion. and Dor. **τάμνω**, Hom. once **τέμω**], *cut*, f. **τεμῶ**. **τέτμηκα**, **τέτμημαι**, **έτμήθην**, **τμηθήσομαι**; 2 a. **έτεμον**, **έτεμόμην** [poet. and Ion. **έταμον**, **έταμόμην**]; fut. m. **τεμοῦμαι**; fut. pf. **τετμήσομαι**. See **τμήγω**. (5.)

Τέρπω, *amuse*, **τέρψω**, **έτερψα**, **έτέρφθην** [ep. **έάρφθην**, 2 a. p. **έάρπην** (with subj. **τραπείω**), 2 a. m. (**τ**)**εταρπόμην**], (534); fut. m. **τέρψομαι** (poet.), [a. **έτερψάμην** epic.] 646.

[Τέρσομαι, become dry, 2 a. p. έτέρσην. Chiefly epic. Fut. act. τέρσω in Theoc.]

Τεταγών, *having seized*: see stem (**ταγ-**).

[Τετίημαι, Hom. perf. am troubled, in dual τετίησθον and part. τετιημένος; also τετιώς, troubled.]

[Τέτμον or έτετμον (Hom.), found, for τε-τεμ-ον (534).] See (τεμ-).

Τετραίνω (τετραν-, τρα-), *bore*, late pres. **τιτραίνω** and **τιτράω**; [Ion. fut. **τετρανέω**, aor. **έτέρηνα**], **έτετρηνάμην** (673). From stem (τρα-), aor. **έτρησα**, pf. p. **τέτρημαι**. 610. (5. 4.)

Τεύχω (τευχ-, τυχ-), *prepare, make*, **τεύξω**, **έτευξα**, [ep. **τετευχώς** as pass.,] **τέтуγμαι** [ep. **τετεύχатаи**, **έτετεύχато**], [**έτύχθην** Hom., **έτεύχθην** Hippoc., f. pf. **τετεύξομαι** Hom.]; f. m. **τεύξομαι**, [ep. a. **έτευξάμην**, 2 a. (τυκ-) **τετυκεῖν**, **τετυκόμην**.] Poetic. (2.)

Τήκω (τηκ-), *melt*, [Dor. **τάκω**], **τήξω**, **έτηξα**, **έτήχθην** (rare); 2 a. p. **έτάκην**; 2 p. **τέτηκα**, *am melted*. (2.)

Τίθημι (θε-), *put*; see synopsis and inflection in 504, 506, and 509. (I.)

Τίκτω (τεκ-), for **τι-τεκ-ω** (652, 1 a), *beget, bring forth*, **τέξομαι**, poet. also **τέξω**, [rarely **τεκοῦμαι**], **έτέχθην** (rare); 2 p. **τέτοκα**; 2 a. **έτεκον**, **έτεκόμην**.

Τίλλω (τιλ-), *pluck*, **τιλῶ**, **έτίλα**, **τέτιλμαι**, **έτίλθην**. Chiefly poetic. (4.)

Τίνω (τι-), Hom. **τίνω**, *pay*, **τίσω**, **έτίσα**, **τέτικα**, **τέτισμαι**, **έτίσθην**. Mid. **τίνομαι** [ep. **τίνυμαι**], **τίσομαι**, **έτίσάμην**. The futures, aorists, and perfects are more correctly written **τείσω**, **έτεισα**, etc., but these forms seldom appear in our editions. See **τίω**. (5.)

[Τιταίνω (τιταν-), *stretch*, aor. (**έτίτηνα**) **τιτήνας**. Epic for **τείνω**.] (4.)

[Τιτράω, bore, late present.] See τετραίνω.

Τιτρώσκω (τρο-), *wound*, **τρώσω**, **έτρωσα**, **τέτρωμαι**, **έτρώθην**, **τρωθήσομαι**; [fut. m. **τρώσομαι** Hom.] [Rarely epic **τρώω**.] (6.)

Τίω, *honor*, [Hom. fut. **τίσω**, aor. **έτίσα**, p. p. **τέτιμαι**.] After Homer chiefly in pres. and impf. Attic **τίσω**, **έτίσα**, etc., belong to **τίνω** (except **προ-τίσας**, S. An. 22). See **τίνω**.

(τλα-, sync. for ταλα-), endure, **τλήσομαι**, **τέτληκα**, 2 aor. **έτλην** (see 799). [Epic μι-forms of 2 pf. **τέτλαμεν**, **τετλαῖην**, **τέτλαθι**, **τετλάμεναι** and **τετλάμεν**, **τετληώς** (804). From (ταλα-), Hom. aor. **έτάλασσα**.] Poetic.

[**Τμήγω** (τμηγ-, τμαγ-), *cut*, poet. for τέμνω; τμήξω (rare), ἔτμηξα, 2 a. ἔτμαγον, ἐτμάγην (τμάγεν for ἐτμάγησαν).] (2.)

Τορέω (τορ-), *pierce*, [pres. only in ep. ἀντι-τορεῦντα]; [ep. fut. τορήσω], τετορήσω (Ar.), [ep. a. ἐτόρησα, 2 a. ἔτορον.] 655.

Τρέπω [Ion. τράπω], *turn*, τρέψω, ἔτρεψα, τέτροφα sometimes τέτραφα, τέτραμμαι, ἐτρέφθην [Ion. ἐτράφθην]; f. m. τρέψομαι, a. m. ἐτρεψάμην; 2 a. [ἐτραπον epic and lyric], ἐτράπην, ἐτραπόμην. This verb has all the six aorists (714). 643; 646.

Τρέφω (τρεφ- for θρεφ-, 95, 5), *nourish*, θρέψω, ἔθρεψα, τέτροφα, τέθραμμαι w. inf. τεθράφθαι, ἐθρέφθην w. inf. θρεφθῆναι (rare); 2 a. p. ἐτράφην; [ep. 2 a. ἔτραφον as pass.]; f. m. θρέψομαι, a. m. ἐθρεψάμην. 643; 646.

Τρέχω (τρεχ- for θρεχ-, 95, 5; δραμ-), *run*, f. δραμοῦμαι (-θρέξομαι only in comedy), ἔθρεξα (rare), δεδράμηκα, (ε-) δεδράμηναι; [2 p. δέδρομα (poet.)], 2 a. ἔδραμον. (8.)

Τρέω (*tremble*), aor. ἔτρεσα. Chiefly poetic.

Τρίβω (τριβ-, τριβ-), *rub*, τρίψω, ἔτριψα, τέτριφα, τέτριμμαι (487; 489), ἐτρίφθην; 2 a. p. ἐτρίβην, 2 fut. p. τριβήσομαι; fut. pf. τετρίψομαι; f. m. τρίψομαι, a. m. ἐτριψάμην.

Τρίττω (τριγ-), *squeak*, 2 p. τέτριγα as present [w. ep. part. τετριγῶτας]. Ionic and poetic. (4.)

Τρύχω, *exhaust*, fut. [ep. τρύξω] τρυχώσω (τρύχο-, 659), a. ἐτρύχωσα, p. part. τετρυχωμένος, [a. p. ἐτρυχώθην Ion.].

Τρώγω, (τραγ-, 573), *gnaw*, τρώξομαι [ἔτρωξα,] τέτρωγμαι; 2 a. ἔτραγον. (2.)

Τυγχάνω (τευχ-, τυχ-), *hit, happen*, τεύξομαι, (ε-) [ep. ἐτύχησα,] pf. τετύχηκα, 2 pf. τέτευχα; 2 a. ἔτυχον. (5. 2.)

Τύπτω (τυπ-), *strike*, (ε-) τυπτῶ, ἐτύπτησα (Aristot.), 2 a. p. ἐτύπην, fut. p. τυπτήσομαι or τυπήσομαι. [Ionic and lyric a. ἔτυψα, p. p. τέτυμμαι, 2 a. ἔτυπον; ἀπο-τύψονται (Hdt.).] 658, 3. (3.)

Τύφω (τύφ- or τυφ-, for θυφ-), *raise smoke, smoke*, τέθυμμαι, 2 a. p. ἐτύφην, 2 f. p. τυφήσομαι (Men.). 95, 5.

Υ.

Ὑπισχνέομαι, Ion. and poet. ὑπίσχομαι (strengthened from ὑπέχομαι), *promise*, ὑποσχέσσομαι, ὑπέσχημαι; 2 a. m. ὑπεσχόμην. See ἴσχω and ἔχω. (5.)

Ὑφαίνω (ύφαν-), *weave*, ύφανῶ, ύφηναι, ύφασμαι (648), ύφάνθην; aor. m. ύφηνάμην. (4.)

Ύω, *rain*, ύσω, ύσα, ύσαι, ύσθην. [Hdt. ύσομαι as pass.]

Φ.

Φαείνω (φαεν-), *appear, shine*, aor. pass. ἐφάδνθην (aa- for ae-), *appeared*. See φαίνω. (4.)

- Φαίνω** (φαν-), *show*, f. φανῶ [φανέω], a. ἔφηνα, πέφαγκα, πέφασμαι (648), ἐφάνθην (rare in prose); 2 a. p. ἐφάνην, 2 f. φανήσομαι; 2 p. πέφηνα; f. m. φανοῦμαι, a. m. ἐφηνάμην (rare and poet.), *showed*, but ἀπεφηνάμην, *declared*; [ep. iter. 2 aor. φάνεσκε, *appeared*.] For full synopsis, see 478; for inflection of certain tenses, see 482. From stem φα- (cf. βαίνω, 610), [Hom. impf. φάε, *appeared*, f. pf. πεφήσεται, *will appear*.] For ἐφάνθην, see φαείνω. (4.)
- Φάσκω** (φα-), *say*, only pres. and impf. See φημί. (6.)
- Φείδομαι** (φειδ-, φιδ-), *spare*, φείσομαι, ἐφείσάμην, [Hom. 2 a. m. πεφιδόμην, f. πεφιδήσομαι.] (2.)
- (φεν-, φα-)**, *kill*, stems whence [Hom. πέφαμαι, πεφήσομαι; 2 a. redupl. πέφνον or ἐπεφνον (for πε-φεν-ον) w. part. κατα-πέφνων (or -ών).]
- Φέρω** (φερ-, οἰ-, ἐνεκ-, ἐνεγκ- for ἐν-ενεκ-), *bear*, f. οἴσω, a. ἤνεγκα, 2 p. ἐνήνοχα, ἐνήνεγμαι, a. p. ἤνέχθην; f. p. ἐνεχθήσομαι and οἰσθήσομαι; 2 a. ἤνεγκον; f. m. οἴσομαι (sometimes as pass.); a. m. ἤνεγκάμην. 2 a. m. imper. ἐνεγκοῦ (So.). 671. [Ion. ἤνεικα and -αμην, ἤνεικον, ἐνήνεγμαι, ἤνειχθην; Hdt. aor. inf. ἀν-οἶσαι (or ἀν-ῶσαι); Hom. aor. imper. οἴσε for οἴσον (777, 8), pres. imper. φέρετε for φέρετε.] (8.)
- Φεύγω** (φευγ-, φυγ-), *flee*, φεύξομαι and φευξοῦμαι (666), 2 p. πέφευγαι (642), 2 a. ἔφυγον; [Hom. p. part. πεφυγμένος and πεφυζότες.] (2.)
- Φημί** (φα-), *say*, φήσω, ἔφησα; p. p. imper. πεφάσθω (πεφασμένος be longs to φαίνω). Mid. [Dor. fut. φάσομαι]. For the full inflection, see 812 and 813. (I.)
- Φθάνω** (φθα-), *anticipate*, φθήσομαι (or φθάσω), ἔφθασα; 2 a. act ἔφθην (like ἔστην), [ep. 2 a. m. φθάμενος.] (5.)
- Φθείρω** (φθερ-), *corrupt*, f. φθερῶ [Ion. φθερέω, ep. φθέρσω], a. ἔφθειρα, p. ἔφθαρκα, ἔφθαρμαι; 2 a. p. ἐφθάρην, 2 f. p. φθάρήσομαι; 2 p. δι-έφθορα; f. m. φθεροῦμαι. 643; 645. (4.)
- Φθίω** [epic also φθίω], *waste, decay*, φθίσω, ἔφθισα, ἔφθιμαι, [ep. a. p. ἐφθίθην; fut. m. φθίσομαι;] 2 a. m. ἐφθίμην, *perished*, [subj. φθίωμαι, opt. φθίμην for φθι-ι-μην (734) imper. 3 sing. φθίσθω, inf. φθίσθαι], part. φθίμενος. [Epic φθίνω, φθίσω, ἔφθισα.] Chiefly poetic. Present generally intransitive; future and aorist active transitive. (5.)
- Φιλέω** (φιλ-), *love*, φιλήσω, etc., regular. [Ep. a. m. ἐφιλάμην, inf. pres. φιλήμεναι (784, 5). 655.]
- Φλάω**, *bruise*, [fut. φλάσω (Dor. φλασσῶ), aor. ἔφλασα, ἔφλασμαι, ἐφλάσθην.] See θλάω.
- Φράγνυμι** (φραγ-), *fence*, mid. φράγνυμαι; only in pres. and impf. See φράσσω. (II.)
- Φράζω** (φραδ-), *tell*, φράσω, ἔφρασα, πέφρακα, πέφρασμαι [ep. part. πεφραδμένος,] ἐφράσθην (as mid.); [φράσομαι epic], ἐφρασάμην (chiefly epic). [Ep. 2 a. πέφραδον or ἐπέφραδον.] (4.)

Φράσσω (φραγ-), *fence*, ἔφραξα, πέφραγμαι, ἐφράχθην; ἐφραξάμην. See φράγνυμι. (4.)

Φρίσσω or **φρίττω** (φρικ-), *shudder*, ἔφριξα, πέφρικα. (4.)

Φρύγω (φρυγ-), *roast*, φρύξω, ἔφρυξα, πέφρυγμαι, [ἐφρύγην].

Φυλάσσω (φυλακ-), *guard*, φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαι, ἐφυλάχθην; φυλάξομαι, ἐφυλαξάμην. (4.)

Φύρω, *mix*, [ἐφυρσα,] πέφυρμαι, [ἐφύρθην]; [f. pf. πεφύρσομαι Pind.]. Φῦράω, *mix*, is regular, φῦράσω, etc.

Φύω (φυ-), with *ŷ* in Homer and rarely in Attic, *produce*, φύσω, ἔφῶσα, πέφῶκα, *be* (by nature), [with 2 pf. μι-forms, ep. πεφύᾱσι, ἐμ-πεφύῃ, πεφυῶς; plpf. ἐπέφυκον (777, 4)]; 2 a. ἐφῶν, *be, be born* (799); 2 a. p. ἐφύην (subj. φυῶ); fut. m. φύσομαι.

X.

Χάζω (χαδ-), *force back, yield*, (pres. only in ἀνα-χάζω), [f. χάζομαι, a. -ἔχασσα (Pind.), a. m. ἐχασάμην; from stem καδ- (different from stem of κήδω), 2 a. m. κεκαδόμεν; f. pf. κεκαδήσω, *will deprive* (705), 2 a. ἐκάδον, *deprived*.] Poetic, chiefly epic; except ἀναχάζοντες and διαχάζασθαι in Xenophon. (4.)

Χαίρω (χαρ-), *rejoice*, (ε-) χαίρήσω (658, 3), κεχάρηκα, κεχάρημαι and κέχαρμαι, 2 a. p. ἐχάρην, [epic a. m. χήρατο, 2 a. m. κεχαρόμην; 2 p. pt. κεχαρηῶς; fut. pf. κεχαρήσω, κεχαρήσομαι (705).] (4.)

Χαλάω, *loosen*, [χαλάσω Ion.,] ἐχάλασα [-αξα Pind.], ἐχαλάσθην. 639; 640.

[Χανδάνω (χαδ-, χενδ-), *hold*, 2 a. ἔχαδον; fut. χείσομαι (79), 2 pf. κέχανδα (646).] Poetic (chiefly epic) and Ionic. (5.)

Χάσκω, later **χαίνω** (χα-, χαν-), *gape*, f. χανοῦμαι, 2 p. κέχνηα as pres. (644), 2 a. ἔχανον. Ionic and poetic. (6. 4.)

Χέζω (χεδ-), fut. χεσοῦμαι (rarely χέσομαι), ἔχεσα, 2 p. κέχοδα (643), 2 a. ἔχεσον (rare); a. m. only in χέσαιτο, Ar. Eq. 1057; p. p. part. κεχεσμένος. (4.)

Χέω (χευ-, χεφ-, χυ-), epic χείω (785, 3), *pour*, f. χέω [ep. χεύω], a. ἔχεα [ep. ἔχευα], κέχυκα, κέχυμαι, ἐχύθην, χυθήσομαι; a. m. ἐχεάμην [ep. ἐχευάμην], [2 a. m. ἐχύμην (800, 1).] 574. (2.)

[(χλαδ-), stem of 2 pf. part. κεχλᾱδῶς, *swelling* (Pind.), w. acc. pl. κεχλᾱδοντας, and inf. κεχλᾱδειν.]

Χόω, *hear up, hear*, χώσω, ἔχωσα, κέχωκα, κέχωσμαι (641), ἐχώσθην, χωσθήσομαι.

Χραιομέω (χραισμ-), *avert, help*, late in present; [Hom. χραισμήσω, ἐχραίσησα; 2 a. ἔχραισμον]. 654.

Χράομαι, *use*, χρήσομαι, ἐχρησάμην, κέχρημαι, ἐχρήσθην; [fut. pf. κεχρήσομαι Theoc.]. For χρῆται, χρῆσθαι [Hdt. χρᾶται, χρᾶσθαι], etc., see 496.

Χράω, *give oracles*, (Attic χρῆς, χρῆ, etc., 496); χρήσω, ἔχρησα, κέχρηκα, [κέχρησμαι Hdt.], ἐχρήσθην. Mid. *consult an oracle*, [χρήσομαι, ἐχρησάμην.] For χρῆς and χρῆ = χρίσεις and χρίξει, see **Χρῶζω**.

Χρή (impers.), probably orig. a noun meaning *need* (cf. χρεία), with ἐστί understood, *there is need, (one) ought, must*, subj. χρῆ, opt. χρείη, inf. χρῆναι, (poet. χρῆν); imperf. χρῆν (prob. = χρῆ ἦν) or ἐχρῆν. **Ἀπόχρη**, *it suffices*, inf. ἀποχρῆν, imperf. ἀπέχρη, [Ion. ἀποχρῆ, ἀποχρῶν, ἀπέχρα;] ἀποχρήσει, ἀπέχρησε.

Χρηῖω (587), Ion. **χρητίζω**, *want, ask*, χρήσω [Ion. χρηίσω], ἔχρησα, [Ion. ἐχρήισα]. Χρῆς and χρῆ (as if from χράω), occasionally have the meaning of χρίσεις, χρίξει. (4.)

Χρίω, *anoint, sting*, χρίσω, ἔχρισα, κέχριμαι or κέχρισμαι, ἐχρίσθην; [χρίσομαι Hom.], ἐχρίσάμην.

Χρώζω, poet. also **χροτίζω** (587), *color, stain*, κέχρωσμαι, ἐχρώσθην. (4.)

Ψ.

Ψάω, *rub*, with η for ā in contracted forms (496), ψῆ, ψῆν, ἔψη, etc.; generally in composition.

Ψεύδω, *deceive*, ψεύσω, ἔψευσα, ἔψευσμαι, ἐψεύσθην, ψευσθήσομαι; ψεύσομαι, ἐψευσάμην. 71; 74.

Ψύχω (ψυχ-), *cool*, ψύξω, ἔψυξα, ἔψυγμαι, ἐψύχθην [ψύχθήσομαι Ion.]; 2 a. p. ἐψύχην or (generally later) ἐψύγην (stem ψυγ-).

Ω.

᾽Ωθέω (ὠθ-), *push* impf. gen. ἐώθουν (537, 1); ὠσω [poet. ὠθήσω], ἔωσα [Ion. ὠσα], ἔωσμαι [Ion. ὠσμαι], ἐώσθην; ὠσθήσομαι; f. m. ὠσομαι, a. m. ἐωσάμην [Ion. ὠσάμην]. 654.

᾽Ωνέομαι, *buy*, imp. ὠνούμην (537, 1) or ὠνούμην; ὠνήσομαι, ὠνήμαι, ὠνήθην. Classic writers use ἐπριάμην (504-506) for later ὠνησάμην.

INDEXES.

N. B.—In these Indexes the references are made to the SECTIONS of the Grammar, except occasionally to *pages* 3-6 of the Introduction. The verbs which are found in the Catalogue, and the Irregular Nouns of § 291, are generally not included in the Greek Index, except when some special form is mentioned in the text of the Grammar.

GREEK INDEX.

Α 1; open vowel 5, 6; pronunciation of 28¹; in contraction 38; becomes *η* in temp. augment 515; *ä* changed to *η* at end of vowel verb stems 635; added to verb stems (like *ε*) 656; changed to *η* in 2d perf. 644; *ε* changed to *ä* in liquid stems 645, 646; Aeol. and Dor. *ä* for *η* 147; as suffix 832, 849¹.

α- or **αν-** privative 875¹; copulative 877.

α, improper diphth. 7, 10; by contraction 38⁴.

αγαθός compared 361.

ἄγαμαι 794¹; w. gen. 1102.

ἀγανακτέω w. dat. 1159, 1160; w. *εἰ* 1423; w. partic. 1580.

ἀγαπάω w. dat. 1159, 1160; w. *εἰ* 1423; w. partic. 1580.

ἀγγέλλω, pf. and plpf. mid. 490⁶; w. partic. 1588.

ἄγε and **ἄγετε** w. subj. and imperat. 1345.

ἄγευστος etc. w. gen. 1141 (1102).

ἄγῆρως, declension of 306.

ἄγνώς, adj. of one ending 343.

ἄγχι w. gen. 1149.

ἄγω, augm. of *ἡγαγον* 535; *ἄγων*, with 1565.

ἀγωνίζεσθαι ἀγῶνα 1051.

-άδην, adv. ending 860².

ἀδικέω, fut. mid. as pass. 1248.

ἀδύνατά ἐστιν etc. 899².

ἀδωρότατος χρημάτων 1141.

ἀέκων: see **ἄκων**.

ἀέτός, epicene noun 158.

-άζω, verbs in 861⁵, 862; fut. of 665².

ἀηδών, decl. of 248.

Ἀθήναις, **-ηθεν**, **-ησι** 292, 293, 296.

ἀθλέω, **ἡθλησα** 516.

ἀθρόος, decl. of 298².

Ἄθως, accus. of 199.

αι, diphthong 7; augmented 518; sometimes elided in poetry 51; short in accentuation (but not in opt.) 113.

αι, Homeric for *εἰ* 1381.

Ἄλᾱς, voc. of 221¹.

αἰδώς, decl. of 238, 239.

αἴθε or **αἶ γάρ**, Homeric for *εἴθε* etc. 1507.

-αἰνώ, denom. verbs in 861⁷, 862.

-αιος (*a-ios*), adj. in 850, 829.

αἶρω 594; aor. 674; pf. and plpf. mid. 490⁶.

-αῖς, **-αῖσα**, **-οῖσα**, in aor. partic. (Aeol.) 783.

-αῖς, **-αῖσι(ν)**, in dat. plur. 167, 188⁶.

-αῖς in acc. plur. (Aeol.) 188⁷.

αἰσθάνομαι w. gen. 1102; w. partic. 1582, 1588.

αἰσχρός compared 357, 362.

αἰσχύνομαι w. partic. 1580; w. infin. 1581.

-αιτερος, **-αιτατος**, comp. and sup. in 352.

αἰτέω w. two accus. 1069.

αἰτίος w. gen. 1140.

αἰώ, **αἰον** 516.

ἀκούω, 2 perf. 529, 690; w. acc. and gen. 1103; plpf. 533; *εἶ* or *κακῶς ἀκούω* 1241.

ἀκροάομαι 638; w. gen. 1102.
 ἄκρος w. article 978.
 ἄκων (ἀέκων) 333; without ὦν 1571.
 ἀλείφω 572, 642².
 ἀλέξω 658¹; redupl. 2 aor. ἀλαλκον 535, 677.
 ἀληθής declined 313; ἀληθες, *indeed!* 314.
 ἀλίσκομαι 659; 2 aor. 779.
 ἀλιτήριος w. gen. 1144².
 ἀλλά in apodosis 1422.
 ἀλλάσσω, pf. and plpf. mid. inflected 487², 489³.
 ἀλλήλων declined 404.
 ἄλλοθι 292¹.
 ἄλλομαι, 2 aor. mid. 800².
 ἄλλος, decl. of 419; w. art. 966.
 ἄλλοσε 294.
 ἄλλο τι ἤ; or ἄλλο τι; 1604.
 ἄλογος declined 306.
 ἀλύσκω, formation of 617.
 ἄλς declined 225.
 ἀλώπηξ, epicene noun 158; voc. 210¹.
 ἄμα w. dat. 1176; w. partic. 1572;
 ἄμα ἔφ 958.
 ἀμάρτοιν, opt. 736.
 ἄμβροτος (μορ) 66.
 ἀμείβω w. gen. 1133.
 ἀμές, ἀμέ, etc., Dor. for ἡμεῖς, etc. 398.
 ἀμήτωρ 316.
 ἀμός and ἄμός for ἡμέτερος (or ἑμός) 407.
 ἀμπέχω and ἀμπίσχω 95⁴.
 ἀμπισχνέομαι 607.
 ἀμύνω 596; w. acc. and dat. (Hom.) 1168; ἀμυνάθω 779.
 ἀμφί w. gen., dat., and accus. 1202.
 ἀμφιέννυμι, augment of 544; w. two acc. 1069.
 ἀμφισβητέω, augment of 544; w. gen. and dat. 1128, 1175.
 ἀμφοτέρωθεν w. gen. 1148.
 ἄμφω and ἀμφότερος 379; w. art. 976.

ἄν (epic κέ), adv. 1299–1316: see Contents. Two uses 1299; with secondary tenses of indic. 1304, 1335, 1336, 1387, 1397, 1433; w. optative 1306, 1327, 1408, 1409, 1436, never w. fut. opt. 1307; w. fut. indic. (Hom.) 1303; w. subj. used as fut. (Hom.) 1305², 1356; w. infin. and partic. 1308, 1494. In conditions w. subj. 1299², 1305, 1382, 1387, 1393¹, 1403; dropped when subj. becomes opt. 1497². In final clauses w. ὡς, ὅπως, and ὅφρα 1367. Omitted w. subj. in protasis (in poetry) 1396, 1406, 1437, w. potential opt. or in apod. 1332, 1333; not used w. ἔδει, χρῆν, etc. 1400; repeated in long apod. 1312; ellipsis of verb 1313; used only w. first of several coord. vbs. 1314; never begins sentence 1315. See ἔάν, ἤν, ἄν(ᾶ), and τάχα.
 ἄν (ᾶ) for ἔάν (εἰ ἄν) 1299², 1382.
 ἄν for ἀνά (Hom.) 53.
 ἀν- privative: see α- privative.
 ἄν (ᾶ ἄν), by crasis 44, 1428².
 -ᾶν for -άων in gen. plur. 188⁵.
 ἀνά w. dat. and acc. 1203.
 ἄνα, *up!* 116², 1224.
 ἄνα, poet. voc. of ἀναξ 291.
 ἀνάγκη w. infin. 1521; w. ἐστὶ om. 891¹.
 ἀναλίσκω and ἀναλόω, augment of 516, 526 (end).
 ἀναλκίς, adj. of one ending 343.
 ἀναμύμνησκω w. two accus. 1069.
 ἀνάξιος w. gen. 1135.
 ἀνάσσω w. gen. 1109; w. dat. (Hom.) 1164.
 ἀνδάνω, augment of (Hom.) 538.
 ἀνέδην 860².
 ἄνευ w. gen. 1220.
 ἀνέχω, augment of 544; w. partic. 1580.

ἄνθρωπος declined 278 (see 67); Hom.
 dat. pl. 279. ἄνθρω 44.
 ἄνθρωπος declined 192.
 ἀνοίγω, augment of 538; 2 pf.
 ἀνέψγα and ἀνέψχα 693.
 ἀνομοίως w. dat. 1175.
 -ανος, nouns in 840.
 ἀντί w. gen. 1204; ἀνθ' ὧν, *where-*
fore 1204.
 ἀντιποιέομαι w. gen. 1128.
 ἀνύσας, aor. part., *hastily* 1564.
 ἄνω, ἀνώτερος, ἀνώτατος 363.
 ἄξιος declined 299. δέσιος and ἀξιόω
 w. gen. 1135.
 ἄπαις, adj. of one ending 343; w.
 gen. 1141.
 ἄπάτωρ, decl. of 316.
 ἄπειρος w. gen. 1141.
 ἀπιστέω w. dat. 1160.
 ἄπλοός, ἀπλοῦς declined 310; irreg.
 contr. 39¹.
 ἄπό w. gen. 1205; for ἐν w. dat.
 1225¹.
 ἀποδέχομαι w. gen. 1103.
 ἀποδίδωμι and ἀποδίδομαι 1246.
 ἀπολαύω w. gen. 1097².
 ἀπολείπομαι w. gen. 1117.
 ἄπολις, decl. of 316.
 ἀπόλλυμι, augm. of plpf. 533.
 Ἀπόλλων, accus. of 217; voc. of
 122^a, 221².
 ἀπολογέομαι, augment 543.
 ἀποστερέω w. two accus. 1069; w.
 acc. and gen. 1118.
 ἀποσφάλλομαι w. gen. 1099.
 ἀποφεύγω w. gen. 1121.
 ἄπτω and ἄπτομαι 1246.
 ἄρ (Hom. for ἄρα) 53.
 ἄρα, ἄρα οὐ, and ἄρα μή, interrog.
 1603.
 ἀραρίσκω, 613; Att. redupl. 531,
 615, 652.
 ἀργύρεος, ἀργυροῦς, declined 310;
 irreg. contr. 39¹; accent 311.
 ἀρίων, compar. of ἀγαθός 361.

ἀρηρώς, ἀράρυια 774.
 ἀρι-, intensive prefix 876.
 -αριον, dimin. in 844.
 ἄρσιν or ἄρρην 327.
 ἀρχήν, *at first*, adv. acc. 1060.
 ἄρχω, ἄρχομαι, w. partic. 1580;
 w. infin. 1581; ἀρχόμενος, *at*
first 1564.
 ἄρωγός 31.
 -ās, -ās, case-endings of acc. pl. 167.
 -ασι and ἡσι, locat. and dat. 296.
 ἄσπις w. μυρία 383¹.
 ἄσσα or ἄττα 416².
 ἄσσα or ἄττα 425, 426.
 ἄστήρ, declension of 275.
 ἄστράπτει without subject 897⁵.
 ἄστυ, declined 250, 253; gen. pl.
 of 253.
 -αται, -ατο (for -νται, -ντο) in 3
 pers. plur. 777³, 701, (Hdt.) 787⁵.
 ἄτε w. partic. 1575.
 ἄτερ w. gen. 1220.
 ἄτερος 46.
 ἄτιμος and ἀτιμάζω w. gen. 1135.
 -ατο (for -ντο): see -αται.
 ἀτραπός, fem. 194.
 ἄττα and ἄττα: see ἄσσα and
 ἄσσα.
 αυ, diphthong 7.
 αὔαινω, augment of 519.
 αὐτάρ in apodosis 1422.
 αὐτάρκης, αὐταρκες, accent 122^c,
 314.
 αὐτέων for αὐτῶν (Hdt.) 397.
 αὐτός personal pron. in obl. cases
 389, 989³; intensive adj. pron.
 391, 989¹; position w. art. 980;
 w. subst. pron. omitted 990; for
 reflexive 992; w. ordinals (δέκα-
 τος αὐτός) 991; joined w. reflex-
 ive 997; compared (αὐτότατος)
 364. ὁ αὐτός, *the same*, 399,
 989², 980; in crasis 400, 44.
 αὐτοῦ, etc., for εαυτοῦ 401.
 ἀφαιρέω w. acc. and gen. 1118.

ἀφίημι, augment of 544 ; opt. forms 810².

ἀφύη, gen. pl. ἀφύων 126.

ἄχθομαι w. dat. 1160 ; w. partic. 1580 ; ἄχθομένῳ τινὶ εἶναι 1584.

ἄχρι, as prepos. w. gen. 1220 ; as conj. 1463.

-άω, denom. verbs in 861¹ ; desideratives in 868 ; contract forms inflected 492 ; dialectic forms 784.

-άων, gen. pl. (Hom.) 188⁵.

B, middle mute 21, labial 16, 22, and sonant 24 ; euph. changes : see Labials ; inserted between μ and λ or ρ 66 ; changed to ϕ in 2 perf. act. 692.

-βά, imperat. (in comp.) 755³.

βαίνω, formation of, 604, 610 ; 2 aor. of μ -form 799 ; 2 pf. of μ -form 804 ; *βαίνειν πόδα* 1052.

βάκχος (κχ) 68¹.

βάλλω 593 ; perf. opt. 734.

βασίλεια 175^c, 841 ; *βασίλειᾱ* 836.

βασιλεύς, declined 263, 264 ; compared 364 ; used without article, 957.

βασιλεύω, denom. 861⁴ ; w. gen. 1109 ; w. dat. (Hom.) 1164 ; aor. of 1260.

βεβαιότερως 370².

βέλτερος, βέλτατος, and βελτίων, βέλτιστος 361¹.

βιβάζω, future of 665².

βιβάς 794².

βιβλος, fem. 194.

βίηφι 297.

βιώω, 2d aor. of μ -form, 799.

βλ-, how reduplicated 524².

βλάπτω, aor. pass. 714.

βλῖττω (μελιτ-), by syncope 66.

βοή 176.

βορέας, βορρᾶς declined 186.

βούλομαι, augment of 517 ; βούλει

in indic. (never βούλη) 625 ; *βουλοίμην ἄν* and *ἐβουλόμην ἄν* 1327, 1339 ; see *ἐβουλόμην* ; *βούλει* or *βούλεσθε* w. interrog. subj. 1358 ; *βουλομένῳ τινὶ ἐστίν*, etc. 1584.

βοῦς, declined 268 ; formation of 269 ; Hom. forms of 271 ; compounds of 872 ; stem in compos. 872.

βρέτας, declension of 236.

βροτός (μορ-) by syncope 66^b.

βυνέω (βυ-νε-) 607.

Γ, middle mute 21, palatal 16, 22, and sonant 24 ; nasal (w. sound of ν) before κ , γ , χ , or ξ 17 ; euph. changes : see Palatals.

γαμῶ and γαμοῦμαι 1246.

γαστήρ, declension of 274².

γγμ changed to γμ 77.

γέγονα as pres. 1263.

γελασείω, desiderative verb 868.

γεννάδας, adj. of one ending 345.

γένος, declined 228.

γέντο, *grasped* 800² : see also γίγνομαι.

γέρας declined 228.

γέω w. acc. and gen. 1106 ; γινύομαι w. gen. 1102.

γή, declension of 185 ; omitted after article 953.

γηράσκω 613 ; 2 aor. of μ -form 799.

γίγας declined 225.

γίγνομαι 536, 652¹ ; 2 perf. of μ -form 804 ; copul. vb. 908 ; w. gen. 1130² ; w. poss. dat. 1173.

γινώσκω 614 ; redupl. in pres. 536, 652¹ ; ω for $\omicron$ 616 ; 2 aor. of μ -form 799 ; inflect. of *ἐγνων* 803².

γλ-, how reduplicated 524².

γλυκὺς declined 320.

γν-, how reduplicated 524².

γνάθος, fem. 194.

γνωρίζω, augment of 524².

γραῦς, declined 268; formation of 269; Hom. forms of 271.

γράφω and γράφομαι 1246; ἐγράφην 1247; γράφομαι w. cogn. accus. 1051, 1125.

γρηῦς, γρηῖς, Hom. for γραῦς 271.

γυμνός w. gen. 1140.

Δ, middle mute 21, lingual 16, 22, and sonant 24; euph. changes: see Linguals; inserted in ἀνδρός (ἀνὴρ) 67; before -αται and -ατο (in Hom.) 777⁸.

δα-, intens. prefix 876.

δαήρ, voc. δᾶερ 122^d.

δαίωμαι (δασ-), divide 602.

δαίνυμι, pres. opt. mid. 734.

δαίω (δαφ-), burn 602.

δάμαρ, nom. of 210.¹

δαμνάω (δαμ-) and δάμνημι 609.

δανείζω and δανέζομαι 1245.

δάς, accent of gen. du. and pl. 128.

δέ, in ὁ μὲν . . . ὁ δέ 981-983; in apodosis 1422.

-δε, local ending 293; enclit. 141⁴.

δεδιέναι 767, 804.

δέδοικα 685.

δεῖ, impers.: see δέω, want.

δείδεγμαι, δέδοικα, and δέδια, redupl. of (Hom.) 522^b; δέδια 804.

δείκνυμι, synopsis 504, 505, 509; inflection of μι-forms 506. Synt. w. partic. 1588; partic. δεικνύς declined 335.

δεῖνα, pron., declined 420; always w. art. 947.

δαινόν ἐστιν εἰ 1424.

δελφίς (δελφιν-) 210², 282².

δέομαι w. gen. or w. gen. and acc. 1114.

δέρη (δερφη) 176.

δέρκομαι 646, 649²; Ἄρη δεδορκέναι 1055².

δεσμός (-σ-) 830²; heterog. 288.

δεσπότης, voc. of 182.

δέχεται (Hom.) as perf. 550.

δέχομαι, 2 aor. mid. of 800²; w. acc. and dat. (Hom.) 1169.

δέω, bind, contraction of 495².

δέω, want, contraction of 495²; in Hdt. 785¹. Impers. δεῖ 898; w. gen. and dat. (rarely acc.) 1115, 1161; πολλοῦ δεῖ, ὀλίγου δεῖ 1116; ὀλίγου for ὀλίγου δεῖν, almost 1116^b; δέον (acc. abs.) 1569; ἐνός etc. w. δέοντες 382³; ἔδει in apod. without ἄν 1400. See δέομαι.

δηλοῖ without subject 897³.

δῆλός εἰμι w. partic. 1589.

δηλώω, inflect. of contract forms 492; synopsis of 494; infin. 395, 761; pres. partic. δηλῶν declined 340.

Δημήτηρ, declined 277², 278; accent of voc. 122^d.

Δημοσθένης, acc. of 230; voc. of 122^c.

-δην or -άδην, adverbs in 860.

-δης, patronym. in 846.

διά w. gen. and acc. 1206.

δαιτάω, augm. 543.

διᾱκονέω, augm. 543.

διαλέγομαι, pf. 522^a; w. dat. 1175.

διατελέω w. partic. 1587.

διάφορος w. gen. 1117.

διδάσκω, formation of 617; w. two accus. 1069; causative in mid. 1245.

διδράσκω 613; 2 aor. of μι-form, ἔδρᾱν 799, 801.

δίδωμι, synopsis 504, 509; infl. of μι-forms 506; redupl. in pres. 651, 794²; imperf. 630; conative use of 1255; aor. in κα 670, 802²; δοῦναι 767; imper. δίδωθι, δίδοι 790.

δίκαιος, person. constr. w. infin. 1527.

διην, adverbial accus. 1060.
 διορύσσω, augm. of plpf. 533.
 διότι, *because*, w. inf. (Hdt.) 1524.
 διπλάσιος etc. (as compar.) w.
 gen. 1154.

δίχα w. gen. 1149.

διψάω, contraction of 496.

διωκάθω 779.

διώκω w. gen. and acc. 1121; w.
 γραφήν 1051.

δμῶς, accent of gen. dual and plur.
 128.

δοιῶ, δοιοί (Hom.) 377.

δοκέω (δοκ-) 654; impers. δοκεῖ
 898 (1522²); ἔδοξε or ἐδόκται in
 decrees etc. 1540; (ὥς) ἐμοὶ δοκεῖν
 1534.

δοκός, fem. 194.

-δόν (-δά) or -ηδόν, adverbs in 860.

δουλεύω and δουλόω 867.

δρασείω, desiderative verb 868.

δράω, δράσω 635, 641.

δρόσος, fem. 194.

δύναμαι, 794¹; augm. of 517; ac-
 cent. of subj. and opt. 729, 742;
 δύνα and ἐδύνω 632.

δύο declined 375; indeclinable
 376; w. plur. noun 922.

δυσ-, inseparable prefix 875²;
 augm. of vbs. comp. with 545.

δυσαρρεστέω, augment of 545¹.

δύω 570, 799: see ἔδυν.

δῶρον declined 192.

E, open short vowel 5, 6; name
 of 4; pronunciation of 28¹; in
 contraction 38; as syll. augm.
 511, 513; before a vowel 537;
 becomes η in temp. augm. 515;
 length. to η at end of vowel verb
 stems 635; length. to ει, when
 cons. are dropped bef. σ 30, 78³,
 79, in aor. of liq. stems 672, in
 2 a. p. subj. (Hom.) 780³, in 2 a.
 act. subj. of μι-forms (Hom.)

788²; changed to ä in liq. stems
 645; ch. to ο in 2 pf. 643, also in
 nouns 831; ε added to stem, in
 pres. 654, in other tenses 657,
 658; dropped by syncope 65, 273;
 dropped in εεο (Hdt.) and εεαι
 and εεο (Hom.) 785²; thematic
 vowel 561¹, in Hom. subj. 780¹.

ξ, pron. 389; use in Attic 987, 988.

-αι for εσαι in verbal endings,
 contr. to η or ει 39³, 565⁶, 624,
 77^{1,2}; see -εο.

ἐάν for ει ἄν 1299², 1382.

ἐαυτοῦ declined 401; synt. 993.

ἐβουλόμην without ἄν (potential)
 1402¹; ἐβουλόμην ἄν 1339.

ἐγγύς, adv. w. gen. 1149; w. dat.
 1176.

ἐγείρω 597; pf. and plpf. mid. 490⁶;
 aor. m. 677. Att. redupl. 532.

ἔγγελος, decl. of 261.

ἐγὼ declined 389, Hom. and Hdt.
 393; generally omitted 896.

ἔδει etc. without ἄν in apod. 1400.

ἔδυν (of δύνω) 505, 799; synopsis
 504; inflected 506; Hom. opt.
 744.

-εε in dual of nouns in ις, υς 252.

ἐέ for ξ, Hom. pron. 393¹.

ἐθεν for οἷ 393¹.

ἐθίζω, pf. and plpf. mid. 490³.

ει, diphthong 7; genuine and spu-
 rious ει 8; pronunc. of 28² (see
 Preface); augment of 519; as
 augm. or redupl. (for εε) 537.

-ει for -εσαι, -εαι in 2d pers. sing.,
 true Attic form 624.

εἰ, if 1381, 1423; *whether* 1605, 1606,
 1491; in wishes, *O if* 1508.

-ειᾶ, nouns in, denoting action 836.
 Nouns in εἶᾶ 841.

-εἰας, -εἰε, -εἰαν in aor. opt. act. 781¹.

εἶδον w. partic. 1585.

εἰκάθω, εἰκάθοιμι, etc. 779.

εἰκῶν, decl. of 248.

- εἶλωμαι (Hom.) 598.
 εἴμαρται, augm. of 522.
 εἰμί 629; inflection of 806; dialectic forms of 807; as copula 891; w. pred. nom. 907; w. poss. or part. gen. 1094; w. poss. dat. 1173; ἔστιν οὔ, ἔστιν οὐ, ἔστιν ἧ or ὅπως 1029, w. opt. without ἄν 1333; ἐκὼν εἶναι, τὸ νῦν εἶναι, κατὰ τοῦτο εἶναι, 1535; accent (enclitic) 141³, 144⁵; accent of ὄν, ὄντος 129.
 εἴμι, inflection of 808; dial. forms of 809; pres. as fut. 1257.
 εἶο for οὖ 393¹.
 -εἶον, nouns of place in 843¹.
 εἶος, Hom. for ἔως 1463.
 εἶπα, first aorist 671.
 εἶπον w. ὅτι or ὥς 1523; ὥς (ἔπος) εἰπεῖν 1534.
 εἶργω, etc. w. gen. 1117; w. infin. or infin. w. τοῦ and μή (5 forms) 1549, 1551.
 εἶρηκα, augment of 522.
 -εις, -εσσα, -εν, adj. in 854; decl. 329, 331; compar. 355.
 -εις in acc. pl. of 3d decl. (for eas) 208³; late in nouns in εως 266.
 εἰς w. accus. 1207; for ἐν w. dat. 1225¹.
 εἰς, μία, ἓν declined 375; compounds of 378.
 εἴσω, adv. w. gen. 1148.
 εἴτε . . . εἴτε 1606.
 -εἴω, Hom. pres. in, for ἐώ 785³.
 εἴωθα, 2 pf. 537², 689.
 εἴως, Hom. for ἔως 1463.
 ἐκ: see ἐξ.
 ἐκεῖθεν for ἐκεῖ 1226.
 ἕκαστος, ἑκάτερος, etc. w. article 976.
 ἑκείνος 409, 411, 1004; ἐκεινοσί 412.
 ἐκεῖ and ἐκεῖθεν 436.
 ἐκείσε 294, 436.
 ἑκπλεως, neut. pl. ἑκπλεω 308.
 ἐκτός, adv. w. gen. 1148.
 ἐκὼν εἶναι 1535.
 ἐκὼν declined 333.
 ἐλάσσων 361⁵.
 ἐλαύνω, form of pres. 612; fut. 665² (see ἐλῶν); Att. redupl. 529; sense 1232.
 ἐλαφη-βόλος 872.
 ἐλάχεια (Hom.), ἐλάχιστος 361⁵.
 ἐλέγχω, pf. and plpf. inflected 487², 489³, 490², 533.
 ἔλλαχον, etc. (Hom.) for ἔλαχον 514.
 Ἑλληνιστί 860³.
 ἐλῶν, Hom. fut. of ἐλαύνω 784².
 ἐλπίζω etc., w. fut. infin. or pres. and aor. 1286.
 ἐλπίς declined 225, 209¹; accus. sing. 214³.
 ἑμαυτοῦ declined 401; syntax of 993.
 ἐμέθεν, ἐμεῖο, ἐμέο, ἐμεῦ 391.
 ἐμεωυτοῦ (Hdt.) 403, 993.
 ἐμῖν (Dor. for ἐμοί) 398.
 ἔμμεν or ἔμμεναι, ἔμμεν or ἔμμεναι, Hom. infin. for εἶναι 807⁷.
 ἐμός 406, 998.
 ἐμπίπλημι and ἐμπίπλημι 795.
 ἔμπροσθεν w. gen. 1148.
 -εν for -ησαν (aor. p.) 777⁹.
 ἐν w. dat. 1208; as adv. 1222¹; w. dat. for εἰς w. acc. 1225²; in expr. of time 1193; euphon. ch. before liquid 78², but not before ρ or σ 81.
 ἐναντίος w. gen. 1146; w. dat. 1174.
 ἐνδεής w. gen. 1140.
 ἔνεκα w. gen. 1220.
 ἐνένιπον and ἡνίπαπον 535.
 ἐνεστι, impers. 898.
 ἔνθα, ἔνθεν 436, 438.
 ἐνθάδε 436.
 ἐνθαῦτα, ἐνθεῦτεν (Ion.) 439².
 ἔνθεν καὶ ἔνθεν 1226.
 ἐνι for ἐνεστι 1224.

ἔνιοι and ἐνιότε 1029.

ἐνοχος w. gen. 1140.

ἐνταῦθα 436.

ἐντεῦθεν 436.

ἐντός w. gen. 1149.

ἐξ or ἐκ, form 63; κ in ἐκ unchanged in compos. 72; ε in ἐκ long before liquid 102; proclitic 137; accented 138²; w. gen. 1209; for ἐν w. dat. 1225¹.

ἐξαίφνης w. partic. 1572.

ἔξεστι, impers. 898; w. dat. 1161; ἐξῆν in apod. without ἄν 1400.

ἐξόν, acc. abs. 1569.

ἔξω w. gen. 1148.

-εο for -εσο 565⁶, 777².

ἔο for οὖ 393¹.

έοι for οί 393¹.

έοικα (εἰκ-) 537², 573; plpf. 528; μι-forms 804; w. dat. 1175.

-εος, adj. of material in 852.

έός for δς (poss.) 407.

έπán and έπεán (έπει ἄν) 1428².

έπει and έπειδή 1428, 1505; w. infin. in or. obl. 1524.

έπειδάν and έπήν 1299², 1428².

έπήβολος w. gen. 1140.

έπί w. gen. dat. and accus. 1210; as adverb 1222¹.

έπι for έπεστι 116², 1224.

έπιθυμέω w. gen. 1102.

έπικάρσιος w. gen. 1146.

έπιλανθάνομαι w. gen. 1102.

έπιμελής w. gen. 1140.

έπιστάμαι 794¹; έπίστα and ήπιστω 632; accent of subj. and opt. 729, 742; w. accus. 1104; w. partic. 1158.

έπιστήμων w. gen. 1142; w. accus. 1050.

έπιτιμάω w. acc. and dat. 1163.

έπριάμην (πρια-) 505; synopsis 504; inflected 506; accent of subj. and opt. 729, 742.

έρίσσω, stem έρετ- 582.

έρι-, intens. prefix 876.

έριδάλνω 606.

έρίζω w. dat. 1175, 1177.

έρις, accus. of 214³.

έρρωγα, 2 pf. of έρήγνυμι 689.

Έρμέας, Έρμη's, declined 184.

έρση 176.

έρυθρίαω 868².

έρύκω, ήρύκακον 535.

έρωτάω w. two accus. 1069.

εσ-, stems of 3 decl. in 227.

ές w. accus. 1207; see εἰς.

έσθίω 621; future 667.

-εσι in dat. plur. (Hom.) 286².

έσσελοντο (Hom.) 514.

-εσσι in dat. plur. (Hom.) 286².

έσσι (Hom.) 556¹, 807¹.

έσσων 361².

έστε, until 1463.

-έστερος, -έστατος 353, 354.

έστί w. ending τι 556¹; accented έστι 144⁵; takes ν movable 57.

έστιν οί (οὖ, ή, όπως) 905, 1029; έστιν οστις etc. with opt. without ἄν 1333.

έστώς (for έσταώς), έστώσα, έστός (Ion. έστεώς) 342, 508, 773, 804.

έσχατος w. article 978.

έσω w. gen. 1148; see είσω.

έτέθην for έθήθην 95³.

έτερος 429; w. gen. 1154; see άτερος.

έτησίαι, έτησίων 126.

έτύθην for έθύθην 95³.

ευ, diphthong 7.

ευ contr. to ε (through εϛ) 90^{2,3}.

εύ, augm. of verbs compounded w. 545¹; w. ποιέω, πάσχω, άκούω, etc., 1074, 1241; w. πράσσω 1075; w. έχω and gen. 1092.

εύ, pron. for οὖ 393¹.

εύδαίμων declined 313; accent 122^b.

εύελπις 316; accus. 214³.

εύεργετέω, augm. 545¹.

εὐθύ w. gen. 1148.

εὐθύς w. partic. 1572.

εὐκλής, contr. of 315.

εὐνοος, εὐνοος, compared 353.

εὐρίσκω w. partic. 1582, 1588.

εὔρος, accus. of specif. 1058.

εὐρύς, *wide*, Hom. acc. of 322.

-eus, nouns in 263, 833¹, 841, 848;

Hom. forms of 264; original forms of 265; contracted forms of 267.

εὐφύης, contr. of 315.

εὐχαρίς, decl. of 316.

-εύω, denom. vbs. in 861⁴, 863.

ἐφοράω w. partic. 1585.

ἐφ' ᾧ or ἐφ' ᾧτε w. infin. and fut. ind. 1460.

ἐχρήν or χρήν in apod. without *άν* 1400.

ἔχω, for σεχ-ω, 95⁴; w. partic. for perf. 1262; ἔχομαι 1246, w. gen. 1099; w. adv. and part. gen. 1092; ἔχων, *with*, 1565.

ἐχθρός compared 357.

-εω, denom. verbs in 861², 866, 867; inflection of contract forms 492.

-έω for -άω in vbs. (Hdt.) 784⁴.

-έω in fut. of liquid stems 663.

-εω and -εων, Ion. gen. of 1st decl. 1883⁵.

ἐώκη, plpf. 528.

-εως, Att. 2d decl. in 196.

ἕως, *dawn*, accus. of 199 (see 240).

ἕως, conj. 1463; *while* 1425-1429; *until* 1463-1467, expr. purpose 1467, in indir. disc. 1502³.

ἐωντοῦ, for εαυτοῦ (Hdt.) 403.

Z, double cons. 18; origin of 18, 28³; probable pronunciation of 28³; makes position 99¹; ε for redupl. before 523.

ζα-, intens. prefix 876.

ζάω, contr. form of 496.

-ζε, adv. in 293.

-ζω, verbs in 584; fut. of vbs. in αζω and ιζω 665.

Η, open long vowel 5, 6; orig. aspirate 13; in Ion. for Dor. *ā* 147; *ā* and *ε* length. to *η* 29, 515, 635; as thematic vowel in subj. 561²; fem. nouns and adj. in 832, 849.

η, improper diphthong 7.

-η for εσαι or ησαι in 2 pers. sing. 39³, 565⁶, 624. See -ει.

ἦ, *whether* (Hom.), or, interrog. 1605, 1606; *than* 1155, om. 1156.

ἦ, interrogative 1603, 1606.

ἡγέομαι w. gen. 1109; w. dat. (Hom.) 1164.

ἡδομαι w. cogn. accus. 1051.

ἡδομένω σοί ἐστιν, etc. 1584.

ἡδύς compared 357; ἡδίων declined 358.

ἡέ, ἡε, interrog. (Hom.) 1606.

ἡείδης etc. (οἶδα) 821².

-ἦεις, adj. in, contracted in Hom. 332.

ἡκιστα (superl.) 361².

ἡκω as perf. 1256.

ἡλίκος 429.

ἡμαι 629; inflection of 814; dial. forms of 817.

ἡμάς or ἡμας 396.

-ημενος for -εμενος in part. (Hom.) 792.

ἡμέτερος 406, 998; w. αὐτῶν 1003.

ἡμι-, insepar. particle 875⁴, 86.

ἡμίν, ἡμιν 396.

ἦν for ἐάν (*ει άν*) 1382.

ἡνίκα, rel. adv. 436.

ἡνίπαπον 535.

ἡπαρ declined 225; form of nom. 211.

ἡπειρος, fem. 194².

Ἡρακλῆς 231.

ἡρως declined 243, 244.

- ης, adj. in 849³, 881; inflection of 312.
 -ης (for *ῆς*), in nom. pl. of nouns in -εύς (older Attic) 266.
 ησι or ης, in dat. pl. 1 decl. (Ion.) 188⁶.
 ῆσων (comp.) 361².
 ηυ, diphthong 7; augm. of *εὐ* 519.
 ἡχώ decl. 245.
 ἡώς (Ion.) decl. 240.
- Θ, rough mute 21; lingual 16, 22; and surd 24; euph. changes, see Linguals.
 -θα, ending (see -σθα) 556¹.
 θάλασσα decl. 172.
 θαμίζω w. partic. 1587.
 θάπτω (ταφ-), aspirates in 95⁵.
 θάρσος and θράσος 64¹.
 θάσσω 357; aspirate in 95⁵.
 θάτερον etc. 46.
 θαῦμα w. infin. 1530.
 θαυμάζω w. gen. 1102, 1126; *θανμάζω εἰ* 1423; *θαυμάζω ὅτι* 1424.
 θέλεις or θέλετε w. interrog. subj. 1358.
 -θεν, local ending 292², 295.
 θεός, vocative 195.
 θέω (θυ-), 2d class 574.
 θέρομαι, fut. of 668.
 Θήβαζε 293.
 θήλυς 323.
 θήρ declined 225.
 θής declined 225.
 -θη-τι for -θη-θι in 1st aor. pass. imper. 95², 757¹.
 -θι, local ending 292¹, 295, 860.
 θνήσκω (θαν-) 613; metath. (θαν-, θνα-) 649; η for α 616; fut. pf. act. *τεθνήξω* 705; perf. as pres. 1263; 2 perf. of *μι*-form 804; part. *τεθνεώς* 773; Hom. *τεθνηώς* 773.
 θ%-, poetic stems in 779.
 θοιμάτιον (by crasis) 44.
- θρίξ, τριχός, aspirates in 95⁵; declension of 225.
 θρύπτω (τρυφ-) 95⁵.
 θυγάτηρ declined 274; Hom. forms 276.
 θύραζε 293.
 θύρασι 296.
- I, close vowel 5, 6; rarely contr. w. foll. vowel 40¹; length. to *ι* 29, 30; interchanged w. *ει* and *οι* 31; *ι* added to demonstr. 412; mood suffix in opt. 562, 730; in redupl. of pres. stem 651, 652, 794²; representing *j* 84, euphon. changes caused by 841⁻⁶, 509-602; subscript 10.
 -ι, local ending 296.
 -ια, fem. nouns in 842.
 ια for *μία* (Hom.) 377.
 ιάομαι 635.
 -ιάω, desideratives in 868.
 ιδεῖν, accent of 759, 762.
 -ιδης and -ιάδης (fem. -ιάς), patronym. in 846², 846³.
 -ιδιον, diminutive in 844.
 ιδιος w. pass. gen. 1143.
 ἴδρις declined (one ending) 344.
 ἰδρόω, contraction of 497.
 ἰδρύνθην (*ιδρύω*), Hom. aor. p. 709.
 ιε- or ιη- as mood suffix in opt. 562, 730.
 ιερός w. poss. gen. 1143.
 -ίζω, denominat. vbs. in 861⁶, 862, 864.
 ἱημι, inflection of 810; dial. forms of 811; aor. in *κα* 670; opt. *πρόοιτο* etc. 741, 810²; *εἶναι* 767.
 ἴθι, *come!* w. subj. and imperat 1345.
 ἰκνέομαι 607.
 -ικος, adjectives in 851.
 ἱλεως, adj. declined 306, 197.
 Ἰλιόθι πρό 295.
 -ιν in acc. sing. 214³.

ιν, Doric for οἷ 398.

ινα, final conj. 1362, 1365, 1368, 1371.

-ivos, adj. of material in 852; adj. of time in ινός 853.

-ι%, pres. stem in 579.

-ιον, diminutives in 844.

-ιος, adj. in 850.

ἵππος, fem., *cavalry*, w. sing. numerals 383¹.

ἵππότᾱ, nom. (Hom.) 188².

-ις, feminines in 848².

Ἰσθμοῖ 296.

ισι, dat. case ending 167.

-ισκ%-, pres. stems in 613.

-ίσκος, -ίσκη, dimin. in 844.

ἴσος w. dat. 1175.

ἴστημι, synopsis 504, 505, 509; inflect. of μι-forms 506; redupl. of pres. 651, 652, 794²; fut. perf. act. 705; partic. ἰστάς declined 335.

ἰχθύς declined 257-260; acc. pl. of 259.

ἰώ, accus. Ἰοῦν (Hdt.) 247.

-ιων, patronym. in 847.

-ιων, -ιστός, comp. and superl. in 357.

ἰὼ for ἐνί 377.

Κ, smooth mute 21, palatal 16, 22, surd 24; euphon.ch., see Palatals; ch. to χ in 2 perf. stem 692.

κ in οὐκ 26.

-κα in aor. of three vbs. 670.

κάββαλε (κατέβαλε) 53.

κάγ for κατά 53.

καθαρός w. gen. 1140.

καθέζομαι, augment 544; fut. 665¹.

καθεύδω, augment 544.

κάθημαι, inflection of 815, 816.

καθίζω, augment 544.

καθίστημι as copul. vb. 908.

καί, in crasis 43², 44; connecting two subjects 901; w. part. (see

καίπερ) 1573; καί ὅς, καί οἷ, ὅς καί ὅς 1023²; καί ὥς 138³; καί ταῦτα 1573; καί τόν w. infin. 984; τὰ καί τὰ, τὸ καί τό 984.

καίπερ w. partic. 1573.

καίω (Att. κάω) 601.

κάκ (Hom.) for κατά 53.

κακός compared 361.

κάκτανε (κατέκτανε) 53.

κακῶς ποιεῖν (λέγειν) 1074.

καλέω, fut. in (-έω) ᾧ 665; perf. opt. in ἤμην 734; perf. as pres. 1263.

καλός compared 361.

καλύβη and καλύπτω 577.

κάμπτω, perf. mid. 77, 490¹.

κᾶν (καί ἐν), κᾶν (καί ἄν) 44.

κάνεον, κανοῦν 202.

κάπ (Hom.) for κατά 53.

κάρτιστος, superl. 361¹.

-κάσι (poet. also -κάσι) in 3 pers. pl. perf. 682.

κάτ (Hom.) for κατά 53.

κατά, preposition with gen. and accus. 1211; in compos. 1123; κατά γῆν 958.

κατά-βᾱ for κατά-βηθι 755³.

κᾶτα (καί εἶτα) 44.

καταβοάω w. gen. 1123.

καταγιγνώσκω w. gen. 1123.

κατάγνυμι w. gen. 1098.

καταψεύδομαι w. gen. 1123.

καταψηφίζομαι w. gen. 1123.

κατηγορέω, augment of 543; w. gen. and acc. 1123.

καθθανεῖν (καταθανεῖν) 53.

κατόπιν w. gen. 1149.

κάτω, κατώτερος, κατώτατος 363.

κέ or κέν (= ἄν) 59, 1299.

κεῖθεν, κεῖθι 439¹.

κείμαι, inflection of 818, 819.

κείνος 411.

κείσε 439¹.

κεκαδήσω, fut. pf. act. of χάζω 706

κεκράγετε, perf. imper. 748.

κέκτημαι and ἔκτημαι 525.
 κέλευθος, fem. 194¹.
 κελεύω w. acc. and inf. 1164.
 κέλλω, fut. 668; aor. 674^b.
 κέλομαι, redupl. 2 aor. 534, 677.
 κέρας declined 237¹.
 κερδαίνω 610; aor. 673.
 κεχαρήσω, fut. pf. act. of χαίρω 705.
 Κῆως, accus. of 199.
 κῆρυξ 210¹.
 κηρύσσει without subject 897⁴.
 κιβωτός, fem. 194¹.
 κίχρημι 794².
 κλαίω (Attic κλάω) 601; fut. 666; κλαίων 1564.
 κλαυσιάω, desiderative verb 868.
 -κλέης, proper nouns in, decl. 231.
 κλείς (Ion. κληῖς), accus. of 215.
 κλέπτης compared 364.
 κλίνω, drops ν 647; pf. mid. 488, 490^b; aor. p. 709.
 κλισίηφι 297.
 κνάω, contraction of 496.
 κομίζω, future 665³.
 κόρη (κορρη) 176.
 κόρση, κόρρη 176.
 κρατέω w. gen. 1109.
 κρέας, nomin. 211.
 κρείσσω, κράτιστος 361¹.
 κρέμαμαι 794¹; accent of subj. and opt. 729, 742.
 κρίνω, drops ν 647.
 Κρονίων 847.
 κρύβδην 860².
 κρύπτω w. two accus. 1069.
 κρύφα w. gen. 1150.
 κτάομαι, augm. of perf. 525; perf. subj. and opt. 722, 734.
 κτείνω 596, 646, 647, 799; 2 aor. of μι-form, 799, 801.
 κτεῖς, κτεν-ός, nom. 210².
 κυδρός compared 357.
 κύκλω, all round 1198.
 κυνέω (κυ-) 607.

κύρω, fut. 668; aor. 674^b.
 κύων, κύντερος, κύντατος 364.
 κωλύω, accent of certain forms 485; κωλύει as impers. 897⁴.
 Κῶς, accusative of 199.
 Λ, liquid and semivowel 20; sonant 24; λλ after syllabic augm. (Hom.) 514.
 λαβών, with 1565.
 λαγχάνω and λαμβάνω, redupl. of 522; formation 605, 611.
 λαγώς, accusative of 199.
 λάθρα w. gen. 1150.
 λαθών, secretly 1564.
 λαμπάς declined 225.
 λανθάνω (λαθ-) 605, 611; w. partic. 1586.
 λάσκω (λακ-), formation of 617.
 λέγω, collect, redupl. of 522.
 λέγω, say, constr. of 1523; λέγουσι 897²; λέγεται or λέγουσι omitted 1525.
 λείπω, synopsis of 476; meaning of certain tenses 477; second aor., perf. and plpf. inflected 481; form of λέλοπα 31, 642¹.
 λέξο, imper. 756¹.
 λέων declined 225.
 λιθοβόλος and λιθόβολος 885.
 λίσσομαι w. ὡς or ὅπως 1377.
 λοιδορέω w. acc. and λοιδορόμαι w. dat. 1163.
 λούω, contraction of 497.
 λύω, synopsis 469, 474; conjug. 480; Hom. perf. opt. 734; λύων and λελυκώς declined 335; quantity of ν 471.
 λῶων, λῶστος 361¹.
 Μ, liquid and semivowel 20; nasal 20, and sonant 24; μβλ and μβρ for μλ and μρ 66.
 -μα, neut. nouns in 837.
 μά, in oaths, w. acc. 1066-1068.

μαίομαι (μασ-) 602.

μακρός, decl. of 300; μακρῶ w. comp. 1184.

μάλα comp. (μᾶλλον, μάλιστα) 371.

-mān, Dor. ending for -μην 777¹.

μαθάνω 605; w. gen. of source 1130¹; w. infin. 1592²; τί μαθών 1566.

Μαραθῶνι, dat. of place 1197.

μαρτύρομαι 596.

μάχομαι, fut. -εσομαι, -οῦμαι 665¹; w. dat. 1177.

Μεγάραδε 293.

μέγας declined 346; compared 361⁴.

μέζων for μείζων 361⁴, 84³.

-μεθον in first person dual 556².

μείζων 361⁴.

μείρομαι, redupl. of perf. 522.

μείων, μείστος 361⁵.

μέλας declined 325; fem. of 326; nom. 210².

μέλει w. dat. and gen. 1105, 1161.

μέλλω, augment of 517; w. infin., as periph. fut. 1254.

μémνημαι, perf. subj. and opt. 722, 734; as pres. 1263; w. gen. 1102; w. partic. 1588.

μέμφομαι w. dat. 1160; w. acc. 1163.

-μες, -μεσθα for -μεν, -μεθα 556⁴, 777¹.

μέν, in ὁ μέν . . . ὁ δέ 981.

-μεναι, -μεν, in infin. (Hom.) 782¹, 784⁵, 785⁴, 791.

Μενέλεως and Μενελάος 33, 200; accent 114.

μεντάν (by crasis) 44.

μησημβρία 66.

μέσος, compar. 352; w. art. 978.

μειστός w. gen. 1140.

μετά w. gen., dat., and accus. 1212; as adv. 1222¹; μέτα (Hom.) for μέτεστι 1224.

μεταμέλει w. gen. and dat. 1105, 1161.

μεταξύ w. gen. 1220; w. partic. 1572.

μεταποιέομαι w. gen. 1099.

μέτεστι w. gen. and dat. 1097², 1161.

μετέχω w. gen. 1097², 1098.

μέτοχος w. gen. 1140.

μεῦ 393¹; enclitic 141¹.

μέχρι, as prep. w. gen. 1220; as conj. 1463-1467; with subj. without ἄν 1466.

μή, adv., not, 1607-1619; see Contents, p. xxiv.; w. ἵνα, ὅπως, etc., in final clauses 1364; after vbs. of fearing, w. subj. and opt. 1378, w. indic. 1380; in protasis 1383; in rel. cond. sent. 1428; in wishes 1507, 1511, 1610; w. imperat. and subj. in prohibitions 1346, 1347; w. subj. expressing fear 1348, 1349; w. subj. (also μή οὐ) in cautious assertions 1350, w. indic. 1351; w. dubitative subj. 1358; w. infin. 1611; w. infin. and ὥστε 1451; w. infin. after negative verb 1615. See οὐ μή and μή οὐ.

μή ὅτι, μή ὅπως 1504.

-μη, fem. nouns in 835.

μηδέ, μήτε 1607; μηδὲ εἰς 378.

μηδεῖς 378, 1607; μηδένες etc. 378.

μηδέτερος 435.

μηκάομαι 656.

μηκέτι 62.

μήτηρ declined 274.

μήτις (poet.) 435; accent 146.

μή οὐ 1616, 1617; one syllable in poetry 47²; μή . . . οὐ in final cl. 1364; w. subj. or indic. in cautious negations 1350, 1351.

μήτε 1607.

μήτρως 244.

-μι in 1st pers. sing. 552, 556¹, 731, 793-797; Aeol. vbs. in, for -αω, -εω, -οω 787².

μικρός compared 361⁵.
μηνῆσκω, augment of perf. 525;
 η for α 616, 614. See **μῆννμαι**.
μίν and **νίν** 393, 395.
Μίνως, accus. of 199.
μίσγω for **μυγ-σκω** 617.
μιστέω w. accus. 1163.
μισθόω, middle of 1245.
μμμ changed to **μμ** 77.
μνάα, **μνά**, declined 184.
μολ- in pf. of **βλώσκω** 66^a, 614.
μορ- in **βροτός** 66^b.
-μος, nouns in 834; adj. in 855.
μοῦνος (**μόνος**) 148.
Μοῦσα declined 171.
μυία 175^c.
μυριάς 373.
μύριοι and **μυρίοι** 383².
μυρίος, **μυρία** 383².
μῦς, **μυός**, declined 260.
μῶν (**μη οὖν**), interrog. 1603.
-μων, adjectives in 849⁴.

N, liquid and semivowel 20; nasal 20; sonant 24; can end word 25; movable 56-61; euph. changes before labial and palatal 78¹, before liquid 78², before σ 78³; **ντ**, **νδ**, **νθ**, dropped before σ 79; in **έν** and **σύν** 81; dropped in some vbs. in **νω** 647; changed to σ before **μαι** 83, 489², 648, 700; dropped before σ in dat. plur. 80; inserted in aor. pass. 709; in 5th class of verbs 603-612.

να- added to verb stem 609, 797².
-ναι, infin. in 554, 764, 766, 767.

See **-μεναι**.

ναίχι, accent 141⁴, 146.
ναίω (**ναϝ**) 602.
νᾱός, **νηός**, and **νεός** 200, 196.
ναῦς declined 268; Dor. & Ion. decl. of 270; formation of 269; compounds of (**ναυμαχία**, **ναυσί-**

πορος, **νεώσοικος**, etc.) 872; **ναῦφι** 297.

νδ dropped before σ 79.

νε added to verb stem 607.

νικέω (Hom.) 785³.

νέω (**νυ-**), 2d class 574; fut. 666.

νεώς declined 196.

νή, in oaths, w. accus. 1066, 1067

νη-, insep. neg. prefix 875³.

νησος declined 192.

νηῦς (for **ναῦς**) 270.

νθ dropped before σ 79.

νίζω (**νιβ-**) 591.

νικάω w. cogn. accus. 1052; pass. w. gen. 1120.

νίν and **μίν** 395.

νίφα (accus.) 289.

νομίζω w. infin. 1523; w. dat. like **χρόμαι** 1183.

νόος, **νοῦς** declined 201².

-νος, adj. in 855.

νόστος, fem. 194¹.

νουμηνία 1194.

-νς in accus. plur. 167, 169, 190, 208⁴.

-νσι and **-ντι** in 3d pers. plur. 552, 556⁵, 78³, 777¹.

ντ- dropped before σ 79.

-ντο in 3d pers. plur. 552.

-ντων in 3d pers. pl. imper. 553, 746.

νυ- added to vowel stems 608, 797¹.
νυκτός 958; **νυκτί** and **έν νυκτί** 1193.

-νῦμι, verbs in 608, 502², 797¹.

νύν or **νύ** (epic) 59; enclit. 141⁴.

νῶϊ, **νῶϊν** 393¹.

νωϊτερος 407.

Ξ, double consonant 18; surd 24; compos. of 18; how written in early Attic 27, 28³; can end word 26; redupl. before 523.

ξεινος, Ion. for **ξένος** 148.

ξύν for **σύν**, w. dative 121⁷.

O, open short vowel 5, 6; name of 4; in contraction 38; length. to *ω* 29; to *ου* 30; interchanged w. *α* and *ε* 32; for *ε* in 2 pf. 643, also in nouns 831; as thematic vowel 561¹, in Hom. subj. 780¹; as suffix 832, 849; at end of first part of compounds 871.

-**ο** for -*σο* in 2d pers. sing. 565⁶.

ὁ, ἡ, τό, article, decl. of 386; syntax of 935-984: in Hom. 935-938; in Hdt. 939; in lyr. and trag. poets 940, in Attic 941-984; *ὁ μέν . . . ὁ δέ* 981-983; proclitic forms 137; when accented 139. See Article.

δ, rel. (neut. of *δς*), for *δτι* (Hom.) 1478².

ὀγδόατος 374.

ὀγδῶκοντα (Ion.) 374.

ὅδε, ἧδε, τόδε, demonstr. pronoun 430 (see *οὔτος*); decl. 409; syntax 1004, 1005, 1008; w. article 945¹, 974; *ὅδι* 412.

ὀδός declined 192; *ὀδὸν λέναι* 1057.

ὀδοῦς, ὀδῶν, ὀδόντος, nom. 210³.

οε and **οο** contracted to *ου* 38²; 8.

οε contr. to *ου* 39⁵; to *οι* (in vbs. in *οω*) 39⁴.

-όεις, adj. in, contracted 332.

ὄζω w. two gen. 1107.

οη contr. to *ω* 38²; to *η* 39¹, 310, 311.

οη and **οει** contr. to *οι* (in vbs. in *όω*) 39⁴.

ὅθεν 436; by assimilation 1034.

ὅθι 439³.

ὀθούνεκα 1478³.

οι, diphthong 7; pronunciation of 28²; interchanged w. *ει* and *ϊ* 31; augmented to *ω* 518; rarely elided 51; short in accent 113; *οι* in voc. sing. 246.

οι, pron. 389; use in Attic 987, 988.

οι, adv. 436.

οἷα w. partic. 1575.

οἶδα, inflection of 820; dial. forms of 821; w. partic. 1588; w. infin. 1592²; *οἶσθ' ὁ δρᾶσον* 1343.

Οἰδίπους, gen. and acc. of 287¹.

-οιην, etc. in opt. act. of contract vbs. 737; in 2 perf. opt. 735; *σχολίην* 735.

-οιν (ep.) for **-οιν** in dual 286¹.

οἴκαδε, οἴκοθεν, οἴκοι, οἰκόνδε 292-296; **οἴκοι** 1198.

οἰκείος, form. 850; w. gen. 1144; w. dat. 1175.

οἰκία declined 171.

οἰκτῖρω and **οἰκτεῖρω** 597.

-οιο in gen. sing. of 2d decl. 204¹.

οἴμοι elided 51; accent of 146.

οἶνος and *vinum* 91.

οἰνοχοέω, augment of 538.

οἴομαι or **οἶμαι**, only *οἶ* in 2 pers. sing. 625; w. infin. 1523.

οἶον or **οἷα** w. partic. 1575.

-οιν, rare for **-οιμι** in opt. act. 736.

οἶος 429; *οἶψ σοι*, etc. 1036; *οἶός τε*, *able*, in Att. 1024^b. See **οἷα** and **οἶον**.

-οισα for **-ουσα** in partic. (Aeol.) 783.

-οισι in dat. pl. of 2 decl. 204³.

οἶχομαι, perf. of 659; in pres. as pf. 1256; w. partic. 1587.

ὀλίγος compared 361; *ὀλίγου* (*δειν*) 1116, 1534.

ἄλλυμι (*δλ-*), form of pres. 612; fut. 665; perf. and plpf. 529, 533.

ὅλος w. article 979.

Ὀλύμπια (*τά*) 289; w. *νικᾶν* 1052.

ὀμιλέω w. dat. 1175.

ὀμνυμι (*ὀμ-*, *ὀμο-*) 659; plpf. 533; *ὀμνυθι* 790 (752); w. accus. 1049.

ὅμοιος and **ὀμοιώω** w. dat. 1175.

ὀμολογέω w. dative 1175.

ὀμοῦ w. dative 1176.

ὀμώνυμος w. gen. 1144¹; w. dat. 1175.

ονᾶ-, stems in 840.

ὄναρ 289.

ὄνειδίζω w. dat. or acc. 1163.

-ονη, nouns in 840.

ὄννημι (ὄνα-) 796, 798; accent of 2 aor. opt. 742; inflect. of ὄνη-μην 803³.

ὄνομα, *by name* 1058; ὀνόματι 1182.

ὀνομάζω w. two acc. 1077; in pass. w. pred. nom. 907, 1078.

ὀνομαστί 860³.

οντ-, partic. stems in 564⁵, 565⁵, 770.

ὀξύνω, perf. and plpf. pass. 700.

οο contracted to ου 38¹, 8.

-οος, nouns in 201; adj. in 310; compared 353; compounds in, accent of 203².

ὄου for οὐ 424.

ὄπη, ὀπηνίκα, ὀπόθεν, ὄποι 436.

ὀπισθεν w. gen. 1149.

ὀπόθεν 436; rel. of purpose 1442.

ὄποι, of place where 1226.

ὀποῖος, ὀπόσος 429.

ὀπότε, relat. 436, 1425; causal 1505; ὀπότεν w. subj. 1428², 1299².

ὀπότερος 429, 432².

ὄπου 436.

ὀπύλω (ὄπυ-), ὀπύσω 602.

ὄπως, rel. adv. 436; as indir. interrog. w. subj. or opt. 1600, 1490; as final particle 1362, 1365, 1368; sometimes w. ἄν or κέ 1367; w. past. t. of indic. 1371; rarely w. fut. ind. 1366; in obj. cl. w. fut. ind. 1372; sometimes w. ἄν 1376; in obj. cl. in Hom. 1377; ὅπως μή after vbs. of fearing 1379; ὅπως and ὅπως μή w. fut. in commands and prohib. 1352; ὅπως for ὥς in indir. quot. 1478. Μὴ ὅπως and οὐχ ὅπως 1504.

ὀράω 621; augm. and redupl. of 538; w. ὅπως 1372; w. μή 1378;

w. suppl. partic. 1582; w. part in indir. disc. 1588 (1583).

ὀρέγομαι w. gen. 1099.

ὀρνις declined 225; acc. sing. of 214³, 216. See 291²⁶.

ὀρνυμι, fut. 668; aor. 674³.

-ος, -ον, nouns in 832, 189; adj. in 849¹, 855, 298; neuters in -ος (stems in εσ-) 837, 227.

ὄς, rel. pron. 421, 430; fem. dual rare 422; Hom. forms of 424; as demonstr. 1023.

ὄς, *his*, poss. pron. (poet.) 406, 408.

ὄσος, ὀπόσος 429.

ὀστέον, ὀστούν, declined 201.

ὄστις declined 425-427; Hom. form 428; as indir. interrog. 1013, 1600; sing. w. plur. antec. 1021^c.

ὀσφραίνομαι, formation 610; w. gen. 1102.

ὄτε, rel. 436; causal 1505; ὅταν w. subj. 1428².

ὄτεν or ὄττεν, ὄτεψ, ὄτεων, ὀτέοισι 428.

ὄτι, *that*, in indir. quot. 1476, 1487; in direct quot. 1477; causal (*because*) 1505; not elided 50.

ὄ τι (neut. of ὄστις) 425, 426.

ὄτις, ὄτινα, ὄτινος, ὄττεο, ὄττι 428.

ου, diphthong 7; genuine and spurious ου 8; pronunc. of 27, 28²; length. from ο 30; for ο in Ion. 148; not augmented 519.

-ου in gen. sing. 170, 191; for -εσο in 2 pers. mid. 565⁶, 679.

οὐ, οὐκ, οὐχ 62; proclitic 137; accented 138¹; uses of 1608-1613; οὐκ ἔσθ' ὅπως etc. w. opt. (without ἄν) 1333; οὐχ ὅπως and οὐχ ὄτι 1504. See οὐ μή and μή οὐ.

οὐ, οἶ, ἔ, etc. 389, 392; syntax of 987, 988.

οὐ, rel. adverb 436.

οὐδας 236.

οὐδέ 1607; οὐδ' εἰς and οὐδεῖς 378;
οὐδ' ὧς 138³; οὐδὲ πολλοῦ δεῖ
1116^a.

οὐδεῖς 378, 1607; οὐδένες, etc. 378;
οὐδεῖς ὅστις οὐ 1035.

οὐδέτερος 435.

οὐκ: see οὐ.

οὐκέτι 62.

οὐκ (ὁ ἐκ) 44.

οὐκοῦν (interrog.) 1603.

οὐ μή w. fut. ind. or subj. as strong
fut. 1360; in prohib. 1361.

-οὖν in acc. sing. (Hdt.) 247.

οὐνεκα for ἔνεκα 1220⁶.

οὐπί (ὁ ἐπί) 44.

οὐρανόθεν, οὐρανόθι 292.

-ους in acc. pl. 190, 167.

-ους (for -eos, -oos), adj. in 852, 829,
310; partic. in οὗς 564⁵.

οὗς, ear, accent of gen. dual and
pl. 128.

-ουσι for -ονσι 556⁵, 78³.

οὔτε 1607.

οὔτις (poetic) 435; accent 146.

οὔτις declined 409, 413; use of
430, 1004; disting. from ἐκεῖνος
and ὅδε 1005; ταῦτ' and ταύταιν
(dual) rare 410; w. article 945^{1, 3};
position w. art. 974; in exclam.
1006; ref. to preceding rel.
1030; τοῦτο μέν... τοῦτο δέ 1010;
ταῦτα and τοῦτο as adv. accus.
1060; οὕτωσι 412.

οὔτως and οὔτω 63, 436.

οὐχ: see οὐ.

ὀφείλω (ὀφελ-), owe, 598; ὥφελον
in wishes 1402², 1512.

ὀφέλλω, increase, 598.

ὀφέλλω, owe (Hom. = ὀφείλω) 593,
598; impf. ὥφελον in wishes
1512.

ὀφελος 289.

ὀφθαλμιάω 868².

ὀφλισκάνω w. gen. 1122.

ὀφρα, as final part. 1362, 1365,
1366, 1368; sometimes w. κέ or
ἀν 1367, 1299²; until 1463.

ὀψε w. ἐστί or ἦν 897³.

ὀψομαι (ὀράω), ὀψει 625.

-ω, denom. verbs in 861³; infl. of
contr. forms 492.

-ω, etc., supposed Hom. form of
vbs. in αω 784²; Hom. fut. in
ὦω (for άωω, άω, ὦ) 784².

Π, smooth mute 21; labial 16;
surd 24; euphon. changes, see
Labials; w. σ forms ψ 74; χ.
to φ in 2 perf. 692.

παίζω, double stem 590.

παῖς, nom. of 209¹; voc. sing. 221¹;
accent of gen., du., and pl. 128.

πάλαι w. pres., incl. perf. 1258.

πάλιν, before σ in compos. 82.

πάλλω, πέπαλον 534.

πᾶν before σ in compos. 82.

πάντοθεν 292².

πάρ (Hom.) for παρά 53.

παρά w. gen., dat., and acc. 1213;
as adv. 1221²; in compos., w.
acc. 1227; w. dat. 1179.

πάρα for πάρεστι 116², 1224.

παρανομέω, augment of 543.

παρασκευάζω, impers. παρεσκευ-
ασται, παρεσκεύαστο 897⁴, 1240²;
παρασκευάδαται 777³.

παρά-στᾶ 755³.

πάρειμι w. dat. 1179.

πάρος w. infin. 1474.

πᾶς declined 329; w. article 979;
acc. of gen. and dat. pl. 128,
331¹.

πάσχω 617, 621; τί πάθω; 1357;
τί παθών; 1566.

πατήρ declinea 274.

παύω and παύομαι w. partic. 1580.

πείθω 572; pf. and plpf. mid. in-
flected 487¹, 489¹; πέπιθον 534;
πέποιθα 31, 642¹.

πείθομαι, *obey*, w. dat. 1160.
 πειθῶ declined 243; only sing. 289.
 πεινάω, contraction of 496.
 Πειραιεύς decl. 267.
 πειράομαι and πειράω w. gen. 1099;
 w. *ὅπως* and obj. cl. (Hom.) 1377.
 πείρω, pf. and plpf. mid. 490⁶.
 πέλας w. gen. 1149.
 πέμπω, pf. pass. 77, 490¹; πέμπειν
 πομπήν 1051.
 πένης compar. 361.
 πέπαυσο, pf. imper. 750.
 πέπτω 583; see πέσσω.
 πέρ, enclit. 141⁴; w. partic. 1573.
 πέραν w. gen. 1148.
 πέρας declined 225, 237².
 πέρθω, ἔπραθον 646, 649.
 περί w. gen., dat., and acc. 1214;
 as adv. 1222¹; in compos. w.
 dat. 1179; w. numerals as sub-
 ject 906; not elided in Attic 50;
 περί 116¹.
 περιγίγνομαι w. gen. 1120.
 Περικλῆς, Περικλής, declined 231.
 περιοράω w. partic. 1585.
 περιπίπτω w. dat. 1179.
 πέσσω (πεπ-) 583; pf. pass. of
 490¹.
 πέτομαι, 2 aor. mid. 677; 2 a. act.
 of μι-form 799.
 πῆ 436.
 πῆ, indef. 436; enclitic 141².
 Πηλείδης (Hom. -εἰδης) 846³.
 πηλίκος 429.
 πηνίκα 436.
 πῆχυσ declined 250, 256.
 πίμπλημι (πλα-), redupl. 794²; w.
 inserted μ 795; inflection of
 ἐπλήμην 803³.
 πίμπρημι (πρα-), redupl. 794²; w.
 inserted μ 795.
 πίνω 621; fut. 667; πῖθι 799, 755¹;
 w. gen. 1097¹.
 πίπτω 652¹; fut. 666; perf. mid.
 490¹.

πιστεύω w. dative 1160.
 πίσυρες (Hom.) for τέσσαρες 377.
 πλακόεις, πλακοῦς, contraction of
 332.
 Πλαταιᾶσι 296.
 πλεῖν (for πλέον) 1156.
 πλείων or πλέων, πλείστος 361³.
 πλέκω, pf. and plpf. mid. inflected
 487¹, 489¹.
 πλέον without ἦ 1156.
 πλέω (πλυ-), 2d class 574; con-
 traction of 495¹; fut. 666; πλεῖν
 θάλασσαν 1057.
 πλέως, declension of 309.
 πλήν w. gen. 1220.
 πλησιάζω w. dat. 1175.
 πλησίον w. gen. 1149.
 πλήσσω, ἐπλάγην (in comp.) 713.
 πλύνω 647.
 πνέω (πνυ-), 2d class 574; fut. 666.
 πόθεν 436.
 ποθέν 436; enclitic 141².
 πόθι and ποθί 439³, 141².
 ποῖ 436.
 ποί, indef. 436; enclitic 141².
 ποιῶ w. two accus. 1073; w. partic.
 1563³; εὖ and κακῶς ποιῶ 1074.
 ποῖος, ποῖός 429.
 πολεμέω, πολεμίζω w. dat. 1177;
 disting. from πολεμῶ 867.
 πόλις declined 250; Ion. forms 255.
 πολλός, Ion. = πολὺς 347.
 πολὺς declined 346; Ion. forms 347;
 compared 361; οἱ πολλοί and τὸ
 πολύ 967; πολὺ and πολλά as
 adv. 367; πολλῶ w. comp. 1184;
 πολλοῦ δεῖ and οὐδὲ πολλοῦ δεῖ
 1116^a; ἐπὶ πολὺ 1210³.
 πομπήν πέμπειν 1051.
 πόρρω or πρόσω w. gen. 1149.
 Ποσειδάων, Ποσειδῶν, accus. 217;
 voc. 122^d, 221².
 πόσος, ποσός 429.
 ποταμός after proper noun 970.
 πότε 436.

ποτέ, indef. 436; enclitic 141².
 πότερος, πότερος (or -ρός) 429.
 πότερον or πότερα, interrog. 1606.
 ποῦ 436; w. part. gen. 1092.
 πού, indef. 436; enclitic 141².
 πούς, nom. sing. 210¹; compounds of 349.
 πράγματα, omitted after article 953.
 πρᾶος declined 346; two stems of 348; *πρᾶνς* and *πρῆνς* 348.
 πράσσω (*πρᾶγ-*), 2d perf. 692, 693; seldom w. two accus. 1075; w. *ὅπως* and obj. cl. 1372; *εἶ* and *κακῶς* *πράσσω* 1075.
 πρέπει, impers. 898.
 πρεσβευτής, πρεσβύτης, πρέσβυς 291.
 πρεσβεύω, denom. verb 861⁴; *πρεσβεύειν εἰρήνην* 1055¹.
 πρηνῆς (epic) 348.
 πρὶν w. infin. and indic. 1469; w. infin. 1470, 1471¹; w. indic., subj., and opt. 1471²; w. subj. without *ἄν* 1473; *πρὶν ἤ* 1474.
 πρίωμαι and πριαίμην, accent of 729, 742.
 πρό w. gen. 1215; not elided 50; compared 363; contracted w. augment 541, or w. foll. *ε* or *ο* 874²; *προῦδος* and *φρουρός* 93.
 πρὸ τοῦ or προτοῦ 984.
 προῖκα, *gratis*, as adv. 1060.
 πρόκειμαι w. gen. 1132.
 πρόσιοιτο, etc. 741, 810². See ἵμι.
 πρὸς w. gen., dat., and acc. 1216; as adv., *besides* 1222¹.
 προσδεχόμενός μοι ἔστιν 1584.
 προσήκει, impers. 898; w. gen. and dat. 1097², 1161; *προσῆκον*, acc. abs. 1562.
 πρόσθεν w. gen. 1148.
 προσταχθέν (acc. abs.) 1569.
 πρόσω w. gen. 1149; *λέγει τοῦ πρόσω* 1138.

προσώδια 107¹.
 πρότερος 363; *πρότερον ἤ* (like *πρὶν ἤ*) 1474.
 προτοῦ 984.
 προὔργου and προὔχω 874².
 πρώτιστος 363.
 πρῶτος 363; *τὸ πρῶτον* or *πρῶτον*, at first 1060.
 Πυθοῖ 296.
 πυνθάνομαι w. acc. and gen. 1103; w. partic. 1588.
 πῦρ, gen. *πῦρ-ος* 211; plur. 291.
 πῶ, indef. 436; enclitic 141².
 πῶς 436.
 πῶς, indef. 436; enclitic 141².
 P, liquid and semivowel 20; sonant 24; *ρ* at beginning of word 15; can end a word 25; *ρρ* after syll. augm. and in comp. after vowel 69, 513; *μβρ* for *μρ* 66.
 ρά, enclitic 141⁴.
 ῥάδιος compared 361⁹.
 ράινω 610.
 Ῥαμνοῦς 332.
 ῥάων, ῥᾶστος 361⁹.
 ῥέω (*ρῡ-*) 574.
 ῥήγνυμι (*ραγ-*), 2 pf. *ἔρρωγα* 689.
 ῥηίδιος, ῥηίτερος, etc. 361⁹.
 ῥιγώω, infin. and opt. of 497, 738.
 ῥίς, nose, declined 225.
 -ροος, adj. in, decl. of 298².
 -ρος, adj. in 855.

Σ, two forms 2; spirant or sibilant 20, semivowel 20, and surd 24, can end word 25; after mutes found only in *ξ* and *ψ* 74; *ν* before *σ* 78³, 80; linguals changed to *σ* before a lingual 71; orig. *s* changed to aspirate 86; dropped before a vowel, in stems in *εσ* and *ασ* 88¹, 226, 227, in *σαι* and *σο* 88², 565⁶, 777², 785²; dropped in liquid aor. 89, 672; added to

- some vowel stems 640, 830²; doubled, after syll. augm. (Hom.) 514, in fut. and aor. (Hom.) 777⁷; movable in οὔτως and ἐξ 63; dropped in ἔχω and ἴσχω (for σεχω and σισεχω) 539 (see Cat. of Verbs).
- s as ending of nom. sing. 167, 209.
- σα-, tense suffix of 1 aor. 561³.
- σα in fem. of adj. and partic. 78³, 84².
- σαι and -σο in 2d pers. sing. 552, drop σ in vbs. in ω 565⁶, not in most μ-forms 564⁶; -σαι elided 51.
- σάλπιγξ declined 225.
- σαν, 3d pers. plur. 552, 564³, 565².
- Σαπφώ declined 245.
- σαντοῦ 401, 993.
- σβέννυμι, 2d aor. ἔσβην 803¹.
- σέ 389, 393¹.
- σε, local ending 294.
- σεαυτοῦ 401, 993.
- σεῖ without subject 897⁵.
- σεῖο, σέθεν 393¹.
- σεῖω, desideratives in 868.
- σεμνός compared 350.
- σέο, σεῦ 393¹.
- σεῖω (συ-), 2d class 574; 2 aor. m. 800.
- σέω, σῶ, Doric future in 777⁶.
- σεωντοῦ (Hdt.) 403.
- σθα, chiefly Hom. ending 556¹; in 2 pers. sing. subj. act. 780⁴; in indic. of vbs. in μ 787⁴.
- σθαι (-θαι) 554; elided 51.
- σθᾶν, Dor. ending for -σθην 777¹.
- σθον and -σθην in 2 and 3 p. dual 552; -σθον for -σθην in 3 pers. 556³.
- σι in 2 p. sing. (in ἔσσι) 556¹; in 3 pers. 552, 564¹.
- σι in dat. pl. 167, 224, 286²; -σι 167, 169, 190.
- σι as locative ending 296.
- σι (for -ντι, -νσι) in 3 p. pl. 556⁵, 78³.
- σιᾶ, fem. nouns in 834.
- σιμος, adj. in 855.
- σις, fem. nouns in 834.
- σίτος and σῖτα 288.
- σκεδάννυμι, fut. of (-άσω, -ῶ) 665²
- σκέλλω, ἀπο-σκληῖναι 803¹.
- σκον, -σκομην, Ion. iterative endings 778; w. ἀν 1298.
- σκοπέω w. ὄπως and fut. ind. 1362², 1372.
- σκότος, declension of 287¹.
- σμάω, contraction of 496.
- σο in 2 pers. sing. 552, 565⁶, 564⁶; see -σαι.
- σ%- , tense suffix in future and fut. pf. 561¹.
- σός: see σῶς.
- σορός, fem. 194¹.
- σός, poss. pron. 406, 998.
- σοφός declined 299.
- σπένδω, σπείσω 79; euph. changes in pf. and plpf. mid. 490³.
- σπεύδω and σπουδή 31.
- σποδός, fem. 194¹.
- σπουδή and σπεύδω 31.
- σσ = ττ 68³, 580–582.
- στᾶ (in comp.) for στῆθι 755³.
- στείβω 572; pf. mid. 642².
- στέλλω 593; pf. and plpf. mid. inflected 487¹.
- στίχος: κατὰ στίχον 1649.
- στοχάζομαι w. gen. 1099.
- στρατηγέω w. gen. 1109.
- στρέφω 646, 708, 714.
- σύ declined 389; Hom. and Hdt. 393¹; gen. omitted 896.
- συγγενής w. gen. 1144; w. dat. 1175.
- συγγιγνώσκω w. partic. (nom. or dat.) 1590; w. gen. 1126.
- συμβαίνει, impers. 898.
- σύν or ξύν, w. dat. 1217; in compos. 1179; becomes συσ- or συ- in compos. 81.

- συνελόντι** (or *ὡς συνελόντι*) *εἰπεῖν* 1172².
-σύνη, nouns in 842.
συνίημι w. acc. 1104; w. gen. 1102.
σύννοδα w. partic. (nom. or dat.) 1590.
συντριβῶ w. gen. 1098.
σφέ 393¹, 394; enclit. 141¹.
σφέα 393²; *σφέας*, *σφέων* 393¹; enclit. 141¹.
σφέτερος 406.
σφιν or **σφί** 393, 394; *σφιν* (not *σφί*) in Trag. 392.
σφισι, not enclitic in Attic prose 144⁴.
σφός for *σφέτερος* 407.
σφώ, **σφῶϊ**, etc., **σφῶέ**, **σφῶϊν** 393¹.
σφῶϊτερος 407.
σφῶν αὐτῶν etc. 401.
σχές and **σχοίην** (of *ἔχω*) 755², 799, 735.
Σωκράτης, decl. of 228; acc. 230; voc. 122^c, 228.
σῶμα declined 225; nom. formed 209⁴; dat. pl. 224.
σῶς (Hom. *σῶος*) 309.
σωτήρ, voc. **σῶτερ** 122^a, 221².
σώφρων compared 354.
T, smooth mute 21; lingual 16, 22; surd 24; euphon. changes: see *Linguals*; *ντ* dropped before *σ* 79.
-τᾶ (Hom.) for *-της* in nom. of first decl. 188².
τά and **ταῖν** (dual of *ὁ*), rare 388.
-ται in 3 pers. sing. 552; elided 51.
τάλας, adj., decl. of 324; nom. of 210².
τάλλα (*τὰ ἄλλα*) 432, 119.
-τάν, Doric ending for *-την* 777¹.
τᾶν (*τοὶ ἄν*) 44.
τάνδρι 44.
τᾶρα 44.
ταράσσω, pf. mid. 490².
-τατος, superl. in 350.
ταῦτά, **ταῦτό**, **ταῦτόν**, **ταυτοῦ** 400.
ταύτη, adv. 436, 1198.
ταφ- for *θαφ-* (*θάπτω*) 95⁵.
τάχα w. *ἄν* (*τάχ' ἄν*) 1316.
ταχύς compared 357, 95⁵; *τὴν ταχίστην* 1060.
τάων (= *τῶν*) 388.
τέ (enclitic), Doric for *σέ* 398.
τέ, *and*, enclitic 141⁴; w. relatives 1024; w. *οἶος* 1024.
τεθάφθαι 95⁵.
τεθνεώς 773.
τεθνήξω, fut. pf. act. of *θνήσκω* 705.
τεθράφθαι 95⁵.
τεῖν (Ion. = *σολ*) 393.
τειχομαχία 872.
τείνω, drops *ν* 647, 711.
-τειρα, fem. nouns in 833².
τεκών as noun 1561.
τελευτῶν, *finally*, 1564.
τελέω, future in *ᾶ*, *οῦμαι* 665¹; pf. and plpf. mid. inflected 487², 489².
τέλος, *finally*, adv. acc. 1060.
τέμνω 603; 2 aor. 646, 676.
τέο, **τεῦ**, **τέος**, **τεῦς**, **τεοῦ** (= *σου*) 398.
τέο, **τεῦ** (= *τοῦ* for *τίνος* or *τινός*), **τέψ**, **τέων**, **τέοισι** 418².
-τέον, verbal adj. in 776; impers., w. subj. in dat. or acc. 1597; sometimes plural 1597; Latin equivalent of 1599.
-τέος, verbal adj. in 776; passive 1595; Lat. equiv. 1599.
τέος, Doric and Aeolic (= *σός*) 407.
τέρας declined 237².
τέρην, decl. of 325; fem. of 326.
-τέρος, comparative in 350.
τέρπω, 2 aor. w. stem *ταρπ-* 646; redupl. 534.
τέσσαρες (or *τεττ-*), Ion. *τέσσερες*, etc., declined 375.

τετραίνω 610; aor. 673.
 τέτρασι (dat.) 377.
 τεύχω 572, 642².
 Τέως, accus. of 199.
 τῇ, τῇδε 436, 1198.
 τηλικός, τηλικούτος, etc. 429.
 -την in 3 pers. dual 552; for -τον in 2 pers. 556³. See -σθον and -σθην.
 τηνίκα, τηνικάδε, τηνικαῦτα 436.
 -τήν, masc. nouns in 833¹; syncope. 273.
 -τήριον, nouns of *place* in 843¹; adj. in 855.
 -της, masc. nouns in 833¹, 841; fem. (denom.) in 842.
 τῇσι and τῆς (= ταῖς) 388.
 τθ for θθ 68¹.
 -τι, adverbs in 860.
 -τι, ending of 3 pers. sing. (Doric) 552, 556¹, 777¹; in ἐστὶ 556¹.
 τίθημι, synopsis 504, 509; inflection of μι-forms 506; redupl. in pres. 651, 794²; imperf. 630; aor. in κα and κάμην 670, 802²; opt. mid. in -οίμην and accent 741; θεῖναι 767, 802¹; partic. τιθεῖς declined 335.
 -τικός, adj. in 851².
 τίκτω (τεκ-) 652¹.
 τιμάω, denom. verb 861¹; stem and root of 153; inflect. of contr. forms 492; synopsis of 494; infin. 39⁵, 761; partic. τιμάων, τιμῶν declined 340; w. gen. of value 1133; τιμᾶν τινὶ τινος and τιμᾶσθαί τινος 1133.
 τιμή declined 171.
 τιμήεις, τιμήης, contraction of 332.
 τιμωρέω and τιμωρέομαι 1246; w. acc. and dat. 1163.
 τίν, Doric (= σοί) 398.
 τίς, interrog. 430; declined 415, 416; accent 129, 418¹; Ion. forms 418²; subst. or adj. 1011;

in direct and ind. questions 1012, 1600.
 τίς, indef. 430; declined 415, 416; accent 141², 418¹; Ion. forms 418²; subst. or adj. 1015¹; like πᾶς τις 1017.
 -τις, fem. nouns in 834, 841, 848².
 τίω, stem and root of 153.
 -τ%- , verb suffix 576.
 τόθεν 436.
 τοί, enclitic 141⁴.
 τοί, ταί, art. = οἱ, αἱ 388.
 τοί, Ion. and Dor. (= σοι) 393, 398.
 τοῖος, τοιόσδε, τοιοῦτος 429.
 τοῖσδεσσι or τοῖσδεσι (= τοῖσδε) 388.
 τοιοῦτος, τοσοῦτος, etc., w. article 947; position 976.
 τόλμα 174.
 τὸν καὶ τόν etc. 984.
 -τον, in 2 and 3 p. dual 552; for -την in 3 pers. (Hom.) 556³. See -την.
 -τος, verb. adj. in 776.
 τόσος, τοσόσδε, τοσοῦτος 429; τοσοῦτῳ w. compar. 1184.
 τότε 436; w. art. 952.
 τοῦ for τίνος, του for τινός 416.
 τούναντιον (by crasis) 44.
 τοῦνομα 44.
 -τῶ, fem. nouns in 839.
 τουτέων (Hdt.), fem. 413.
 τουτογί, τουτοδί 412.
 τρεῖς, τρία, declined 375.
 τρέπω, ε ch. to α 646; aor. pass. 708; six aorists of 714.
 τρέφου, opt. 736.
 τρέφω, τρέχω, aspirates in 95⁵, 708.
 τριά, fem. nouns in 833².
 τρίβω, perf. and plpf. mid. inflected 487¹, 489¹.
 τρήκοντα (Ion.) 374.
 τρήρης, declined 234, 235; accent 235, 122^c.

τριπλάσιος w. gen. 1154.
 -τρίς, fem. nouns in 833².
 τρίτατος 374.
 τρίτον ἔτος τουτί, etc. 1064.
 τριχ-ός, gen. of θρίξ 225, 95⁵.
 -τρον, neut. nouns in 838.
 τρόπον, adv. accus. 1060.
 τρύχω, τρυχώσω 659.
 τρώγω (τῤῥᾱγ-) 573.
 Τρώς, accent 128.
 ττ, later Attic for σσ 68³.
 τύ, Dor. for σύ and σέ 398.
 τυγχάνω (τυχ-) 605, 611; w. gen. 1099; w. partic. 1586; τυχόν (acc. abs.) 1569.
 τύνη, Ion. (= σύ) 393¹.
 τύπτω w. cogn. accus. 1051.
 τυραννέω w. gen. 1109.
 τῷ for τίνι, and τῷ for τινί 416.
 τῷ, therefore (Hom.) 984.
 -τωρ, masc. nouns in 833¹.
 τῶς for οὕτως 436, 438.

Υ, close vowel 5, 6; name of 4; initial υ always ὕ in Att. 14; rarely contr. w. foll. vow. 40¹; length. to ὕ 29, 30; interch. w. ευ (sometimes ου) 31.

ὕγις, contraction of 315.
 -υδριον, diminutives in 844.
 ὕδωρ, declension of 291.
 ὕει, impers. 897⁵; ὕοντος (gen. abs.) 1568 (end).

υι, diphthong 7.
 -υῖα in pf. part. fem. 337².
 υῖός, decl. 291; om. after art. 953.
 ὕμας, ὕμιν, ὕμάς, ὕμιν 396.
 ὕμέ, ὕμές 398.
 ὕμεις, ὕμμι, ὕμμε, etc. (Aeol.) 393.
 ὕμός for ὕμέτερος 407.
 -ῦνω, denom. verbs in 861³, 862, 596.

ὕπερ w. gen. and acc. 1218; in compos. w. gen. 1132.
 ὑπερέχω w. gen. 1120.

ὕπήκοος w. gen. 1140.
 ὑπό w. gen., dat., and acc. 1219; in comp. w. dat. 1179.
 ὑποκείμαι w. dative 1179.
 ὑποπτεύω, augment of 543.
 ὕποχος w. dative 1174.
 -υς, adjectives in 849².
 ὕστεραλα (sc. ἡμέρα) 1192.
 ὕστερῖζω w. gen. 1120.
 ὕστερον ἢ (once) w. infin. 1474.
 ὕστερος w. gen. 1154; ὕστέρῳ χρόνῳ 1194.
 ὑφαίνω, pf. and plpf. mid. 648, 700.

Φ, rough mute 21, labial 16, 22, surd 24; not doubled 68¹; euphonic changes: see Labials.

φαίνω, synopsis of 478; meaning of certain tenses 479; fut. and 1 aor. act. and mid. and 2 aor. and 2 fut. pass. inflected 482; perf. mid. int. 487², 489²; formation of pres. 594; of fut. act. 663; of aor. act. 672; of pf. act. and mid. 648, 700, 83; of 2 perf. 644; copul. vb. 907, 908; w. partic. 1588.

φανερὸς εἰμι w. partic. 1589.

φάος (φῶς) 211.

φείδομαι, πεφιδέσθαι 534; w. gen. 1102.

φέρε, come, w. imper. and subj. 1345.

φέρτερος, φέρτατος, φέριστος 361¹.

φέρω 621; aor. in -α 671; φέρων, φερόμενος 1564, 1565. See φέρε.

φεύγω 572; fut. 666; 2 perf. 31, 687.

φημί, inflected 812; dial. forms 813; w. infin. of indir. disc. 1523; οὐ φημι 1383².

φθάνω 603; φθῆν 799; w. partic. 1586.

φθείρω 596; fut. 663, 668; aor. 672.

φθονέω w. gen. and dat. 1126, 1160.

φθίνω 603; 2 aor. ἐφθίμην 800¹; φθίμην (opt.) 789.

-φι or -φιν, epic ending 297.

φιλαίτερος, φιλαίτατος 361¹⁰.

φιλέω, φιλῶ, inflect. of contr. forms 492; synopsis of 494; part. φιλέων, φιλῶν, declined 340.

φίλος compared 361¹⁰.

φλέψ declined 225.

φλεγέθω 779.

φοβέω and φόβος (ἐστὶ) w. μή 1378-1380.

Φοῖνιξ 210.

φονάω, desiderative verb 868.

φορέω, inf. φορήμεναι and φορήναι 785⁴.

φράζω 585; pf. and plpf. mid. 490³; πῆφραδον 534.

φρήν, accent of compounds of (in -φρων) 122^b.

φροντίζω w. πως and obj. cl. 1372; w. μή and subj. or opt. 1378.

φροντιστής w. obj. accus. 1050.

φροῦδος and φρουρός 874², 93.

φυγάς, adj. of one ending 343.

φύλαξ declined 225.

φυλάσσω or φυλάττω 580; act. and mid. 1246.

φύω, 2 aor. ἔφῡν 799, 504-506.

φῶς (φῶς), nom. of 211; accent of gen. du. and pl. 128.

Χ, rough mute 21, palatal 16, 22, surd 24; not doubled 68¹; euphonic changes: see Palatals.

χαί (καὶ αἱ) and χοί (καὶ οἱ) 44.

χαίρω, fut. perf. (Hom.) 705; w. partic. 1580; χαίρων 1564.

χαλεπαίνω w. dative 1159, 1160.

χαρίεις declined 329, 331; compared 355; dat. pl. 74.

χαρίζομαι w. dative 1160.

χάρις, nom. sing. 209¹; acc. sing. 214³; χάριν (adv.) 1060.

χειμώνος, gen. of time 1136.

χείρ declined 291.

χείρων (χερείων), χείριστος 361².

χελιδών, declension of 248.

χέω (χυν-), pres. 574; fut. 667; aor. 671; 2 a. m. 800¹.

χοί (καὶ οἱ) 44.

χοῦς, declension of 272.

χράσμαι w. dat. 1183; w. dat. and cogn. acc. 1183; χρώμενος, with 1565.

χράω, contraction of 496; length. α to η 638.

χρή 898; w. infin. as subject 898.

χρήν or ἐχρήν, potential without ἄν 1400.

χρήσιμος w. dative 1174.

χρήστης, accent of gen. pl. 126.

χρύσεος, χρυσοῦς declined 310; irreg. contr. 39¹; accent 311.

χώρα declined 171; gen. sing. 173.

χωρίς w. gen. 1148.

Ψ, double consonant 18, surd 24; can end word 26; redupl. before 523.

ψάμμος, fem. 194¹.

ψάω, contraction of 496.

ψέ for σφέ 398.

ψεύδομαι w. gen. 1117.

ψηφισμα νικᾶν 1052.

ψῆφος, fem. 194.

Ω, open long vowel 5, 6; name of 4; length. from ο 29; interch. w. η and ᾱ 31; for ο in stem of Att. 2 decl. 196; nouns in ῶ of 3 decl. 242; voc. sing. of in οὶ 246.

-ω or -ων in acc. sing. 199.

-ω, verbs in 467.

ω, improper diphthong 7, 10; by augm. for οι 518; in dat. sing. 190, 167; in nom. sing. 246.

ᾠ, interjection w. voc. 1044.

ὤδε 436, 1005.

-ω/η-, thematic vowel of subj. 561².

-ωμι, verbs in 502¹.

-ων, masc. denom. in 843²; primitives in 840; nouns of place in 843; adj. in, compared 354.

-ων in gen. plur. 167; -ῶν for -έων in 1 decl. 169, 124.

ῶν, partic. of εἰμι 806; accent of 129.

ὠνητός w. gen. of price 1133.

ῶρα (ἐστί) w. infin. 1521; ὥρα w. gen., as dat. of time 1194.

-ως, nouns in (Att. 2 decl.) 196; nouns of 3 decl. in 238-241, 243; in gen. sing. 249, 265, 269; in acc. pl. (Dor.) 204⁴; adj. in 305; pf. part. in 335; adverbs in 365.

ῶς, proclitic 137; accented (ῶς) 138; rel. adv. 436; w. partic. 1574, 1593; in wishes w. opt.

1509; in indir. quot. 1476; causal 1505; as final particle 1362, 1365, 1368, sometimes w. ἄν or κέ 1367; rarely w. fut. indic. 1366; w. past tenses of indic. 1371; like ὥστε w. infin. 1456; w. absol. infin. 1534.

ὥς, as prepos. (to) w. accus. 1220.

ῶς, thus 436; accent 138³.

-ωσι for -ωνσι 561², 78³.

ὥσπερ w. partic. in comparisons 1576; w. acc. absol. of personal vbs. 1570; ὥσπερ ἄν εἰ 1313; accent 146.

ὥστε w. infin. and indic. 1449, 1450; two constr. disting. 1450, 1451; negative 1451; w. other constructions 1454; accent 146.

ων, Ionic diphthong 7.

ὠντός, ὠντός, τῶντό, Ionic 397.

ὠχρίαύ 868².

ENGLISH INDEX.

N.B.—See note on p. 408.

- Ability or fitness, verbal adj.** denoting 851.
- Ablative, functions of in Greek** 1042.
- Absolute case:** gen. 1152, 1568; accus. 1569.
- Abstract nouns, in compos.** 879, 880; w. art. 944; neut. adj. or partic. w. art. for 933, 934.
- Abuse, vbs. expr., w. dat.** 1160.
- Acatalectic verses** 1639.
- Accent, gen. principles of** 106–115; nature of 107; kinds of 106; recessive 110⁴; of nouns and adj. 121–129; of gen. and dat. sing., of oxytones 123; of Att. 2 decl. 125; of gen. and dat. of monosyll. of 3 decl. 127; of gen. pl. (in ᾠν) of 1 decl. 124; of verbs 130–135; of partic. 134; of opt. in αἰ and οἰ 113; of contracted syll. (incl. crasis and elision) 117–120; enclitics 142; proclitics 136, 143⁴.
Accent and ictus in verse 1625.
- Accompaniment, dat. of** 1189; w. dat. of αὐτός 1191.
- Accusative case** 160–163; sing. of 3d decl. 214–218; contracted acc. and nom. pl. alike in 3d decl. 208³; subj. of infin. 895; after prepos. 1201 ff., in compos. 1227; acc. absol. 1569; rarely w. partic. of personal verbs 1570; in appos. w. sentence 915; infin. as accus. 1518; accus. of object retained w. passive 1239. Other syntax of accus. 1047–1082: see Contents, p. xv.
- Accusing, vbs. of, w. gen.** 1121; comp. of κατά w. acc. and gen. 1123.
- Achaeans, p. 3.**
- Acknowledge, vbs. signif. to, w. partic.** 1588.
- Action, suffixes denoting** 834, 835.
- Active voice** 441, 1230; personal endings of 552–554; form of, incl. most intrans. vbs. 1231; object of, as subj. of pass. 1234.
- Acute accent** 106; of oxytone changed to grave 115.
- Addressing, voc. in** 1044; nom. in 1045.
- Adjectives, formation of** 849–858; inflection 298–349: see Contents, p. xi; comparison of 350–364; agreement w. nouns 918; attributive and pred. 919; pred. adj. w. copulative verb 907; referring to omitted subj. of infin. 927, 928; used as noun 932, 933; verbal, w. gen. 1139–1146, w. accus. 1050; verbal in τος 776, in τέος and τέον 776, 1594–1599; used for adverb 926.
- Admire, vbs. signif. to, w. gen.** 1102; w. causal gen. 1126.
- Adonic verse** 1682¹.
- Advantage or disadv., dat. of** 1165.
- Adverbial accus.** 1060.
- Adverbs, how formed from adj.** 365–367, 859; from stems of nouns or verbs 860; from par-

- tic. 366; comparison of 369-371; relative 436; local, from nouns or pron. 292-297; numeral 372; qualify verbs, etc. 1228; w. gen. 1147-1151; w. dat. 1174, 1175; assim. of rel. adv. to antec. 1034; w. article for adj. 952.
- Advising, vbs. of, w. dat. 1160.
- Aeolic race, p. 3; dialect, p. 4, has $\bar{a}$ for Attic η 147; Aeolic forms of aor. opt. in Attic 732, 781; forms of infin. and partic. 781, 782, 783; forms in μ 787².
- Aeolian Greeks, p. 3.
- Age, pronom. adj. denoting 429.
- Aeschylus, language of, p. 4.
- Agent, nouns denoting 833; expr. after pass. by gen. w. prep. 1234; in poetry without prepos. 1131; by dat. (esp. after pf. pass.) 1186; w. verbals in $\tau\acute{\epsilon}\omicron\varsigma$ by dat. 1188, 1596; w. verbal in $\tau\acute{\epsilon}\omicron\nu$ by dat. or accus. 1188, 1597.
- Agreement, of verb. w. subj. nom. 899; of pred. w. subj. 907; of adj. etc. w. noun 918; of adj. w. nouns of diff. gender or number 923, 924.
- Aim at, vbs. signif. to, w. gen. 1099.
- Alcaics and Alcaic stanza 1682⁵.
- Alexandrian period, p. 5.
- Alexandrine verse (Engl.) 1662.
- Alpha (see α) privative 875¹; copulative 877.
- Alphabet 1; obsolete letters of 3; used as numerals 3, 372, 384.
- Anaclassis in Ionic verse 1688².
- Anacrusis 1635.
- Anapaest 1627²; cyclic 1634; in trochaic verse (apparent) 1650; in iambic verse 1657.
- Anapaestic rhythms 1675, 1676; systems 1677.
- Anastrophe 116.
- Anceps, syllaba 1636, 1638².
- Anger, vbs. expressing, w. causal gen. 1126; w. dat. 1160.
- Antecedent, agreement of rel. w. 1019; omitted 1026; assim. of rel. to 1031; of antec. to rel. 1035; attraction 1037, w. assim. 1038; def. and indef. antec. 1426.
- Antepenult 96.
- Antibacchius 1627³.
- Antistrophe 1649.
- Aorist 447; secondary tense 448; pers. endings 552-554; augment of 513, 515; iter. endings - $\sigma\kappa\omicron\nu$ and - $\sigma\kappa\omicron\mu\eta\nu$ (Ion.) 778. First aor. act. and mid., tense system of 456; formation of tense stem 669; of liquid vbs. 672; in - $\kappa\alpha$ (or - $\kappa\alpha\mu\eta\nu$) in three vbs. 670; Hom. ϵ and $\omicron$ (for η and ω) in subj. 780¹; accent of infin. 131⁴. Second aor. act. and mid., tense system of 456; formation of tense system 675, 678; redupl. (Hom.) 534; Att. redupl. 535; Homeric mixed aor. w. σ 777⁸; μ -forms 678, 679, 798, 799; Ion. subj. of 788; accent of imperat., infin., and part. 131. Aor. pass. (first and second) w. active endings 564⁷; tense systems of 456; formation of tense stems 707, 712; accent of infin. and part. 131.
- Syntax of aorist. Ind. 1250⁵; disting. from impf. 1259; of vbs. denoting a state 1260; as vivid future 1264; gnomic 1292; iterative 1296. In dependent words 1271; how disting. from pres. (not in indir. disc.) 1272; opt. and infin. in indir. disc. 1280; infin. w. vbs. of hoping, etc. 1286; in partic. 1288; not

- past in certain cases 1290. See Indicative, Subjunctive, etc., for special constructions.
- Aphaeresis 55.
- Apocope 53.
- Apodosis 1381; negative of (οὐ) 1383¹; w. past tenses of indic. w. *ἄν* 1397; various forms in cond. sent. 1387; w. protasis omitted 1329, 1340; repres. by infin. or partic. 1418, 1419; implied in context 1420; suppressed for effect 1416; introd. by *δέ* 1422.
- Apostrophe (in elision) 48.
- Appear, vbs. signif. to, w. partic. 1588.
- Appoint, vbs. signif. to, w. two acc. 1077; w. acc. and part. gen. 1095, 10947.
- Apposition 911; gen. in appos. w. possessive 1001, 913; nom. or acc. in app. w. sentence 915; infin. in appos. 1517; partitive appos. 914.
- Approach, vbs. implying, w. dat. 1175.
- Argives, p. 3.
- Aristophanes, language of, p. 4.
- Aristotle, language of, p. 4.
- Arsis and thesis 1621; in Latin (not Greek) sense 1621 (foot-note).
- Article, definite, declined 386; *τὸ* and *τοῖν* as fem. 388; *τοί* and *ταί* (epic and Doric) 388; proclitic in some forms 137; in crasis 432; *ὁ αὐτός* 399, 9892.
- Article as pronoun in Hom. 935, w. adj. or part. 936; in Herod. 939; in lyric and tragic poets 940; Attic prose use 941; position w. attrib. adj. 959, w. pred. adj. 971, w. demonstr. 974; as pronoun in Attic 981-984. Article w. proper names 943; w. demonstratives 945¹, 947, omitted in trag. 945³; w. possess. 946; w. numerals 948; in possess. sense 949; w. adv. etc. used like adj. 952; w. *γῆ, πράγματα, υἱός*, etc. understood 953; w. infin. 955¹, 1516²; w. a clause 955², 1555.
- Ashamed, vbs. signif. to be, w. partic. 1580.
- Asking, vbs. of, w. two accus. 1069.
- Aspirate, w. vowels 11; w. mutes 21, 92-95; avoided in successive syll. 95; transferred in *τρέφω, θρέψω*, etc. 95⁵.
- Assimilation of rel. to case of antec. 1031; w. antec. omitted 1032; in rel. adv. 1034; antec. rarely assim. to rel. 1035. Assim. of cond. rel. cl. to mood of antec. clause 1439, 1440.
- Assist, vbs. signif. to, w. dat. 1160.
- Attain, vbs. signif. to, w. gen. 1099.
- Attic dialect, p. 4; why basis of Greek Grammar, p. 4. Old Attic alphabet 27.
- Attic 2 decl. 196-200, reduplication 529, future 665.
- Attraction in rel. sent. 1037, joined w. assim. 1038.
- Attributive adjective (opp. to predicate) 919; position of article w. 959. Attributive or possessive compounds 888.
- Augment 466, 510-519, 527, 537-549: see Contents, p. xii.
- Bacchius 1627³; Bacchic rhythms 1690.
- Barytones 110³.
- Be or become, vbs. signif. to, w. partit. gen. 10947.
- Begin, vbs. signif. to, w. gen. 1099; w. partic. 1580.

- Belonging to, adj. signif. 850.
 Benefit, vbs. signif. to, w. dat. 1160.
 Blame, vbs. expressing, w. dat. 1160.
 Boeotia, Aeolians in, p. 3.
 Brachycatalectic verses 1641.
 Breathings 11-15; form of 13; place of 12.
 Bucolic diaeresis in Heroic hexam. 1669.
 Caesura 1642.
 Call: see Name.
 Cardinal numbers 372-374; decl. of 375-381.
 Care for, vbs. signif. to, w. gen. 1102.
 Cases 160; meaning of 162; oblique 163. Case endings of nouns 167. Syntax 1042-1198: see Nominative, Genitive, Dative, etc., and Contents, pp. xv-xvii.
 Catalexis and catalectic verses 1639.
 Causal sentences, w. indic. 1505; w. opt. (ind. disc.) 1506; w. relat. 1461, 1462.
 Cause, expr. by gen. 1126; by dat. 1181; by partic. 1563².
 Caution or danger, vbs. of, w. μή and subj. or opt. 1378.
 Cease or cause to cease, vbs. signif. to, w. partic. 1580.
 Choosing, vbs. of, w. two acc. 1077, w. acc. and gen. 1095, 1094⁷.
 Choriambus, 1627⁴; choriambic rhythms 1687.
 Circumflex accent 106; origin of 107²; on contr. syll. 117.
 Circumstantial participle 1563.
 Claim, vbs. signif. to, w. gen. 1099, 1097².
 Classes of verbs, eight 568: I. 569, II. 572, 574, III. 576, IV. 579-602, V. 603-612, VI. 613, VII. 619, VIII. 621.
 Close vowels 6; stems ending in 206.
 Clothing, vbs. of, w. two accus. 1069.
 Cognate mutes 23; cognate accus. 1051.
 Collective noun, w. plur. verb 900, w. pl. partic. 920; foll. by pl. relat. 1021⁵.
 Collision of vowels, how avoided 34.
 Commands or exhortations 1342-1345, 1352, 1265, 1510; verbs of commanding w. gen. 1109, w. dat. (Hom.) 1164.
 Common Dialect of Greek, p. 5.
 Comparative degree 350-371; w. gen. 1153; w. dat. (difference) 1184.
 Comparison of adjectives 350-360; irreg. 361, 362; of adverbs 365-371; of some nouns and pronouns 364.
 Comparison, verbs denot., w. gen. 1120.
 Compensative lengthening 30, 78³, 79.
 Compound words 822, 869-889; first part of 871-877; second part of 878-882; meaning of (three classes) 883-888. Compound verbs 882, 889; augment and redupl. of 540-542; accent of 132, 133; w. gen., dat., or acc. 1132, 1179, 1227. Compound negatives 1607; repetition of 1619. Indirect compounds 882²; how augmented and redupl. 543-546.
 Concealing, vbs. of, w. two accus. 1069; w. infin. and μή 1615, 1549-1551.
 Concessions, opt. in 1510.

- Conclusion:** see Apodosis and Conclusion.
- Condemning**, vbs. of, w. gen. and acc. 1121; w. acc. and two gen. 1124.
- Condition and conclusion** 1381; conditional sentences 1381–1424: see Contents, p. xx; classification of cond. sent. 1385–1389; general and particular cond. distinguishing. 1384; comparison of Latin gen. cond. 1388; cond. expr. by partic. 1413: see Protasis. Relative cond. sent. 1428–1441: see Relative.
- Conjugation** 151, 464, 467; of verbs in ω 469–499; of verbs in μ 500–509.
- Consonants**, divisions of 16–22; double 18; doubling of 68, 69; euphonic changes in 70–95; movable 56–63. Consonant verb stems 460. Consonant declension (Third) 206.
- Constructio pregnans** 1225.
- Continue**, verbs signif. to, w. partic. 1580.
- Contraction** 35; rules of 36–41; quantity of contr. syll. 104¹; accent of contr. syll. 117, 118; contr. of nouns: 1st decl. 183, 2d decl. 201, 3d decl. 226–267; of adj. 310–323; of partic. 340–342; of verbs in $\alpha\omega$, $\epsilon\omega$, and $\omicron\omega$ 492; in gen. pl. of 1st decl. 170; in augm. and redupl. ($\epsilon\epsilon$ to $\epsilon\iota$) 537, 558, 539; in formation of words 829, 874². See Crasis and Synizesis.
- Convicting**, vbs. of, w. gen. and acc. 1121.
- Co-ordinate and cognate mutes** 23.
- Copula** 891¹.
- Copulative verbs** 908; case of pred. adj. or noun with infin. of 927, 928; copulative compounds 887.
- Coronis** 42, 45.
- Correlative pronominal adjectives** 429; adverbs 436.
- Crisis** 42–46; examples 44; quantity of syll. 104¹; accent 119.
- Cretic** 1627³; cretic rhythms 1689.
- Cyclic anapaests and dactyls** 1634.
- Dactyl** 1627²; cyclic 1634; in anapaestic verse 1675; in iambic verse (apparent) 1657; in trochaic verse (cyclic) 1650; in logaoedic verse (cyclic) 1679; in dactylo-epitritic verse 1684.
- Dactylic rhythms** 1669–1674.
- Dactylo-epitritic rhythms** 1684; in Pindar 1685.
- Danaans**, p. 3.
- Danger**, vbs. expr., w. $\mu\eta$ and subj. or opt. 1378.
- Dative case** 160, 1157; endings of 167, 169, 190; dat. plur. of 3 decl. 224; syntax of 1158–1198; see Contents, pp. xvi, xvii.
- Prepositions w. dat.** 1201–1219.
- Declension** 151; of nouns: first 168–188, second 189–204, third 205–286; of irreg. nouns 287–291; of adjectives: first and second 298–311, third 312–317, first and third 318–333; of partic. 334–342; of adj. w. one ending 343–345; of irreg. adj. 346–349; of the article 386–388; of pronouns 389–428; of numerals 375. See Contents, pp. x, xi.
- Defend**, vbs. signif. to, w. dat. 1160; ἀμύνειν τίπλ 1168.
- Degree of difference**, dat. of 1184.
- Demanding**, vbs. of, w. two acc. 1069.
- Demes**, names of Attic, in dat. 1197.
- Demonstrative pronouns** 409; syntax of 1004–1010; w. article

- 945¹; position of 974; distinctions of οὔτος, ὅδε, ἐκεῖνος 1005; article as demonstr. (Hom.) 935, (Att.) 981-984; rel. as demons. 1023.
- Demosthenes, language of, p. 4.
- Denominatives 824; denom. nouns 841-848; adjectives 851; verbs 861-867.
- Denying, vbs. of, w. infin. and μή 1615, 1551.
- Dependent moods 446; tenses of 1271-1287.
- Deponent verbs 443; principal parts of 463; passive and middle deponents 444.
- Deprive, vbs. signif. to, w. acc. and gen. 1118; w. two acc. 1069.
- Desiderative verbs 868.
- Desire, vbs. expr., w. gen. 1102.
- Despise, vbs. signif. to, w. gen. 1102.
- Determinative compounds 886.
- Diaeresis, mark of (") 9; in verse 1643; Bucolic 1669.
- Dialects, p. 4; dialectic changes in letters 147-149; dial. forms of nouns 188, 204, 286; of adj. 322, 332, 347; of numerals 374; of the article 388; of pronouns 393-398, 403, 407, 413, 416², 418², 424, 428; of verbs in ω 777-783; of contract vbs. 784-786; of vbs. in μ 787-792.
- Digamma or Vau 3; as numeral 372, 384; omission of, seen in inflections 90, 91, 256, 265, 269, 539, 574, 601, 602; retained in Aeol. and Doric 91; seen in metre 1673².
- Dimeter 1646; anapaestic 1676; dactylic 1674¹; iambic 1665³; trochaic 1653, 1654.
- Diminutives, suffixes of 844; all neut. 159⁴.
- Diphthongs 7; improper 7, 10, 12; spurious 8, 27, 28²; in contraction 37, 38; in crasis 43; elision of (poet.) 51; augment of 518, 519.
- Dipody 1646; iambic 1665¹.
- Direct object 892; of act. verb 1047. Direct discourse, question, and quotations 1475.
- Disadvantage, dat. of 1165, 1170.
- Disobey, vbs. signif. to, w. dat. 1160.
- Displease, vbs. signif. to, w. dat. 1160.
- Displeased, vbs. signif. to be, w. partic. 1580.
- Disputing, vbs. of, w. causal gen. 1128.
- Distich 1649; elegiac 1670.
- Distinction, gen. of 1117.
- Distrusting, vbs. of, w. dat. 1160; w. infin. and μή 1615.
- Dividing, verbs of, w. two acc. 1076.
- Dochmius and dochmiacs 1691.
- Doing, verbs of, w. two acc. 1073.
- Dorian Greeks, p. 3.
- Doric dialect, p. 4; has ā for Attic η 147; Doric future (also in Attic) 666.
- Double consonants 18; make position 99¹.
- Double negatives 1360, 1361, 1616, 1617. See οὐ μή and μή οὐ.
- Doubtful vowels 5.
- Dual 155; masc. forms used for fem. 303, 388, 410, 422; of verbs, 1st pers. very rare, 556²; -τον and -σθον for -την and -σθην 556³.
- Effect, accus. of 1055.
- Elegiac pentameter and distich 1670.
- Elision 48-54; of diphthongs 51; in compound words 54; περί

- πρό, ὅτι*, and dat. in *ι*, etc., not elided 50; accent of elided word 120.
 Ellipsis of verb w. *ἄν* 1313; of protasis 1414; of apodosis 1414², 1416, 1420.
 Emotions, vbs. expr., w. gen. 1126.
 Enclitics 140, 141; w. accent if emphatic 144; at end of compounds 146; successive enclitics 145.
 Endings: case-endings of nouns 167; local 292-297; verbal 551-556; personal 552, 553, remarks on 556.
 Endure, vbs. signif. to, w. partic. 1580.
 Exhort, vbs. signif. to, w. dat. 1160.
 Enjoy, vbs. signif. to, w. gen. 1097².
 Envy, vbs. expr., w. causal gen. 1126; w. dat. 1160.
 Epic dialect, p. 4.
 Epicene nouns 158.
 Ethical dative 1171.
 Euphony of vowels 34-63; of consonants 70-95.
 Eupolidean verse 1682⁷, 1644.
 Euripides, language of, p. 4.
 Exchange of quantity 33, 200, 265.
 Exclamations, nom. in 1045; voc. in 1044; gen. in 1129; relatives in 1039.
 Exhorting, vbs. of, w. dat. 1160.
 Exhortations: see Commands.
 Expecting etc., vbs. of, w. fut., pres., or aor. infin. 1286.
 Extent, accus. of 1062; gen. denoting 1094⁵.
 Falling and rising rhythms 1648.
 Fearing, verbs of, w. *μή* and subj. or opt. 1378; sometimes w. fut. ind. 1379; w. pres. or past tense of indic. 1380.
 Feet (in verse) 1620, 1627; ictus, arsis, and thesis of 1621.
 Feminine nouns 156-159; form in participles 84², 337; in 2 pf. partic. (Hom.) 773, 774; feminine caesura 1669.
 Festivals, names of, in dat. of time 1192.
 Fill, vbs. signif. to, w. acc. and gen. 1113.
 Final clauses 1362¹; w. subj. and opt. 1365; w. subj. after past tenses 1369; rarely w. fut. ind. 1366; w. *ἄν* or *κε* 1367; w. past tenses of indic. 1371; neg. *μή* 1364; final disting. from object clauses 1363.
 Find, vbs. signif. to, w. partic. 1582.
 Finite moods 446.
 First aorist tense system 456; form. of tense stem 669, 672.
 First passive tense system 456; formation of tense stems 707, 710.
 First perfect tense system 456; formation of tense stem 698.
 Fitness, etc., verbal adj. denot., formation of 851.
 Forbidding, vbs. of, w. *μή* and infin. 1615, 1549, 1551.
 Forgetting, vbs. of, w. gen. 1102; w. partic. 1588.
 Formation of words 822-889: see Contents, p. xiii, xiv.
 Friendliness, vbs. expr., w. dat. 1160.
 Fulness and want, vbs. expr., w. gen. 1112, adjunct. expr. 1140. See Fill.
 Fulness, format. of adj. expr. 854.
 Future 447, 448; tense system 456, 662-668; of liquid verbs 663; Attic fut. in *ω* and *-οῦμαι* 665; Doric fut. 666, also Attic 666; passive 710, 715; fut. mid. *αἶ*

- pass.** 1248. Fut. indic. expressing permission or command 1265; rarely in final clauses 1366; regularly in object clauses with *δπως* 1372; rarely with *μή* after verbs of fearing 1379; in protasis 1391, 1405; not in rel. cond. 1435; in rel. clauses expressing purpose 1442; with *ἐφ'* *ῥ* or *ἐφ'* *ῥτε* 1460; with *οὐ μή* 1360, 1361; with *δν* (Hom., rarely Att.) 1303; periphrastic fut. with *μελλω* 1254; optative 1287, never w. *δν* 1307; infin. 1276-1278, 1280, 1282, 1286; partic. 1288.
- Future perfect** 447, 448; in perf. mid. tense system 456; tense stem formed 703; active form in a few vbs. 705; gen. periphrastic 706; meaning of 704, 1250⁷; as emph. fut. 1266; infin. 1283; partic. 1284.
- Gender** 156; natural and grammatical 157; grammat. design. by article 157; common and epicene 158; general rules 159; gen. of 1st decl. 168, of 2d decl. 189, 194, of 3d decl. 280-285.
- General**, disting. from particular suppositions 1384; forms of 1386, 1387; w. subj. and opt. 1393, 1431; w. indic. 1395, 1432; in Latin 1388.
- Genitive case** 160, 162-167; of 1st decl. 169, 170; of 2d decl. 190, 191; of 3d decl. 207. Syntax 1083, 1084-1156: see Contents, p. xv, xvi; gen. absol. 1152, 1568; gen. of infin. w. *τοῦ* 1546-1549.
- Gentile nouns**, suffixes of 848.
- Glyconic verses** 1682⁴.
- Gnomic tenses** 1291-1295; present 1291; aorist 1292, 1293; as primary tense 1268, 1394; w. *πολλάκις*, *ἥδη*, *οὐπω*, etc. 1293; perfect 1295.
- Grave accent** 107, 108, for acute in oxytones 115.
- Greece**, modern language of, p. 5.
- Greek language**, history of and relations to other languages, pp. 5, 6.
- Greeks**, why so called, p. 3.
- Hear**, vbs. signif. to, w. gen. 1102; w. acc. and gen. 1103; w. partic. 1588.
- Hellenes and their divisions**, p. 3, of Homer, p. 3.
- Hellenistic Greek of New Testament and Septuagint**, p. 5.
- Herodotus**, dialect of, p. 4.
- Heroic hexameter** 1669.
- Heterogeneous nouns** 288.
- Hiatus**, how avoided 34; allowed at end of verse 1638³.
- Hindrance**, vbs. of, w. *μή* and infin. etc. 1549-1552.
- Hippocrates**, dialect of, p. 4.
- Historic present** 1252, 1268.
- Historical (or secondary) tenses**: see Secondary.
- Hit**, vbs. signif. to, w. gen. 1099.
- Homer**, dialect of, p. 4; verse of 1669; books of, numbered by letters 385; Hellenes of, p. 3.
- Hoping**, etc., vbs. of, w. fut., pres., or aor. infin. 1286.
- Hostility**, vbs. expr., w. dat. 1160.
- Hypercatalectic verse** 1641.
- Iambus** 1627¹. Iambic rhythms 1657-1667; tragic and comic iambic trimeter 1658-1662; iambic systems 1666.
- Imperative** 445; pers. endings of 553; common form of 746-751;

- μ*-form of 752-756; aor. pass. 757; perf. rare 748, 758, 1274. In commands etc. 1324, 1342; in prohib. w. *μή* (pres.) 1346; w. *ἄγε, φέρε, ἔθι*, 1345; after *οἷσθ' ὅ* 1343.
- Imperfect tense 447; secondary 448; in present tense system 456; augment of 513, 515; personal endings 552; inflection of: common form 626, *μ*-form 627; iterat. endings *σκον* and *σκομην* (Ion.) 778. Syntax 1250²; how disting. from aor. 1259; denoting repeated or customary past action 1253², attempted action 1255; how expr. in infin. and partic. 1285, 1289, in opt. 1488; w. *ἄν*, iterative 1304², 1296, in unreal conditions 1387, 1397, in Hom. 1398; w. *ἄν* as potential 1304¹, 1335, 1340; in rel. cond. sentences 1433; in wishes 1511; in final clauses 1371.
- Impersonal verbs 898, 1240²; partic. of, in accus. abs. 1569; impers. verbal in *-τέον* 1597.
- Imploring, vbs. of, w. gen. 1101³.
- Improper diphthongs 7.
- Inceptive class of verbs (VI.) 613.
- Inclination, formation of adj. denoting 849⁴.
- Indeclinable nouns 290.
- Indefinite pronouns 415, 416, 425; pronominal adj. 429, 430; adverbs 436; syntax of 1015-1018.
- Indicative 445; personal endings 552; thematic vowel 561; formation of 564, 565 (see under special Tenses); tenses of 448, 449, 1250-1266, primary and secondary (or historical) 1267-1269. General use of 1318; potential w. *ἄν* 1335-1340; indep. w. *μή* or *μή οὐ* 1351, fut. w. *ὅπως* and *ὅπως μή* 1352; w. *οὐ μή* (fut.) 1360, 1361; in final clauses: rarely fut. 1366, second. tenses 1371; in obj. cl. w. *ὅπως* (fut.) 1372; w. *μή* after vbs. of fearing, rarely fut. 1379, pres. and past 1380; in protasis: pres. and past tenses 1390, in gen. suppos. for subj. 1395, future 1405, 1391, second. tenses in supp. contr. to fact 1397; in cond. rel. and temp. clauses 1430, 1433, by assimilation 1440; second. tenses w. *ἄν* 1304, 1335, 1397; in wishes (second. tenses) 1511; in causal sent. 1505; in rel. sent. 'of purpose (fut.) 1442; fut. w. *ἐφ' ᾧ* or *ἐφ' ᾧτε* 1460; w. *ἕως* etc. 1464, 1465; w. *πρίν* 1470, 1471²; in indirect quotations and questions 1487. See Present, Future, Aorist, etc.
- Indirect compounds (verbs) 882², 543. Indirect object of verb 892, 1157, 1158. Indirect Discourse 1475-1503: see Contents, pp. xxi, xxii. Indir. quotations and questions 1476-1479. Indir. reflexives 987, 988.
- Inferiority, vbs. expr., w. gen. 1120.
- Infinitive 445; endings 554; formation of 759-769; dial. forms of 782, 784⁵, 785⁴, 791. Syntax 1516-1556: see Contents, pp. xxii, xxiii. Tenses of, not in indir. disc. 1271, 1272, 1273, 1275; in indir. disc. 1280-1286, 1494; distinction of the two uses 1495; impf. and plpf. suppl. by pres. and pf. 1494, 1285¹; w. *ἄν* 1308, 1494; w. *μέλλω* 1254; w. *ᾧ φελον* in wishes (poet.) 1512, 1513; negative of 1611, 1496; *μή οὐ* with 1616, 1550, 1552. Rel. w. infin. 1524.

- Inflection** 151; of verbs, two forms 563; simple form 564, common form 565.
Instrument, dat. of 1181; suffixes denoting 838.
Intensive pronoun 391, 989¹; w. dat. of accompaniment 1191.
Intention, partic. expr. 1563⁴.
Interchange of vowels 31, 32; of quantity 33, 200, 265.
Interrogative pronoun 415, 416, pron. adj. 429, 430, pron. adv. 436; syntax of 1011–1014. **Interterritorial sentences** 1600–1606; subjunctive in 1358, 1359, 1490.
Intransitive verbs 893, 1231; cognate object of 1051; verbs both trans. and intrans. 1232.
Inverted assimilation of relatives 1035.
Ionic Greeks, p. 3.
Ionic race and dialect, pp. 3, 4. **Ionic alphabet** 27. **Ionic η for Attic $\tilde{a}$** 147; $\epsilon\iota$ and ou for ϵ and o , $\eta\iota$ for $\epsilon\iota$ 148; omits contraction and ν movable 149. **Ionic feet** 1627⁴; rhythms 1688.
Iota class of verbs (IV.) 579.
Iota subscript 10.
Irregular nouns 287–291; adjectives 346–349; comparison 361–364; verbs 621, 634.
Italy, Dorians of, p. 3.
Iterative imperf. and aorist w. $\delta\nu$ 1296. **Iterative forms in $\sigma\kappa\omicron\nu$, $\sigma\kappa\delta\mu\eta\nu$ (Ion.)** 1298, 778, w. $\delta\nu$ 1298.
Ithyphallic verse 1653¹.
Know, vbs. signif. to, w. partic. 1588.
Koppa 3; as numeral 372, 384.
Labials 16; labial mutes 21, 22; euphonic changes of 71–75; euph. ch. of ν before 78; labial verb stems 460, in perf. mid. 490¹.
Lead, vbs. signif. to, w. gen. 1109; w. dat. (Hom.) 1164.
Learn, vbs. signif. to, w. acc. and gen. 1103; w. partic. 1588.
Lengthening of vowels 29; compensative 30.
Letters 1; names of 1, 4; used for numbers 384, 385.
Likeness, dat. of 1175; abridged expr. w. adj. of 1178.
Linguals 16; lingual mutes 22; euphon. changes of 71–74; ν w. ling. dropped bef. σ 79; ling. verb stems 460, 490³.
Liquids 20; ν before 78²; w. ι (j) in stems 84⁴⁻⁶; vowel bef. mute and liquid 100–102. **Liquid verb stems** 460, 592; in perf. mid. 490⁴⁻⁶; fut. of 663; aorist of 672; change of ϵ to α in monosyll. 645.
Local endings 292–297.
Locative case 296, 1042, 1157.
Logaoedic rhythms 1679–1683.
Long vowels 5, 98–103; how augmented 516.
Make, vbs. signif. to, w. two acc. 1077; w. acc. and gen. 1095, in pass. w. gen. 1094⁷, 1096.
Manner, dative of 1181, w. compar. 1184; partic. of 1563³.
Masculine nouns 159. **See Gender.**
Material, adj. denoting 852; gen. of 1085⁴.
Means, dative of 1181; partic. of 1563³; suffixes denoting 838, 839.
Measure, gen. of 1085⁵.
Metathesis 64, 66, 636, 649.
Metre 1622; related to rhythm 1623.

- Mt.-forms** 468, 500, 501; enumeration of 793-804.
- Middle mutes** 21; not doubled 68².
- Middle voice** 442¹, 1242; endings of 552-556; three uses of 1242; in causative sense 1245; peculiar meaning of fut. in pass. sense 1248.
- Miss**, vbs. signif. to, w. gen. 1099.
- Mixed class of verbs** (VIII.) 621; mixed forms of conditional sentence 1421; mixed aor. 777⁸.
- Modern Greek**, p. 5.
- Molossus** 1627⁴.
- Monometer** 1646.
- Moods** 445; finite 446; dependent 446; general uses of 1317-1324; constructions of (I.-X.) 1326, 1327-1515. See Contents, pp. xviii.-xxii.
- Movable consonants** 56-63.
- Mutes** 19, 21, 22; smooth, middle, and rough 21; co-ordinate and cognate 21-23; euphonic changes of 71-77; mutes before other mutes 71-73; bef. σ 74; bef. μ 75-77; vowel bef. mute and liquid 100-102; mute verb stems 460, 461, perf. mid. of 490¹⁻³.
- Name or call**, vbs. signif. to, w. two accus. 1077, w. $\epsilon\lambda\upsilon\alpha\iota$ 1079; w. acc. and gen. 1095; in pass. w. gen. 1094⁷, 1096.
- Nasals** 17, 20.
- Nature**, vowel long or short by 98, 100-102.
- Negatives** 1607-1619: see **Oὐ** and **Μή**.
- Neglect**, vbs. signif., w. gen. 1102.
- Neuter gender** 156: see **Gender**.
Neuter plur. w. sing verb 899²; neut. pred. adj. 925; neut. sing. of adj. w. art. 933, 934; neut. adj. as cognate accus. 1054; neut. accus. of adj. as adverb 367; neut. partic. of impers. vbs. in accus. absol. 1569; verbal in $\tau\acute{\epsilon}\omicron\nu$ 1597.
- New Testament**, Greek of, p. 5.
- Nominative case** 160, 162; singular of 3d decl. formed 209-213; subj. nom. 894, 899, 1043; pred. nom. 907, w. infin. 927; nom. in exclam. like voc. 1045; in appos. w. sentence 915; infin. as nom. 1517. Plur. nom. w. sing. verb, gen. neut. 899², rarely masc. or fem. 905. Sing. coll. noun w. plur. verb 900.
- Nouns** 164-291; name includes only substantives 166. See Contents, p. x.
- Number** 155, 452; of adjunct., peculiarities in agreement 920-925.
- Numerals** 372-385.
- Obey**, vbs. signif. to, w. dat. 1160.
- Object**, defined 892; direct and indirect 892, 1046; direct obj. (accus.) 1047, as subj. of pass. 1234; internal obj. (cognate) 1051; indirect obj. (dat.) 1157, 1158-1164; gen. as object of verb 1083, of noun 1085³, of adjunct. 1139-1146; double obj. acc. 1069-1082. Object of motion, by accus. w. prepos. 1221, by accus. alone (poetic) 1065.
- Object clauses** w. $\delta\pi\omega\varsigma$ and fut. indic. 1372; w. subj. and opt. 1374, 1372, in Hom. 1377.
- Object genitive** 1085³.
- Objective compounds** 884; trans. and intrans., accent of 885.
- Oblique cases** 163.
- Omission of augment and redupl.** 547-550; of subj. nom. 896, 897; of subj. of infin. 895²⁻³; of antecedent of rel. 1026; of $\mu\acute{\alpha}$ in

oaths 1068; of *ἄν* w. opt. 1332; of protasis 1414; of apodosis 1416, 1420. See Ellipsis.

Open vowels 6; in contraction 35.

Optative 445; pers. endings 552, 730; mood suffix 562, 730; formation of 730-745; Aeolic forms in Attic aor. act. 732, 781¹; in contract vbs. (pres. act.) 737; peculiar *μ*-forms 739-742, 745; of verbs in *ννμ* 743; Ion. *ατο* for *ντο* 777⁸; Hom. *οισθα* for *οις* 781²; periphrasis in perf. 733; reg. perf. in few verbs 733, 734; 2 pf. in *οιην* 735. Tenses: not in indir. disc., pres. and aor. 1271, 1272; perf. 1273; never fut. 1287; in indir. disc. 1280, pres. as impf. 1488; future, only in indir. disc. 1287, or in obj. cl. w. *δπως* 1372, and rarely in rel. cl. of purpose 1444; w. effect of primary or second. tense 1270².

General uses 1322, 1323; potential opt. w. *ἄν* 1327-1334; in final cl. 1365, in obj. cl. w. *δπως*, fut. 1372; pres. or aor. 1374, in Hom. 1377; w. *μή* after vbs. of fearing 1378; in protasis 1387, 1393², 1408, sometimes w. *εἰ κε* (Hom.) 1411; in apod. w. *ἄν* or *κἔ* 1408; in cond. rel. clauses 1431², 1436, by assimil. 1439; in rel. cl. of purpose (chiefly Hom.) 1443; w. *ἕως*, etc., *until*, 1465; w. *πρίν* 1470, 1471²; in indir. discourse, after past tenses, by change from subj. or indic. 1481², 1487, 1497², 1502.

Oratio obliqua: see Indirect Discourse.

Ordinal numerals, 372.

Overlook, vbs. signif. to, w. partic. 1585.

Oxytones 110¹.

Paeons 1627⁸; in Cretic rhythms 1689.

Palatals 16; as mutes 22; euphonic changes of 71-77; *ν* before 78; pal. verb stems 460, in perf. mid. 490².

Paroemiac verse 1676⁸, 1677.

Paroxytone 110¹.

Participle 445; formation of 770-775; declension of 301, 334-342; w. nom. in *ους* of vbs. in *μ* 564⁵, 335, in *ων* of vbs. in *ω* 565⁵, 335; Aeol. forms in *αις*, *αισα*, *οισα* 783; of *μ*-form 342, 508, 773, 774, 792; accent of 134, 338. Tenses 1288; pres. for impf. 1289; aor. not past 1290, w. *λανθάνω*, *τυγχάνω*, *φθάνω* 1586, w. *περιορῶ* etc. 1585, expr. that in wh. an action consists 1563⁸; aor. (or perf.) w. *ἔχω* as periphr. perf. 1262; perf. w. *ῶ* and *εἶην* as perf. subj. and opt. 720, 721, 733; fut. of purpose 1563⁴; conditional 1563⁵; w. *ἄν* 1308; in gen. absol. 1568; in acc. absol. 1569; partic. alone in gen. abs. 1568; omission of *ῶν* 1571; plur. w. sing. collective noun 920; w. neut. art. like infin. w. *τό* 934. Partic. w. *ἄμα*, *μεταξύ*, *εὐθύς*, etc. 1572; w. *καί*, *καίπερ*, *οὐδέ*, *μηδέ* 1573; w. *ὥς* 1574; w. *ἄτε* and *οἷον* (*οἶα*) 1575; w. *ὥσπερ* 1576.

Three uses of participle 1557: attributive 1559-1562, circumstantial 1563-1577, supplementary 1578-1593. See Contents, p. xxiii.

Particular and general suppositions distinguished 1384.

Partitive genitive 1085⁷, 1088, 1094⁷. Partitive apposition 914.

Passive voice 442², 1233, personal endings of 552-554; aor. pass.

- w. inflection of act. 564⁷. Use of 1233-1241; subject of 1234, 1240¹; retains one object from active constr. 1239; impersonal pass. constr. 1240², 1241, 897⁴; w. infin. as subj. 1522²; pass. of both act. and mid. 1247.
- Patronymics, suffixes of 846, 847.
- Pause in verse 1640; caesura 1642²; diaeresis 1643.
- Pentameter, elegiac 1670, 1671.
- Penthemim (2½ feet) 1670.
- Penult 96.
- Perceive, vbs. signif. to, w. gen. 1102; w. partic. 1582, 1588.
- Perfect tense 447, primary 448; personal endings 552; reduplication 520-526; Att. redupl. 529; compound forms in subj. and opt. 720, 721, 733, in 3d pers. pl. mid. 486².
- First Perfect tense-system 456, formation of 682; orig. from vowel stems only 686; modified vowel of stem 684.
- Second Perf. tense-system 456, formation of 687, modif. vowel of stem 688; Hom. sec. perfects 691; aspirated sec. perf. 692, not in Hom. 694; 2 perf. of *μ*-form 508, 697, 804, partic. in *aōs* or *ews* 804, 773.
- Perf. mid. tense-system 456, formation of stem 698, modif. vowel of stem 699; *σ* added to stem 640, 702²; *αται* in 3 pers. plur. (Ion.) 701, 777³.
- Syntax: perf. indic. 1250³, as pres. 1263, as vivid future 1264; subj., opt., and infin. (not in ind. disc.) 1273; infin. expr. decision or permanence 1275; imperat. (gen. 3 sing. pass.) 1274; opt. and infin. in ind. disc. 1280; partic. 1288.
- Periphrastic forms: of perf., indic. 486², subj. 720, 721, opt. 733, imper. 751; of fut. w. *μελλω* 1254; of fut. perf. 706.
- Perispomena 110².
- Persevere, vbs. signif. to, w. partic. 1580.
- Person of verb 453; agreement w. subj. in 899; subj. of first or second pers. omitted 896, third person 897; pers. of rel. pron. 1020. Personal endings of verb 552, 553.
- Personal pronoun 389-398; stems of 390; omitted as subject 896, 897; of third pers. in Attic 987, in Hom. and Hdt. 988; substituted for rel. 1040.
- Pherecratic verses 1682²⁻³.
- Pity, vbs. expr., w. causal gen. 1126.
- Place, suffixes denoting 843; adverbs of 292-297, 436, w. gen. 1148; accus. of (whither) 1065; gen. of (within which) 1137; dat. of (where) 1196, 1197.
- Plato, language of, p. 4.
- Please, vbs. signif. to, w. dat. 1160.
- Pleased, vbs. signif. to be, w. partic. 1580.
- Pluperfect tense 447, 448; in perfect tense-systems 456, 457¹; personal endings 552; redupl. and augment 527, Att. redupl. 529, 533; compound form w. *ἦσαν* in 3 pers. pl. 486². First Pluperf. act., formed from 1 perf. stem 683¹; second from 2 perf. stem 696, *μ*-forms 697, 804; form of plup. act. in Hom. and Hdt. 683², 777⁴, in later Attic 683². Plup. middle 698, 699, w. *ατο* in 3 pers. pl. (Ion.) 701, 777³.
- Syntax: meaning of plup. 1250⁴; as imperf. 1263; in cond. sent. 1397; w. *δν* 1304¹; expr.

- in infin. by perf. 1285¹, by perf. w. *ἄν* 1308.
- Plural 155, 452; neut. w. sing. verb 899²; verb w. sing. collect. noun 900; w. several subjects connected by *and* 901; adj. or relat. w. several sing. nouns 924, 1021; plur. antec. of *ὅστις* 1021^c.
- Position, vowels long by 99.
- Possession, gen. of 1085¹, 1094¹, 1143; dat. of 1173.
- Possessive pronouns 406–408, 998; w. article 946¹, 960, 1002. Possessive compounds 888. *Our own, your own*, etc. 1003.
- Potential opt. w. *ἄν* 1327–1334, without *ἄν* 1332, 1333; pot. indic. w. *ἄν* 1335–1341.
- Predicate 890; pred. noun and adj. w. verbs 907, 918, referring to omitted subject of infin. 927–929; noun without article 956; pred. adjunct. 919, position of w. art. 971; pred. accus. w. obj. acc. 1077, 1078; infin. as pred. nom. 1517.
- Prepositions, w. gen., dat., and accus. 1201; accent when elided 120; anastrophe 116; tmesis 1222²; augment of comp. verbs 540–544; prepos. as adv. 1199, 1222¹; in comp. w. gen., dat., or acc. 1227, 1132, 1179; omitted w. rel. 1025; w. rel. by assimil. 1032; w. infin. and article 1546.
- Present tense 447; primary 448; personal endings 552; tense-system 456; stem 456, 567, formation of, eight classes of vbs. 569–622: see Classes. Inflection of pr. indic., common form 623, *μ*-form 627; redupl. 652; contracted 492, in opt. 737; imperat. 746, of *μ*-form 752–754; infin. 759, 765–769; partic. 770, 775, decl. of 334–341. Syntax of pres. indic. 1250¹; historic 1252, 1268; gnomic 1253¹, 1291; as vivid fut. 1264; of attempt (conative) 1255; of *ἦκω* and *ὀίχομαι* as perf. 1256; of *εἶμι* as fut. 1257; w. *πάλαί* etc. 1258; never w. *ἄν* or *κέ* 1232. In dep. moods: not in indir. disc. 1271, how disting. from aor. 1272, from perf. 1273, 1275; in indir. disc. (opt. and infin.) 1280, as impf. infin. and opt. 1285; infin. w. vbs. of hoping etc. 1286; partic. 1288, as impf. part. 1289. See Indicative, Subjunctive, etc.
- Price, genitive of 1133.
- Primary or principal tenses 448, 1267; how far distinguished in dependent moods 1270.
- Primitive words 823, nouns 832–840, adjectives 849.
- Principal parts of verbs 462, of deponents 463.
- Proclitics 136, 137; with accent 138, 139; before an enclitic 143⁴.
- Prohibitions w. *μή* 1346; w. *οὐ μή* 1361.
- Promising, verbs of, w. fut., pres., or aor. infin. 1286.
- Pronominal adj. and adv. 429–440.
- Pronouns 389–428; synt. 985–1041: see Contents, pp. xi., xiv., xv. Some enclitic 141¹⁻², w. accent retained 144³⁻⁴. See Personal, Relative, etc.
- Pronunciation, probable ancient 28. See Preface.
- Proparaxytones 110¹.
- Properispomena 110².
- Prosecute, vbs. signif. to, w. gen. and accus. 1121.
- Protasis 1381; forms of 1387; expr. in partic., adv., etc. 1413; omitted 1414, 1328, 1338.

- Prove, vbs. signif. to, w. partic. 1588.
- Punctuation marks 150.
- Pure verbs 461.
- Purpose: expr. by final clause 1362¹; by rel. cl. w. fut. indic. 1442, in Hom. by subj. 1443, implied in cl. w. *ἔως, πρὶν*, 1467, 1471²; by infin. 1532; by *ἐφ' ᾧ* or *ἐφ' ᾧ* w. infin. or fut. indic. 1460; by fut. partic. 1563⁴; sometimes by gen. (without *ἐνεκα*) 1127, by gen. of infin. 1548.
- Quality, nouns denoting 842.
- Quantity of syllables 98-104; shown by accent 104⁸; interchange of 33; relation of to rhythm 1622-1625.
- Questions, direct and indirect disting. 1475; direct 1600-1604, of appeal w. subj. 1358; indirect 1605, w. indic. or opt. 1487, w. subj. or opt. 1490.
- Recessive accent 110⁴.
- Reciprocal pronoun 404; reflexive used for 996.
- Reduplication of perf. stem 520, 521, 523, 526, 537, in compounds 540; rarely omitted 550; of 2 aor. (Hom.) 534; of pres. stem 536, 651, 652, of vbs. in *μ* 794²; in plpf. 527; Attic, in pf. 529, in 2 aor. 535.
- Reflexive pronouns 401, 993, 994; used for reciprocal 996; 3d pers. for 1st or 2d 995; indirect reflexives 987, 988, 992.
- Relation, adjunct. denoting 850, 851¹; dat. of 1172.
- Relative pronouns 421-427, Homeric forms 428; pronom. adj. 429, 430, adverbs 436; relation to antecedent 1019; antec. om. 1026; assimilation of rel. to case of antec. 1031, of antec. to case of rel. 1035; assim. in rel. adv. 1034; attraction of antec. 1037, joined w. assim. 1038; rel. not repeated in new case 1040; rel. as demonstr. 1023; in exclam. 1039. Relative and temporal sentences 1425-1474: see Contents, p. xxi.
- Release, vbs. signif. to, w. gen. 1117.
- Remember, vbs. signif. to, w. gen. 1102, w. partic. 1588.
- Reminding, vbs. of, w. two acc. 1069, w. acc. and gen. 1106.
- Remove, vbs. signif. to, w. gen. 1117.
- Repent, vbs. signif. to, w. partic. 1580.
- Represent, vbs. signif. to, w. partic. 1582.
- Reproach, vbs. expr., w. dat. 1160.
- Resemblance, words implying, w. dat. 1175.
- Respect, dative of 1172.
- Restrain, vbs. signif. to, w. gen. 1117.
- Result, nouns denot. 837; expr. by *ὥστε* w. infin. and indic. 1449-1451.
- Revenge, verbs expr., w. causal gen. 1126.
- Rhythm and metre, how related 1621-1623; rising and falling rhythms 1648. See Anapaestic, Dactylic, Iambic, etc.
- Rhythmical series 1637.
- Rising and falling rhythms 1648.
- Romaic language, p. 5.
- Root and stem defined 152, 153.
- Rough breathing 11-15.
- Rough mutes 21, never doubled 68¹.
- Rule, vbs. signif. to, w. gen. 1109; w. dat. (Hom.) 1164.

- Sampi, obsolete letter ς ; as numeral 372, 384.
 Satisfy, vbs. signif. to, w. dat. 1160.
 Saying, verbs of, w. two accus. 1073, constr. in indirect discourse 1523.
 Second aorist, perfect, etc., 449.
 Second aorist tense-system 456 ; stem 675-681.
 Second passive tense-system 456 ; stems 712-716.
 Second perfect tense-system 456 ; stems 687-697.
 Secondary (or historical) tenses 448, 1267 ; how far distinguished in depend. moods 1270.
 See, vbs. signif. to, w. partic. (ind. disc.) 1588, (not in ind. disc.) 1582, 1583.
 Semivowels 20.
 Sentence 890.
 Separation, gen. of 1117, 1141.
 Septuagint version of Old Testament, p. 5.
 Serving, vbs. of, w. dat. 1160.
 Sharing, vbs. of, w. gen. 1097².
 Short vowels 5, 100, 102, 103 ; syllables, time of 1626.
 Show, vbs. signif. to, w. partic. 1588.
 Sibilant (σ) 20.
 Sicily, Dorians in, p. 3.
 Similes (Homeric), aor. in 1294.
 Simple and Compound Words 822.
 Singular number 155, 452 ; sing. vb. w. neut. pl. subj. 899², rarely w. masc. or fem. pl. subj. 905, 1020 ; several sing. nouns w. pl. adj. 924.
 Smell, vbs. signif. to, w. gen. 1102 ; $\delta\zeta\omega$ w. two gen. 1107.
 Smooth breathing 11, 12. Smooth mutes 21.
 Sonants and surds 24.
 Sophocles, language of, p. 4.
 Source, gen. of 1130.
 Space, extent of, w. acc. 1062.
 Spare, vbs. signif. to, w. gen. 1102.
 Specification, accus. of 1058.
 Spirants 20.
 Spondee 1627² ; for anapaest 1675 ; for dactyl 1668 ; for iambus or trochee 1650, 1657. Spondaic hexameter verse 1669.
 Spurious diphthongs *ei* and *ou* 8 ; how written and sounded 27, 28².
 Stem and root 152, 153. Strong and weak stems 31, 572-575, 642. Verb stem 458, 459. Vowel and conson. stems, mute and liquid stems, etc., 460, 461. Tense stems 456. Present stem : see Present.
 Strong and weak vowels interchanged 31.
 Subject 890 ; of finite verb 894, omitted 896, 897 ; of infin. 895¹, omitted 895^{2, 3} ; sentence as subject 898 ; agreem. of w. finite vb. 899 ; of passive 1233, 1234.
 Subjective genitive 1085².
 Subjunctive 445 ; pers. endings 552, 718 ; long thematic vowel ω/η - 565², 718 ; formation of 719-729 ; peculiar μ -forms 723-727 ; of vbs. in *vnu* 728 ; Ionic forms 780, short them. vowel in Hom. 780¹, uncontracted forms 780², 788¹, Hom. forms in 2 aor. act. 788² ; periphrasis in perf. 720, 721, reg. perf. forms rare 720, 722. Tenses : pres. and aor. 1271, 1272 ; perf. 1273.
 General uses 1320, 1321 ; in exhortations 1344 ; in prohibitions (aor.) 1346 ; w. $\mu\eta$, expr. fear or anxiety (Hom.) 1348 ; w. $\mu\eta$ or $\mu\eta$ *oû* in cautious asser-

- tions or negations 1350; rarely indep. w. *ᾔπως μή* 1354; in Hom. like fut. indic. 1355, w. *κέ* or *ἄν* 1356; in questions of appeal 1358, retained in indir. questions 1490; w. *οὐ μή*, as emph. fut. 1360, sometimes in prohib. 1361; in final clauses 1365, also after past tenses 1369, w. *ἄν* or *κέ* 1367; in object cl. w. *ᾔπως* 1374, w. *ἄν* 1376, in Hom. w. *ᾔπως* or *ὦς* 1377; w. *μή* after vbs. of fearing 1378; in protasis w. *ἐάν* etc. 1382, 1387, 1393¹, 1403, w. *εἰ* (in poetry) without *ἄν* or *κέ* 1396, 1406; in cond. rel. cl. 1431, 1434, by assim. 1439; in rel. cl. of purpose (Hom.) 1443; w. *ἕως* etc. *until*, 1465, without *ἄν* 1466; w. *πρίν* 1470, 1471²; in indir. discourse changed to opt. after past tenses 1481², 1497², 1502.
- Subscript, iota 10.
- Substantive 166; see Noun.
- Suffixes 826; tense 561; optative suffix 562, 730.
- Superlative degree 350, 357.
- Suppositions, general and particular distinguished 1384.
- Surds and sonants 24.
- Surpassing, vbs. of, w. gen. 1120.
- Swearing, particles of, w. accus. 1666.
- Syllaba anceps at end of verse 1636, 1638².
- Syllabic augment 511¹, 513; of plpf. 527; before vowel 537–539; omitted 547, 549.
- Syllables 96; division of 97; quantity of 98–105; long and short in verse 1626.
- Syncope 65, 66, 67; syncopated nouns 273–279, verb stems 650. Syncope in verse 1632.
- Synecdoche (or specification), acc. of 1059.
- Synizesis 47.
- Systems, tense 455, 456. In verse (anapaestic, trochaic, and iambic) 1654, 1666, 1677.
- Taking hold, vbs. signif., w. gen. 1099, w. acc. and gen. 1100.
- Taste, vbs. signif. to, w. gen. 1102.
- Tau-class of verbs (III.) 576.
- Teaching, vbs. of w. two accus. 1069, 1076.
- Temporal augment 511², 515, 533; of diphthongs 518, 519; omission of 547–549. Temporal sentences: see Relative.
- Tense stems 455–458; simple and complex 557, 560; simple 558; complex 559; formation of 566–622, 660–716; table of 717.
- Tense suffixes 561.
- Tense systems 455, 456, 469. See Present, Future, etc.
- Tenses 447; relations of 1249; primary (or principal) and secondary (or historical) 448, 1267; of indic. 1250–1266; of depend. moods 1271–1287; of partic. 1288–1290; gnomic 1291–1295; iterative 1296–1298. See Present, Imperfect, etc.
- Tetrameter 1646; trochaic 1651, lame (Hipponactean) 1652; iambic 1664; dactylic 1674³; anapaestic 1676⁴.
- Thematic vowel (ε-) 561¹; long (ω/η-) in subj. 561².
- Thesis 1621; not Greek *θέσις* 1621 (foot note).
- Threats, vbs. expressing, w. dat. 1160.
- Thucydides, language of, p. 4.
- Time, adj. denoting 853; accus. of (extent) 1062; gen. of (with

- in which) 1136; dat. of 1192-1195; expr. by partic. 1563¹.
 Tmesis 1222², 1223.
 Tragedy, iambic trimeter of 1658-1662.
 Transitive verbs 893, 1232.
 Trial of, vbs. signif. to make, w. gen. 1099.
 Tribrach 1627¹; for trochee or iambus 1630, 1631, 1650, 1657.
 Trimeter 1646; iambic (acat.) 1658-1661, in English 1662, lame (Hipponactean) 1663; trochaic 1653⁵; dactylic 1674².
 Tripody 1647; trochaic 1653^{1,2}; iambic 1665².
 Trochee 1627¹. Trochaic rhythms 1650-1656; systems 1654.
 Trust, vbs. signif. to, w. dat. 1160.
 Unclothe, verbs signif. to, w. two acc. 1069.
 Understand, vbs. signif. to, w. acc. 1104.
 Union etc., words implying, w. dat. 1176.
 Value, genitive of 1133.
 Vau 3: see Digamma.
 Verb stem 458; relation of to present stem 567, 568.
 Verbals (or Primitives) 825. Verbal nouns and adj. w. object gen. 1085³, 1139, 1140, w. object accus. 1050. Verbals in -τος and -τεος 445, 776; in -τεος and -τεον 1594-1599.
 Verbs, conjugation and formation of 441-821: see Contents, pp. xi.-xiii. Eight classes of 568: see Classes. Syntax of 1230-1599: see Contents, pp. xvii.-xxiv.
 Verbs in μ , two classes of 502.
 Verses 1620, 1638, 1645-1649; catalectic and acatalectic 1639.
 Vocative case 160, 161; sing. of 3 decl. 219-223; in addresses 1044.
 Voices 441; uses of the 1230-1248. See Active, Middle, Passive.
 Vowels 5; open and close 6; changes of 29-33; euphony of 34; lengthening of 29, 30; interchange in quantity of 33. Vowel declension (1, 2) 165 (see 206). Vowel stems of verbs 460.
 Want, vbs. signif., w. gen. 1112-1116.
 Weak and strong vowels interchanged 31.
 Weary, vbs. signif. to be, with partic. 1580.
 Whole, gen. of (partitive) 1085⁷.
 Wishes, expr. by opt. 1507; by second. tenses of indic. 1511; by $\omega\phi\epsilon\lambda\omicron\nu$ w. infin. 1512; by infin. 1537; negative $\mu\eta$ 1610.
 Wonder at, vbs. signif. to, w. gen. 1102, w. causal gen. 1126.
 Wondering, vbs. of, w. $\epsilon\iota$ 1423; sometimes w. $\delta\tau\iota$ 1424.
 Xenophon, language of, p. 4.

